THE

MILLENNIAL HARBINGER,

CONDUCTED BY

ALEXANDER CAMPBELL.

CO-EDITOR:

W. K. PENDLETON.

I saw another messenger flying through the midst of heaven, having everlasting good news to proclaim to the inhabitants of the earth, even to every nation, and tribe, and tongue, and people; saying, with a loud voice, Fear God and give glory to Him, for the hour of his judgments is come; and worship Him who made heaven, and earth, and sea, and the fountains of water.——*John.*

Great is the Truth, and mighty above all things, and will prevail!

SERIES V.—VOLUME VII.

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PREFACE.

Again the Harbinger proposes to renew its annual visit to the many readers who, for so many years, have been wont to give it welcome. It has never dealt in boastful promises, nor sought the favor of its friends by any of the cunning arts of "the trade," and could but poorly grace itself with these meretricious attractions now that, in a sense, it may be said to have become a veteran in plain but honored service. To the past it appeals without shame, though with a sense of imperfect service; and measuring the merit by the result of the labor, thinks it not unmeet to say with the hard-working Apostle, "I have fought a good fight." Yet it would not be contented to add also, "I have finished my course." It would still run, and not grow weary in the good service of the King eternal, immortal and invisible.

The preface to a book is written after the book is finished, and can with assurance, therefore, admonish the reader of its matter and spirit. The field has been traversed, the labor achieved, and the workman sits down to the calm and satisfied task of reviewing the stages in the progress. But in the very first pages of a monthly, we are expected to forecaste the labors of the coming year, and throw before their development, in advance of their appearance, the shadows of the events to come. This is more than short-sighted mortals can with infallibility do. True, tradition seems to invest "the sunset of life with this mystical lore" of foreseeing, through the dim shadows that stretch and spread themselves forward and aboard of the on-coming events, the character and complexion which these events will wear; but it is only a poetic exaggeration of the wisdom which comes from experience and a long meditation upon the mysterious ways of Providence, and can only claim the confidence and respect which such wisdom has in all ages demanded of the thoughtful and prudent searcher after truth. We claim, therefore, no prophetic infallibility, but yet, we are sure that we have looked long and steadfastly at the interests of the church, and weighed with an anxious if not often heavy heart the signs of the times, and the shadows of the coming struggles and fortunes, which of late have been thrown thick and dark upon the horizon. We are not ready, the great Master knows, nor willing to see these gloomy portents. We would rather see only the rosy dawn of a peaceful and triumphant procession of a golden age for the church—to imagine her going forth in her bridal adornments to meet the coming of her Espoused in the garments of joy. But it may not be.—Darkness and tempest are round about the habitation of His Throne, and the aspects of the future for the church are darkly militant. For forty years we have been not an unfaithful nor an unwatchful sentinel upon the walls of Zion, and we had, with perhaps unwarranted fondness, cherished the hope of closing our service beneath peaceful and

hopeful skies. But what warrant have we to expect that our wily foe will ever sleep in his work of evil and of mischief! We commenced the "Christian Baptist" under the pressure and burthen of a commission against the established corruptions and traditions which, sitting in the high places of the church, were making void the power and authority of the blessed gospel. In one direction, we are gratified to know, much progress has been made, but in another, the machinations of the wicked one are rising up against us, and the work is still in the hands of the faithful, to strive for the purity of the church.

Many seem to have passed, we trust but for a time, under the "power of the world," and to have forgotten the spirit and service of the gospel. The times are full of corruption, and the church is contaminated with the times. We need to be reminded, in tones of tenderness, coming as from the world-renouncing agonies of the cross, that *we, the people of the living God, are not of the world.* Let every one cry perpetually to his erring and infatuated brother, who is dipping his fingers into the secular pollutions of a godless generation, as Paul cried to Timothy—"I charge, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4: 1-4.) Brethren, we are in the midst of appalling tokens of this very defection—and who is faithful and fearless! Shall we see our long labors go down in the storm of an hour, and give ourselves and our sacred charge, without an effort or struggle, up to the devouring elements! O, let it not be said, that having begun with sowing to the Spirit, we have in the end turned to reap of the flesh. Let us not forget the weapons of our warfare, nor distrust the wisdom and power of our Leader. He is still mighty through the gospel to the pulling down of strongholds; and let us not forsake him, to rally under the banners of his enemy. In camp, in court, or in church, the Christian's warfare is the same. It is a perpetual, sleepless, uncompromising war, through life and in death, against the power of the wicked one in the hearts of the children of men; and its aim is to save the soul in the mortification and subjection of the body. Shall we forget this ourselves, or fail from false policy or treasonable cowardice to warn and admonish those whom we see departing from this only legitimate work of our high and noble calling. Who are the faithful ones, that stand ready to hold up our hands in this work? Our present volume asks this question and holds out its hands for the answer. A. C.

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BAPTISM.

According to the Presbyterian Witness, in Cincinnati, there are two classes of subjects of baptism—*a believing and an unbelieving, or a willing and an unwilling subject.* One requiring a personal faith in the subject, and one requiring faith not in the subject but in the parent, or in some other representative person.

These are, of course, two distinct and most distinguishable baptisms, so far as the subject of them is concerned. A personal faith and an impersonal faith are the poles apart.

Imputed faith is not imputed righteousness. Real personal faith was imputed for righteousness to Abraham; and is imputed to all his descendants of like faith with him. But without that faith there is no saving or purifying virtue in any ordinancee ever ordained by God or man. *Sic stat sententia—So stands the absolute decree of the absolute Lord Jesus Christ.* "WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD." Heb. xi. 6. "He that comes" (not is carried in another's arms) "to God, must first believe that God exists, and that he is a rewarder of all who diligently seek him."

Is not this as plain a declaratiou as any other ever uttered by the Spirit of God to man!!

Positive ordinances are not human reasonings—opinions, speculations, philosophies, abstractions, or deductions. They are supremely authoritative. Hence the fearful caveat—"You shall not add unto the word which I command you; neither shall you diminish anything

from it." Deut. 4. 2. "What thing soever I command you, observe to do it. Thou shalt not add thereto, nor diminish from it."

We, therefore, are positively inhibited from manufacturing creeds or directories of faith and practice.

Is it not impious on our part to substitute for God's oracles, precepts and institutions, our theories, speculations, inferences, or opinions, as better adapted to human nature and society—as better adapted to man as he ever was, now is, or can be in his fallen, bewildered and alienated condition!! An infant, or any minor, could as felicitously and successfully form a theory or a system of ethics to suit the whole tenantries of this our earth, as could our most gifted Rabbis originate a new and a better gospel than we can find in the writings of Luke and Paul; to speak of no other writer of the inspired volumes of Divine Revelation.

The three superlative studies of man are himself, his Creator, and his Redeemer, and what they have said or done. These constitute the whole area of all the volumes of the whole libraries of earth.—The materials of these volumes are commensurate with all creation. Indeed there are but two words in the index of the universe. These are, *creator* and *creature*. We cannot add to these a third term. True it is that these two are and were in human style contemporaneous.—There was not, in the language of earth, a creature until there was a a creator, nor a creator till there was a creature.

The terms are essentially co-relative. The one could not be without the other. But this Creator was self-existent, and, therefore, he is *the Alpha* and *the Omega*, *the Beginning* and *the End*, *the First* and *the Last*—the one only Transcendental Being. These are, indeed, transcendental ideas, conceptions and terms. But they are the only terms in universal language that can lift the mind out of itself, and impart to it an inexpressible conception of that incomparable One, who is, who was, and who evermore shall be the ALPHA and the OMEGA, the BEGINNING and the END, the FIRST and the LAST.

The finite never can approach the Infinite, any more than the apprehended can ever equal or reach the comprehended.

Every creature has its limits. The absolute Creator has none.—"Who by searching can find out God? Who can know the Almighty to perfection?" "The knowledge of him is high as heaven; what canst thou do? Deeper than hadees; what canst thou know? The measure thereof is longer than the earth and broader than the seas." So thought Zophar, and so think we. The true and awfully glorious sublime is the Infinite, the Immutable, the Everlasting! Beyond these human reason, human conception, human imagination, human aspiration reach not.

I cannot approve a much admired apostrophe of the immortal Dr. Young. In one of his lofty moods, he exclaims in an enraptured impulse to his friend—

> "O! be a man, and thou shalt be a god,
> And half self-made; ambition how divine!"

Yet I cannot but sympathize with the overwhelming aspiration of a superexcited soul, superlatively enamored of such a splendid dream as was created in his transcendantly grand conceptions of the perfectibility of human nature, in a future state of eternal glory, honor, and blessedness.

> "An hyperpole soars too high, or creeps too low,
> Exceeds the truth, things marvelous to show."

Still there is a reasonable allowance for the use of this figure in elevated or depressed states of feeling. It is found in Holy Writ, to give elevation to our feelings and emotions. Our greatest Teacher was once accosted by his apostle Peter in these words:—How often shall my brother sin against me and I forgive him? till seven times? Jesus saith to him: "I say not to thee, *seven times*; but *seventy times seven times*." This is what we sometimes call an *hyperpole*. Job once exclaimed, "My days are swifter than a weaver's shuttle." This, too, we must call an hyperbole. We mey, indeed, in the free use of words, sometimes be constrained to use hyperboles. But still we presume to speak the truth when we use these forms of expression.—Hence the indispensable use of definite and indefinite expressions.—They are, however, to be used with true intents and purposes, as far as our precise intents and purposes can be definitely and perspicuously expressed and understood.

We have yet another argument against the baptism of infants, which we have not, so far as memory reports, seen fully developed. It is this:—The tender infant has no *will*, no *purpose*, no *object*, no *consciousness* on the whole premises, in the whole ceremonial; and consequently neither in nor from the act itself, nor in any of its concomitants, can it ever derive any advantage, temporal, spiritual, or eternal.

Not so the Abrahamic circumcision. It secured to its subject the temporal enjoyments of an earthly Canaan, the only Divine oracles on earth, and the special providence of the God of Abraham, Isaac and Jacob, through all generations, to the second coming of the real and Divine Heir of all the promised riches, glories and beatitudes with which man could be blessed in time, in any country or in any community on this earth.

The restoration of the descendants of Abraham, Isaac and Jacob to their own country, the ancient and venerated land of Canaan, yet re-

mains to be accomplished. There is a well-grounded faith and expectation entertained by the more enlightened posterity of father Abraham, and by all truly-educated Christians, that the Jews, the descendants of father Abraham, will be gathered together out of all the nations of the civilized world.

They were scattered as by a whirlwind among all the nations whom they had not known, 518 years before Christ. Zech. 7, 14.

But the substitution of Christian baptism for circumcision, has bewildered all western Christendom. And yet there is not the least conceivable analogy or resemblance between them.

Circumcision was a *national*, a sexual, and a typical institution.—Baptism was not, and is not, any one of these. It is not national.—It is not sexual. It is not typical. The commission of Moses and the commission of the Lord Jesus Christ have not one parallelism, so far as the details are given. Flesh and faith, circumcision and baptism and Lord's day, are in their origin and design wholly different and distinct from each other, and from the whole Patriarchal, Jewish, and Christian Institutions.

We have in all, four moral positive Christian institutions. These are, 1st, Immersion into the name of the Father, the Son, and the Holy Spirit, for the remission of sins; 2d, The Lord's day; 3d, The Lord's Supper; 4th, Marriage, when of full maturity of age and reason. These are the four Divinely instituted moral positive ordinances of the Christian Institution. The ordinances of prayer and of praise are also Divinely authorized institutions, called *moral natural*, in contradistinction from *moral positive*. The *moral positive* are so called because positively commanded by God. They are right, simply because they are Divinely commanded. The *moral natural* are right, whether commanded or not; because they are in harmony with the necessary wants and cravings of our nature and condition. Such are the distinctions which have obtained in Protestant Christendom. We are not specially attached to these distinctions and definitions. Yet we think that they are necessary and important in the present condition of what is called the Christian world.

Religion and morality are distinguished from each other in the ten commandments engraven on Stones on Mount Sinai.

There were ten commandments written by God himself, on two tables of stone—on the first table four commandments, on the second, six. The first four were purely religious; the six following were purely moral. Religion in the first four; morality or humanity in the second six. Such were the rudimental elements of piety and humanity, in the constitution which God gave to the posterity of Abraham his friend.

A. C.

DISCUSSION OF TRANSLATIONS.

(CONCLUDED.)

REMARKS ON THE REPLY OF BRO. ANDERSON, NO. 8.

Bro. Anderson still pursues the course of which I spoke. Instead of confining himself to the issue originally involved in this correspondence, he runs wild over all parts of the Gospels, and writes on every variety of topic. The object is rendered more and more apparent. He realizes the justness of my criticisms upon his work, and tries to draw off attention from them.

Still, in No. 8, he favors us with an attempt at replying to one or two of these criticisms. We will see with what result.

To rebut my exposure of his ungrammatical construction in English translation, he has devised a new and singular principle in grammar. He had written:

"It seemed good to me to write that you may know."

I proved that "May know," which is a present tense, cannot grammatically depend on "It seemed," which is a past tense.

Bro. Anderson admits the correctness of this view, but endeavors to avoid the consequences by pleading that "to write" intervenes, and the tense of "to write" is present, and therefore "may know may depend on that."

I do not know whether to be more amused or amazed at this utter ignorance of the grammar of his own language, manifested by one who professes to be a teacher, and who attempts to translate the Sacred Scriptures.

If "to write" were present, then Bro. Anderson would have been guilty, according to his own acknowledgment and according to fact, of making a present tense depend on a past. Thus, in avoiding one horn of the dilemma in which he has involved his ungrammatical translation, he has impaled himself on the other. He wished to avoid the charge of making a present tense depend upon a past tense, and in excuse or apology, he declares that he has made another present tense depend upon a past. He admits the crime, while endeavoring to shield himself from the charge. He declares that he did not murder the one word or phrase with which he is charged, but he murdered another.

We might leave him here, overthrown by his own attempt at defense; convicted from his own pen.

But we prefer to give Brother Anderson some information, which may be of service to him on some future occasion.

"To write" is, for convenience, called a present tense in some old

grammars; but, in itself, it has no particular time. Its time or tense depends upon the verb with which it is grammatically connected.

Bro. Anderson writes thus:

"The words 'may know' depend not on 'seemed,' but on 'to write,' which is a present tense. 'To write' expresses what Luke was then doing, and is equivalent to 'I write.' The words 'it seemed' point to a previous intention, which Luke was then executing."

If this is to be admitted as the principle on which the grammatical construction of our tenses is to rest, Bro. Anderson need not to have had recourse to the intervening word "to write" to help him out of the difficulty of making a present tense depend upon a past. He could by this course of reasoning make good English out of all such ungrammatical phrases as the following:

He prayed that he may be saved.

Louis Napoleon wished that he may be Emperor.

He worked hard in order that he may be rich.

The prayer, the wish, the hard work, says Bro. Anderson, "point to a previous intention." The man is now saved, Louis Napoleon is now Emperor, the hard worker is now rich. The previous wish, the previous intention is now being executed. Therefore, argues Bro. Anderson, it is grammatical English to make a present tense depend upon a past tense.

Bro. Anderson says:

"'To write' is equivalent to 'I write.'" If this be so, let us substitute the one for the other, and Luke will be made to say:

"*It seemed good to me I write.*" That is, "*I write seemed good to me.*"

It seems to me that Bro. Anderson is not helping himself out of one grammatical blunder by plunging into another. He is now involved in more than one. But perhaps Bro. Anderson will say that he meant to state that "to write" is equivalent to "that I write." It will then read thus:

"It seemed good to me that I write."

Here comes back the same original blunder of Bro. Anderson in the New Translation, making a present tense depend on a past. Turn it, then, whichever way we may, the grave error is committed by Bro. Anderson of a misconstruction of tenses, and the ignorance displayed, not only of the nature of such misconstruction, but of the tenses of verbs in construction. To sum up what he has done in this case, the account will appear as follows:

1. He has made a present tense in English depend upon a past.

2. He has mistaken "to write" for a present tense, when it depends upon a past tense.

3. He has tried to exonerate himself from the charge of making

one verb in the present dependent on another in the past by proving that he made a third in the present dependent on one in the past.

4. He has declared "to write" to be equivalent to "I write."

We here for the first time dismiss this topic. I would not have dwelt so long upon it, had not Bro. Anderson taken so much pains to justify what he evidently knows to be an error.

In a former article, I gave my views at some length upon the words of the angel to Zacharias: "Thy prayer was heard." I here add the following from the pen of Dr. Conant upon that and similar passages:

"In Luke i: 13, the commen version is: 'Fear not, Zacharias; for thy prayer is heard.' But the Greek tense is here the *Indefinite Past* (*Aorist*); and the true translation is, 'Thy prayer was heard,' referring to a time, in the past, when he prayed for a son. The propriety of the expression is clear, from the circumstances narrated in the connection. It would seem, from these circumstances, that he must have long ceased to pray for this blessing; for he certainly would not continue to ask for what he believed to be impossible, on account of the great age both of himself and his wife. See verse 18, and verse 20, last clause. But he is here told that his 'prayer was heard' when it was offered, and that he should now realize the blessing sought.

"The great lesson is here taught, that prayer is not to be regarded as unavailing, because, in the Divine wisdom, the blessing may be long delayed. But, to the English reader, this blessing is to be blotted from the Divine record by the false rendering of the Greek tense in the common version.

"Biblical scholars long since remarked the striking use of the of the Greek verb, in the Savior's prayer, recorded in the seventeenth chapter of the Gospel by John.

"In this chapter the sacred writer employs three tenses of the Greek verb, referring to past time, namely, the *Indefinite Past* (*Aorist*), the *Perfect*, and the *Imperfect*. It is natural to suppose that he had a reason for this; namely, that he had something to express which he could not convey to the reader by the use of one tense alone; else, why should he use more than one? The ablest writers on the Greek style of the New Testament now maintain that he employs all these tenses with strict propriety, according to the established usage of the Greek language. Winer, for example, the highest authority on this subject, after quoting several passages, and among them John xvii. 4, says: 'In all these, the action is viewed as filling a point in past time, as simply a past event.'

"Dean Alford, in his note on John xvii: 4, says: "The past tenses are proleptical. In the rendering of this whole chapter they should be kept indefinite, not made into *Perfects*, as in the English version

Our Lord stands, by anticipation, at the end of his accomplished course, and looks back on it all as past, as historically gathered up in one act, which is the very sense and propriety of the Aorist.'

"The key to the sacred writer's use of these tenses, in the whole chapter, is found in the first clause of verse 12, correctly rendered in the common version. 'While I was with them in the world, I kept them in thy name.' The Savior says, 'While I *was* with them.'— Was he not still with them? Why then speak of it as something in the past, and as having no connection with, or even relation to, the present? It is evident that the Savior, in this moment of absorbing communion with the Father, views himself as at the goal of his earthly course. His thoughts are withdrawn from the immediate present; and he contemplates his earthly mission as a completed work, on which he looks back, and speaks of it as finished and belonging to the past. In this view, all is consistent; each form of the verb has its appropriate place; and no passage can be found, in any Greek writer, where these forms are used with more precision and propriety.

"The following example will show the sacred writer's accurate discrimination of these tenses in this chapter. When he speaks of a completed action, that belongs simply to past time, without having any relation to the present or to another event, he uses the Indefinite past (Aorist); as in verse 4, 'I glorified thee on the earth.' But when he speaks of a completed act, still continuing and present in its results, he uses the Perfect; as in verse 6, 2d clause, 'Thou hast given them to me, and they have kept thy word' ('hast given,' because the act is abiding and present in its effect; 'have kept,' because they have done and are still doing so); verse 22, 'The glory which thou hast given to me I have given to them, (as something abiding and unchanging.) When two completed acts are spoken of in immediate connection, one of which belongs solely to past time, and the other is still continuing, he expresses the former by the indefinite past (Aorist), and the latter by the Perfect. For example, in verse 4, 'I finished the work which thou hast given me to do,' ('hast given,' the commission being unrevoked, and continuing in force); A. 6, 'I manifested thy name to the men whom thou hast given me out of the world' (a gift abiding and permanent in its effect); verse 8, 'The words which thou gavest me' (here conceived only as a *past* act) 'I have given to them' ('have given,' as intrusted to their care, and abiding with them); verse 12, "Those whom thou hast given me I watched over, and none of them perished'; verse 14, 'I have given them thy word; and the world hated them.' Again, when he speaks of two acts, not only belonging to past time, but also continued or repeated, and connected with each other, he uses the imperfect; as in verse 12, 1st

clause, 'While I was with them in the world, I kept them in thy name' (identical in form with the example in Jelf's Greek Grammar, § 398, obs 1.)

"The whole passage is clothed with new light and beauty when we are permitted to trace what was passing in the Savior's mind, just as the sacred writer himself expresses it.

"I may safely challenge any one to produce a passage from a classic Greek writer, where these tenses are employed with more delicate regard to their proper meaning and use, or with more felicitous effect The same delicate perception of these relations is seen throughout the Gospel of John, and is one of his most marked characteristics.—To overlook it, or to obscure or misrepresent it, would be unpardonable in a revision that pretends to accuracy.

"In Mark xi: 24, the revised version (following the true reading of the Greek text, *elabete*) reads thus: 'All things whatsoever ye ask, when ye pray, believe that ye received, and ye shall have them.'—This beautiful thought is just and striking in itself, and harmonizes both with scriptural teaching and religious experience. By the words, 'Believe that ye received,' the Savior means, *believe that your prayer was granted.* The suppliant is to believe that his prayer was heard, and that he received the blessing in the very act of prayer.—Every Christian, who lives a life of faith, knows what it means. His faith makes the blessing asked a present reality. He believes that what he asked was granted; and he patiently waits the appointed time.

"We have an illustration of this in Dan. ix: 23: 'At the beginning of thy supplication, the commandment came forth;' namely, 'the commandment to restore and to build Jerusalem' (as we learn from verse 25) the blessing for which Daniel prayed. Many years were required for its accomplishment, and Daniel was already sleeping in the dust. But while he was in the act of prayer, 'the commandment came forth;' and in this the prayer was granted, and the blessing sought was received. So the Christian parent, interceding for the life of his sick child, may have the full assurance of faith that his prayer is answered. The struggle may still go on between life and death, but the struggle in his own bosom is at an end; for he believes that he *received* the blessing, in the answer to his trusting heart, and calmly waits God's time."

If the principle, here so clearly and incontestibly established, be correct, then the New Translation by Bro. Anderson is as clearly and incontestibly wrong.

WM. H. WYCKOFF, Cor. Sec.

H. T. ANDERSON ON W. H. WYCKOFF'S REJOINDER.—NO. VI.

MAY AND MIGHT.

BRO. FRANKLIN:—Remarks on my Reply No. 8 are before me. I gave Bro. Wyckoff timely warning, in my letter to Bro. Rice, in which I used the words: "Let not him that girds on his armor boast himself, as he that takes it off." He has rushed into this discussion without preparation, and he must endure the consequences. I told him that I would show the Gospels of the Revision in their true light; and I have done so, and will continue to do so, since it is a matter of necessity. I have answered all that he has said, and now will answer again. The point now is, whether a present tense may follow a past tense. Bro. Wyckoff says:

"I proved that 'may know,' which is a present tense, cannot grammatically depend on 'It seemed,' which is a past tense."

Bro. Wyckoff did not prove this. He said that this was the case, and I admit that general usage has established this law. I also stated that "to write" is a present tense, as I used it in the introduction to Luke's Testimony. Then our Bro. says that, even if "to write" is present, I have violated the law of grammar in making it, as a present, depend on "seemed," which is a past tense. Bro. Wyckoff says:

'I do not know whether to be more amused or amazed at this utter ignorance of the grammar of his own language, manifested by one who professes to be a teacher, and who attempts to translate the Sacred Scriptures."

He also proposes to give me some information on the nature of an infinitive. We thank him for his kindness; and have to say that we are fully informed, and have been informed for many years, with respect to the nature of an infinitive.

Bro. Wyckoff does not know whether to be more amused or amazed at my utter ignorance of the grammar of my language. I know not how to decide for him, but I will add to his amusement or his amazement by telling him that I will prove, by the best authority known to *him*, that even this sentence of his own framing, "*He prayed that he may be saved*," is correct. Mark what I say, reader. I will prove by the best authority known to Bro. Wyckoff that the sentence penned by himself, at which he laughs as a violation of grammar, is correct. Let us open the Gospels, as revised by the "eminent scholars" of the Bible Union, and turn to John xv: 16, and read:

"Ye did not choose me, but I chose you, and appointed you that you may go and bear fruit, and that your fruit may remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

Is our Bro. Wyckoff amused or amazed at this? Here are present tenses depending on past tenses. *Chose* and *appointed* are both past tenses. *May go*, and *may bear*, and *may remain* are present tenses, depending on the past tenses, *chose* and *appointed*. And this is the work, not of one scholar, but of the "eminent scholars" of the Bible Union. Bro. Wyckoff is transfixed by his own shaft. Shall I leave him to die, a spectacle for the people? Let us send another shaft taken from his own quiver. We turn to John iii: 16, of the Union Gospels, and read:

"For God so loved the world, that he gave his only begotten Son, that whosoever believes on him should not perish, but may have everlasting life."

Here is a present tense depending on a past: *may have*, a present, depends on *gave*, a past tense. And if these two are not sufficient, we will send other shafts from the same quiver.

It is to be hoped that Bro. Wyckoff will find himself in a condition to decide whether "to be most amused or amazed at the utter ignorance" of the eminent scholars of the Bible Union.

I am charged with departing from the words of inspiration, and with violating the laws of language; and it is evident that he who brings the charge has not read his own book. Can he not see that what he condemns in me is found in the Gospels of the Union? Our Brother writes, not knowing what he writes; he condemns, not knowing whom he condemns. I will leave the matter as it now stands, with a remark or two for the reader.

There is a logic as well as a grammar of language. To the logic of language, Bro. Wyckoff has paid no attention, if I may judge from what he writes. Had he understood what I said in my former reply, he would not have atrempted to write again on this subject. It is evident that he does not know the *power* that lies in a dependent clause, in which *may* and *might* are used. The real relation of a fact that is past, to some consequence growing out of that past fact, is a something of which he has never thought.

Again: we find a singular change of tenses in John v. 34, of the Union Gospels. A past is made to depend on a present tense:

"But these things I say, that ye might be saved."

"Might be saved" depends on "say." Then, in this case, the act of being saved antedates the act of saying. These things are said *now*, that you might be saved *in some past time*. If any defense could be offered for the above quotations, then perhaps the man who would attempt it might see that our word *might* is equal to our word *may*.—But our Bro. Wyckoff could never make such an admission. Had I written this sentence, *I write that you might know*, he would certainly be amazed at my ignorance of language.

Dr. Conant's defense of his translation of Luke i. 13, is equal to the reasonings of Bro. Wyckoff. The Dr. undertakes to defend Mark xi. 24, as he has translated it. He tells us that *elabete* is the true reading. Let us quote the sentence as translated by him:

"All things whatever ye ask, when ye pray, believe that ye *receive*d, and you shall have them."

Here we have an emendation of the text of the original. Dr. Conant translates thus: "*Believe that ye received.*" We must, then, believe what cannot be, in order that we may believe Dr. Conant. For he teaches us that we must believe, in the act of praying for a thing, that we received it, and we shall have it; that is, that the reception of that for which we pray, antedates our faith in its being received.—For it is manifest that if I believe that I received a thing, the reception took place prior to my faith. The apostle James tells us to ask for wisdom. I ask for wisdom. In the very act of asking, I must believe that I received wisdom. The wisdom is then anterior to my faith. But if I believe, when I ask for wisdom, that it is already received, then I shall have it. Again: the Savior says, "Ask, and you shall receive." No, says Dr. Conant; ask, and as you ask, believe that you received.

This Dr. Conaat, whoever he is, needs the aid of a Doctor. I shall tell our Bro. Wyckoff, that all the Doctors in Christendom cannot save such a translation as this of Mark xi. 24, from condemnation.—It is manifestly opposed to the plainest sayings of our Lord and the apostles. Dr. Conant's emendation of the text in this instance, Mark xi. 24, is equal to his emendation in John xiii. 2, 3, and Matt. iv. 12, in which places he removes the name "Jesus" from the text, and makes the Devil do what the Common Version makes Jesus do.

After giving us this defense of Mark xi. 24, from the pen of Dr. Conant, our Bro. Wyckoff concludes with one of his characteristic remarks. I call the reader's attention to it; it is well worth reading:

"If the principle, here so clearly and incontestably established, be correct, then the New Translation by Bro. Anderson is clearly and incontestably wrong."

The meaning of this is, that a principle which is in itself doubtful, is clearly and incontestably established. Why did Bro. Wyckoff so write? He uses the subjunctive form—"If the principle be." This denotes doubt with respect to its correctness. Yet, he says at the same time, that it is incontestably established. How can a doubt exist with respect to the correctness of that which is clearly and incontestably established? I will now say that Dr. Conant's version of Mark xi. 24 is incontestably wrong, because he makes the reception of that for which we pray antedate our faith, which is in direct oppo-

sition to the words of Jesus: "Ask and you shall receive." And as the principle is incontestably wrong, my translation is incontestably right. Once more: The sentence above quoted from Bro. Wyckoff says, "Then the New Translation by Bro. Anderson is as clearly and incontestably wrong." The reader will notice the word *as* in the above. The whole will stand thus: *My translation is as clearly and incontestably wrong as the principle of Dr. Conant is clearly and incontestably right: that is, if it be correct.* Such is the sense of Brother Wyckoff's closing remark.

Dr. Conant's version of Luke i. 13 turns out to be incontestably wrong, for he has based it on a principle that contradicts the words of Jesus and his apostles. Confusion of thought belongs to the Revisers and their Secretary. If the blind lead the blind, they shall both fall into the pit.

But I will unfold this matter and make it clear. There are three passages in which the Aorist tense is used, all of which require the use of a present or a perfect tense in our language—Luke i. 13, Acts x. 4, Rev. xviii. 5.

1. "Your prayer is heard."—Luke i. 13.

2. "Your prayers and alms have come up for a memorial before God."—Acts x. 4.

3. "Her sins have reached to heaven and God has remembered her her iniquities."

God is said to hear or remember a person at the time in which he answers him, or visits him with protection or destruction. See Genesis xxx. 6.

"And Rachel said, God has judged me, and has also heard my voice, and has given me a son."

This was said after the son was born. Again, in Genesis viii. 1: "And God remembered Noah and every living thing."

God had not forgotten Noah, surely; but the time had come to deliver him from the ark. Also, when the cities of the plain were destroyed, "God remembered Abraham." Now, such is the style of Scripture. When a person actually receives or is about to receive that for which he prays, then he is said to be heard or remembered.—So, also, God is said to remember the sins of one whom he is just about to punish; or to remember the prayers of one whom he is about to answer.

In Acts x. 4, we read: "Your prayers and your charitable deeds have come up for a memorial before God." Here we find the Aorist *anebesan*, which must be translated as a perfect, because the prayers and charitable deeds of Cornelius were then remembered before God.

"Have come" denotes past time continued to the present. God then remembered Cornelius; that is, he then answered his prayers.

In Rev. xviii. 5, we find the same truth with respect to God's dealings. "The sins of Babylon have reached, or do now reach to heaven, and God has remembered, or does now remember her iniquities. The time has now come to punish her for her sins.

This same truth with respect to God's dealings with men, is expressed in Luke i. 13: "Your prayer is heard;" that is, God will now answer it. The reader will notice the use of *eisekousthe;* far stronger than *ekousthe.* It means to attend to, to accept one, to hearken to. I observe, also, that there is no mention of Zachariah's having formerly prayed for a son. The probability is that he was praying for the coming of the Messiah, for the answer to his prayer was the gift of a son named John, (which means sent from God,) and the angel tells him what this son should do. The whole of the circumstances justify us in concluding that the coming of the Messiah was the object of the prayer. For the son was given as his forerunner. His having formerly prayed for a son, is a mere fiction to justify Dr. Conant's translation. I do not pretend to justify my translation on my judgment that Zachariah was praying for the Messiah; but on the fact of Scripture usage; that God is said to hear or remember a person at the time of granting his request.

I must also notice that Dr. Conant has translated two Aorists by English perfects, in Luke i. 30–49: "Thou hast found favor with God." In the Greek it is the Aorist, *eures.* Why did he not say, "foundest," or "foundst," or something like a second person of the imperfect found? Again: "The Mighty One has done great things for me." The Greek has *epoiese*, Aorist, Why not, "The Mighty One did great things?"

As to the Dr.'s remarks on John xvii., I have to say that some of them are true, some not; that is, it is true that an Aorist should be translated by an English imperfect, when the sense requires it. But the Revisers have gone so far in this direction as to make—if I may use Bro. Wyckoff's word—"shocking" work in many places.

In conclusion, I must say that any principle of translation that shocks common sense must be wrong. The apostles were sensible men, and they wrote good sense. We will, if God spares us, have a translation that common sense will not be ashamed of.

Yours very truly, H. T. Anderson.

P. S. There is a way of escape for Bro. Wyckoff. It is open to him, and he ought to avail himself of it. It is this: he writes, not knowing the meaning of words. He has said, and I have quoted the saying frequently, that "the Holy Spirit had special reasons for using

the word 'concerning.'" Now, was he aware of what he was saying? He also says, that "in addressing an individual, the sacred Scriptures, both in Hebrew and Greek, always use 'THOU.'" Was he aware of what he was writing when he wrote that sentence?

Now, when I expose his errors, he sees that they are enormous, and concludes that he has said nothing of the kind. Yet his words are on record, and by his words we must judge him. If he will acknowledge that he did not intend to say what he has said, then the way is open for him. Let him review what he has written on the *Narrations of the Evangelists*, or, to use his exact words, "Narrations concerning the things." Let him see that he has said that the books left us by the Evangelists, are properly described by Luke as narrations concerning the things, and then he may be willing to say that he was not aware of what he was writing. H. T. A.

REMARKS ON THE REPLIES OF BRO. ANDERSON, NOS. 8 AND 9.

In addition to what I said in my last No., I have still a few remarks to make on Bro. Anderson, No. 8. In a preceding article, Bro. Anderson informed us that he had "*resources of which the Bible Union has no knowledge, and can never have.*" Subsequently he informed us of a translation, which he has not yet published, which "is smooth and elegant, full of beautiful truth, and in perfect harmony with all the facts of the gospel." He also gave us the gratifying notification that "The Secretary may see this translation at some future time." In No. 8, he kindly furnishes us with additional intimations concerning a part of this wonderful production of human learning: "This translation, made according to the well-known laws of the Greek and English language, will be published ere long."

Now, this is really gratifying. It is true, that Bro. Anderson, when introducing these several remarks, is commenting upon different passages of the Gospels, but it is manifest that the remarks themselves all have reference to the forthcoming New Translation. "The resources for it are greater than the Bible Union ever knew, or will know; the translation itself, at least in parts, is smooth and elegant, full of beautiful truth, and in perfect harmony with all the facts of the gospel, and, at least in parts, it is 'made according to the well-known laws of the English and Greek language.'"

Bro. Anderson either believes that the forthcoming parts of the New Translation, to which he applies such extraordinary encomiums, are of the same character as the first chapter of Luke, already published from the New Translation, or he regards the New Translation as lacking uniformity in respect to merit. The latter supposition is inadmissible. Bro. Anderson, from the manner in which he speaks

of this portion of the work,—a portion selected to be published in advance, and contrasted by juxtaposition with the corresponding portion from the work of the Bible Union, evidently regards the first chapter of Luke as a choice morsel; a superior specimen of the New Translation; certainly not inferior in merit to the rest, for all of which he has had those wonderfully mysterious "resources," which we shall never know.

We feel justified, therefore, in assuming that Bro. Anderson believes, that it is "according to the well-known laws of the Greek and English language," in translating sacred Scripture, to:

Substitute a Passive Verb for an Active;

Confound *accurate tracing* with *obtaining exact information*;

Change the object of a verb to its subject;

Transfer the subject of a verb to the position of an object of a preposition;

Omit words in translation which are necessary to the sense;

Conceal striking images and figures of the original;

Substitute words suggesting ideas foreign to the original;

Confound the idea of *arrangement* with that of *composition*;

Change *a narration concerning things* to a *history of things*;

Interpolate words so as to make an inspired writer appear to say what he does not say;

Change the singular to the plural, so as to confuse the reader and pervert the sense;

Make a present tense in English dependent upon a past tense;

Translate the indefinite aorist by the English perfect.

These are only a portion of the faults that characterize the first chapter of Luke in the New Translation; but they are contended for and attempted to be justified by Bro. Anderson, as though they were real beauties. Hence, we have the right to put our own interpretation upon his views, when he informs us, in reference to parts not yet published, that they are characterized by being "smooth and elegant, full of beautiful truth," and translated "according to the well-known laws of the Greek and English language."

In this place, it is very proper to inquire, what are the characteristics of a good translation of sacred Scripture. We have always been taught a translation should as nearly as possible resemble the original in its characteristics. But who would think of describing any part of the Gospels as "smooth and elegant, full of beautiful truth?"

The 9th No. of Bro. Anderson's Replies need not occupy much of our attention. It is chiefly based on an unfounded assumption. Bro. Anderson makes the assertion, that I "suppose" that the narrations described by Luke as "many," are the identical gospels written by

Matthew, Mark, Luke and John, and then occupies much time and space in the endeavor to disprove the supposition. He is very careful, however, not to attempt to quote any passage in which I expressed such a supposition. No such passage exists in my writing. On the contrary, I always supposed that the Evangelist John wrote his gospel many years after that of Luke was penned; and if Matthew and Mark wrote before Luke, I certainly never would have suspected an inspired man to describe two persons as "many." Bro. Anderson's language on this point is very decided and remarkable. It reads as follows:

"The Secretary supposes that the narrations set forth by 'many' in Luke's day——The Secretary, I say, supposes that these narrations are the testimonies of Matthew, Mark, Luke and John."

Here Bro. Anderson declares that I not only suppose these to be "Many" but what is still more absurd and preposterous, that Luke himself is one of the writers. That is, that Luke, writing by inspiration, states as the reason why he is about to write a certain narration, that he had written that narration. Moreover, that, as many had written narrations, and he among them, therefore it seemed good to him also to write one. And thus, that he added himself to himself, for the purpose of adding his narration to the same narration.

It is in such things that Bro. Anderson occupies himself. He constructs from his own imagination a man of straw, and then devotes his energies to demolish it.

He also devotes considerable space to the effort to show the propriety of the word "certainty" in the introduction to Luke's Gospel.—As the word is used in the Revised Gospel, and is an accurate and appropriate translation of the original, I have no criticism to make upon it.

These two points make the substance of No. 9, so far as it is an attempted reply to my criticisms. Affectionately,

WM. H. WYCKOFF, Cor. Sec.

H. T. ANDERSON ON W. H. WYCKOFF'S REJOINDER.—NO. VII.

BRO. FRANKLIN:—Our Bro. Wyckoff's Remarks on my Replies Nos. 8 and 9 are before me. There is no argument in any of these Remarks, but they are repetitions of former matters. He seems not to approve of some things that I have said. Those "resources" of mine are a great trouble to him. The "smoothness and elegance" of my translations distress him. Well, I will say a few things on *resources*, and I wish what I say to be clearly understood.

The Jewish nation had the oracles of God. They were able to read them. But they, as a nation, understood them not. The reason for this non-understanding of the Oracles, is given in Matt. xiii: 15.

"For the heart of this people has become fat, and with their ears they hear heavily, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and turn to me, and I should restore them to health."

I say the nation of the Jews had the oracles of God, and understood them not. But yet, individuals among them did understand. Why was this? I quote two verses from the 119th Psalm, as a reason for their understanding:

"I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." Verses 99 and 100.

The Oracles of God are the sources of knowledge, and wisdom, and understanding. Now, be it known to Bro. Wyckoff, that I, H. T. Anderson, was never in bondage to any Sectarian party. I am a disciple of Jesus the Nazarene, was born of a father and a mother who were themselves disciples of the Nazarene. I was taught from my childhood the oracles of God, and never knew what it was to be blinded by the traditions of men. My father was immersed into Christ, on confession that Jesus is the Son of God, many years before I was born. I am, therefore, a disciple, born of a disciple, and taught most accurately the ways of God, from childhood. I have kept the precepts of God, and walked in the ways of the Christ, and studied the truth of God; and I find, and have found, in the oracles of God, what no Sectarian has found, or can find. Neither do I need any special revelation, nor do I boast of inspiration, for I will say with the writer of the 119th Psalm, "Through the precepts of God I get understanding." I have given myself to God, and to his Son, the Lord Jesus Christ, and he has upheld me, and taught me, and guided me, and given me understanding. He has enabled me to do what I have done, and to be what I am. And that sectarians should neither see, nor understand, is not wonderful at all, for human traditions blind their eyes. The oracles of God are my *resources*.

Now, should any one, even our Bro. Wyckoff, choose to laugh at, or to scorn what I have said, let him do it. I stand secure on a foundation that cannot be shaken; and the strength of Jehovah is my shield and my defense.

I say, that my translation of the New Testament is smooth and elegant: and I say it because of the roughness and inelegance of these Gospels of the Bible Union. But I will turn to matters of another kind.

Our Brother cannot see beyond the veil that hangs upon his eyes. I have said frequently, that I translate the *thoughts* of the inspired writers, and do not imitate Greek forms. The sentence, "Cæsar invaded Britain," is exactly equal in thought to this: "Britain was in-

vaded by Cæsar." The man that cannot see this, cannot be reasoned with. I shall not, therefore, reply again and again to the same things.

Our Brother attempts to escape from my exposure of his saying, that the testimonies of Matthew, Mark, Luke and John are the narrations, or among the narrations of the *many* that lived in Luke's day. I wonder at this attempt of his; for it is no worse than to make *Thou* a Hebrew and Greek word. But we will give Bro. Wyckoff's words, and let the reader judge. I quote from Bro. Wyckoff's Reply No. III.

"It is probable that no *history of the things* was ever written, or ever attempted in the time of the Evangelists. From all their narrations, with whatever could be supplied from other sources, attempts have been made in modern times, to make a history of the things; but the books which the Evangelists have left us, are not properly described by such terms. They are, as Luke properly describes them, 'narrations concerning the things,' frequently stating only isolated facts, and sometimes omitting both cause and effect, as well as historical comment. The fact must be manifest to any one who reads these narrations with care, that the Holy Spirit has special reasons for using the word 'concerning' in connection with them."

Here are the words of Bro. Wyckoff. Now let us quote the first of Luke as revised by the scholars of the Bible Union:

"Forasmuch as many have taken in hand to set forth in order a narration concerning the things," &c.

What, now, are the works of the *many* here spoken of by Luke? Their works are *narrations concerning the things.* No one can fail to see this. But Bro. Wyckoff says:

"The books which the Evangelists have left us, are not properly described by such terms," (as histories.) "They are, as Luke properly describes, them, 'Narrations concerning the things.'"

If Luke calls the works of the *many*, "narrations concerning the things," and Bro. Wyckoff now says, that Luke calls the books left us by the Evangelists, "Narrations concerning the things," what conclusion can we make? There is no escape. We must conclude that Bro. Wyckoff supposes that the books of Matthew, Mark, Luke and John are the works of the *many.* He further says, "The fact must be manifest to any one who reads these narrations with care, that the Holy Spirit has special reasons for using the word 'concerning' in connection with them."

Now, as the *narrations of the many* are the only narrations of which Luke speaks, and as Bro. Wyckoff says that "the fact must be manifest to any one who reads these narrations with care," &c., we cannot fail to suppose that our Brother thinks the books of the Evangelists to be the "narrations of the many."

It is most unfortunate for our Brother, that he will not read and learn. The books of the Evangelists are not called *narrations* by Luke, even admitting that the word *narration* is the true meaning of the Greek *diegesis*. Luke i. 1. Luke tells us in Acts i. 1 that he had written not a *diegesis* but a *logon*. "Tou men proton logon"—are Luke's words. Luke's first book as well as his second, the Acts, is a *logos*, a *record*, uot a *diegesis*. The *many* wrote *diegesis*, narrations; but Luke a *logos*, *record*. Hence it is obvious that our Brother has fallen into a most unfortunate error, in regard to these *narrations*.

I certainly would not misrepresent anything he has said. I could not gain anything by such a course. In doing so, I should only injure myself. But I am compelled to make use of his words as he writes them. He says:

"The fact must be manifest to any one who reads these narrations with care, that the Holy Spirit had special reasons for using the word 'concerning' in connection with them."

"These narrations" of which Bro. Wyckoff speaks, are the books of the Evangelists. "The narrations" of which Luke speaks, are the works of the *many*. But our Brother has made Luke give the name "narrations concerning the things" to the books of the Evangelists. He evidently thought that Matthew, Mark, Luke and John were of the *many*. But I am not at all astonished at his thinking so. For he thinks that the Holy Spirit had special reasons for the word "concerning;" and he says, emphatically, that "The sacred Scriptures, both in Hebrew aud Greek, always use "THOU." Therefore, I I am not astonished at anything that he says.

In conclusion, I will remark, that there is, in the writings of the apostles, truth of heavenly beauty; words and thoughts are there, full of excellent glory; the images there found are of transcendent loveliness. Such a book, then, should be translated into smooth, graceful, elegant English. Smoothness, gracefulness, elegance, certainly belonged to the words of Him who spoke as never man spoke. We aim at this; not at gorgeous, pompous style. Divine simplicity is truly sublime. Yours very truly, H. T. ANDERSON.

That the Gospel narratives admit of spiritual application, is no accidental feature, nor is the application itself to be viewed as arbitrary and capricious. Much rather does it spring from the weight and significance of the Savior's character, as the center of all spiritual life, that everything in him and with him rises into a higher spiritual significancy.—*Olshausen.*

THE NAME, WONDERFUL.

The Savior's inspired names have all a meaning. Each one of them designates some peculiar characteristic or office, or work of the Messiah. Since this is the case, we may expect that some great truth underlies the names which the evangelical prophet gives to the Redeemer.

"His name shall be called Wonderful." There are many obvious reasons for this name. Passing by all others, there is one which seems to have especial weight. Jesus is called Wonderful, on account of the strange contrasts and wide extremes seen in himself and in his history—contrasts and extremes which appear to be direct contradictions.

There are extremes in the Savior's names. On one page of inspiration he is called the "man Christ Jesus;" on the next he is called "our Lord and Savior Jesus Christ." At one time he calls himself "the Son of Man;" at another time, "the Son of God." We are told he is "the child born, the son given;" and yet with the same breath we are told that he is "the Mighty God, the Everlaating Father, the Prince of Peace." He is Jehovah, God over all, and blessed forever, and yet he is a servant of servants. He is the same yesterday, to-day, and forever, the ever living and ever unchanging one, and yet he is the crucified and buried Redeemer. If Jesus is appropriately called by all these diverse names, he must be Wonderful.

There are extremes in the Savior's natures. He is not only called God and Man, but he really is God and Men. He embraces in his own person the human and divine natures. God could satisfy, but could not suffer; man could suffer, but could not satisfy. Hence, for the accomplishment of man's salvation, there must be a union between the human and the divine, that satisfaction and suffering might meet in the same person. Is not this necessary union an object of wonder? Where can such extremes be found as in the nature of the Mediator? On the one hand, he is God, exalted above all our comprehension.—In connection with this divine nature, he took upon himself not the nature of angels, but the nature of men—the lowest and weakest of all the members of the rational family of God. This union of the highest and the lowest—of the strongest and the weakest—of the divine and the human—is a wonder passing wonders.

There are extremes in the Savior's life. These extremes are not few in number. They extend from the day of his birth to the day of his death. He was born; but over the new-born babe, a multitude of the heavenly host sang audible praises to the God of Israel, until

the shepherds heard and worshiped. He was wrapped in swaddling-clothes; but before him, the star-guided Magi of the East bent the knee and offered gifts and homage. He was baptized; but out of the open heavens, the Spirit descended, and a voice was heard, saying, "This is my beloved Son." He hungered; but yet he supplied thousands with food "sufficient for them," on the barren hills of Galilee. He thirsted, but yet by his simple word, water was changed into the gladdening wine. He was without a place where to lay his head—poor in this world's goods; but yet the fishes of the sea came with money in their mouth, to pay his tribute and the tribute of his disciples to the Roman Government. He slept from weariness; but yet when called by his frightened disciples, he awoke to still the storm.

But this is not all. There are extremes in the Savior's *death*.—Here again is that strange commingling of the high and low—of the human and divine. He was a King, whose crown was an eternal crown, and whose kingdom was an eternal kingdom; but yet he was a king crucified,—a king crowned with thorns and enthroned on the cross. He was holy, and his companions were the holy angels; but yet he was crucified between two malefactors—in his dying hours he was compelled to associate with the vilest of the vile,—he was made a companion with thieves and robbers—the notorious Barrabas was his fellow. He died as an outlaw dies; but yet the sun hid his face, and darkness gathered around the crucified; the earth shook to its center and the sheeted dead were seen walking in the streets of Jerusalem. Men passed by mocking and wagging their heads; but nature and the God of nature gave visible signs of sorrow. He died in poverty, as a criminal and an outcast; but yet, in accordance with ancient prophecy, he made his grave with the rich in his death. He was buried; but yet on the third day, he rose from the dead.

There are also extremes in the Savior's *virtues*. He was majestic, yet humble. Diseases and death, men and angels and demons acknowledged his majesty. He spake with such majesty, that the officers, once sent to arrest him, were constrained to confess, "Never man spake like this man." But yet he was humble; so humble as to be a pattern of humility to all his followers. He was omnipotent, yet merciful. The Savior's omnipotence and compassion always went hand in hand. With the sisters and with the friends he wept as he went forth to the grave of Lazarus. This was his compassion. But when he stood beside the tomb, he said with a loud voice, "Lazarus, come forth." These were the words of Omnipotence. Jesus was great, but yet he was good. Greatness and goodness are not often found together in the same human heart and human life; but they both have their highest development in Jesus of Nazareth. His good-

ness is equaled only by his greatness, and his greatness is equaled only by his goodness.

Such are some of the extremes found in the life and character of Jesus of Nazareth. Sometimes we see the divine, and sometimes we see the human. Sometimes the attributes of deity are most manifest, and sometimes the attributes of humanity. As we contemplate portions of the Savior's life, we are compelled to say with the amazed soldier, "Surely this was the Son of God." And then as we contemplate other portions of the Savio'rs life, we are compelled to say in the language, though not in the Spirit of the unbelieving Jews, "Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James and Joses and Simon and Judas?" As we meditate on the wide extremes in the Savior's names and natures, in his life and death and virtues, we are ready enough to confess that the prophet gives him an appropriate name, when he says, "His name shall be called Wonderful."

MINISTERIAL EDUCATION.

Some time ago, we published some reflections on this subject, with especial reference to the discussion of it by Bros. Franklin and Rogers in their strictures on the addresses of the Shelbyville meeting. Bro. Franklin, we are glad to see, has not only re-published my article in the Review, but has received and responded to it in the earnest spirit of brotherly union and harmony, to promote which it was written. His excellent practical thoughts on the qualifications for the gospel ministry, and his liberal endorsement and forcible advocacy of the importance and utility of a good education, will be cordially greeted by all men of enlarged views as to the present and future wants of the church; and we take pleasure in transferring them to our pages.

We grant readily that it is well for teachers to remember that men sometimes go out from under their instruction who in after life disappoint all their expectations; but we do not grant that a few such exceptional cases should with any generous and fair-minded man, excite a prejudice to the injury of the college at which they were educated. There was a Judas among the apostles, but this is no reflection upon the Great Teacher. The Devil has always pushed himself into the most prominent places and works of the church. There are but few among those that work much, who are not frequently grieved at the meddlesome machinations of the wicked one, even in their most cherished labors. But when such cases arise, well for us if we are prepared to meet perverted education with the wiser, truer learning of a profound knowledge of the Bible, as illuminating all other learning, but itself also

illustrated and sustained by the discovered harmony of its revealed teaching with all known truth, whether of history, science or philosophy. Let us be as thoroughly furnished for our work as we can, and work as we have opportunity, for the peace and prosperity of Zion.—I would nurse, with a tender interest, power for good wherever I see it, and rejoice in the might even of the simple, when I see it confounding the conceits of the worldly wise.

Let us remember, however, that neither learning nor ignorance is to be commended as a qualification for preaching the gospel, in the absence of a genuine faith and true apprehension of the power and place of the gospel in the work of the ministry. But we will hear Brother Franklin. W. K. P.

Referring to my article in the Dec. No., Bro. Franklin says:

"We cheerfully lay the whole of the foregoing before our readers. It is a well-written article, and in a good spirit. Still, we do not think it exactly reaches the difficulty. The *importance* of learning, and its precise *use in preaching the gospel*, are subjects demanding much thought and careful investigation. We think, too, that the present is an appropriate time to give these subjects some space in our columns. Touching the *importance* of education, not only on the part of preachers, but of the people at large, we have spoken so frequently and with such decisiveness, that we cannot be misunderstood. It appears to us indisputable, in the very nature of the case, that a man cannot preach, or teach, anything, profitably, which he does not know. It is equally clear, that no man knows anything which he has not learned. What a man knows, in any department, is his learning, in that department. No man knows the gospel who has not learned it, and no man can preach the gospel who does not know it. A man, then, must have *gospel learning* before he can preach the gospel. He may know the gospel and preach it to the salvation of sinners and have but little learning in the common literature of his time, or in the sciences. He may know the gospel of Christ and preach it to the salvation of men, and not understand the grammar of his mother tongue, the arithmetic now being taught to children a dozen years old, or the geography of his own State, to say nothing of geology, astronomy, philosophy, &c., &c. So a man may understand literature well, the arts and sciences and all the higher branches of learning, and not understand the gospel. He may, on the other hand, understand the gospel well, and know no more of geology, phrenology or astronomy than Paul or Silas did. Again: he may understand jurisprudence, the laws of States, of the general government and of nations, and not understand the law of Christ, or even the gospel.

"It is not to be assumed, then, that because a man is not versed in the law of his State, the law of his nation, or the laws of nations; or because he does not understand English, Latin, Greek or Hebrew literature well; or because he does not understand botany, chemistry and philosophy; or because he does not understand phrenology, geology and physiology; or because he does not understand surveying, navigation and engineering, that he does understand the gospel. Nor may we assume because a man understands all these, that he does understand the gospel. We do not undervalue all the arts and sciences, or anything that is properly called learning, in its place. Let there be a universal diffusion of it in all departments as far as possible.—But when we are speaking of the qualifications for the ministry, let no man attach such a train of sciences, arts and philosophies as shall discourage and dishearten good and useful men, who are rendering good service, and thus make the profession appear beyond the reach of thousands of valuable men who would otherwise enter the ministry. We had better go to the New Testament and search there for the qualifications of the ministry. The qualifications found there, a man *must* have. He cannot be a profitable preacher without them.

"The *power* to turn men to God and save them, *is the gospel.* Any learning that in any way contributes to the understanding of the gospel, and facilitates in bringing it to bear on the world, to the salvation of men, is profitable. The original Scriptures are in dead languages, the original Greek and Hebrew. They cannot be translated into the English language without learning—profound learning. This learning a man *must have* to qualify him to translate. But no man of understanding will say, this learning a man *must have* to qualify him to preach the gospel. A man with far less learning may understand the gospel, when it is faithfully translated into English, and preach it to the salvation of sinners. If a man would deliver a series of lectures harmonizing geology and the Bible, or write a book on that subject, as a qualification for *that work*, he must understand both the Bible and geology. But a man may preach the gospel successfully, as thousands did in the times of the apostles, and know nothing of geology. To write such a book, or deliver such lectures as mentioned, with intelligence, a man *must* understand geology. It is indispensable that he should understand it. The preacher *may* understand it, or *may* not. It might be of some advantage to him, as a preacher, to understand it, if he knew how to use it, but certainly not indispensable. This principle Bro. Pendleton admits. There is certain knowledge or learning indispensable in any department. A man must have the learning or knowledge, to enable him to do the work which he

undertakes. He may do some good in that work with a small amount of learning, which is all he has been, or is now able to require. Then, let him work and do what he can, and let no man discourage and dishearten him, by arraying before him attainments which he can never reach. To all this, we think, Bro. Pendleton agrees. We certainly agree with him in reference to the importance of our colleges, and, indeed, universal education, as far as possible. We are and have been all the time for the highest order of education, in its most extended form. The only wonder with us is, that a man who has such a clear head and logical mind as Bro. Pendleton has, should have permitted himself to be drawn aside, in remarks suggested by the comments of Bro. Rogers and myself, on the discourses delivered in the Shelby meeting, from any premises assumed or implied in our remarks. True, he very justly apologizes for this, and claims to be speaking in *general terms*. Still, the impression is left that there was some tendency in that direction in our remarks. We think this is not the case. We suppose, however, that his purpose was to elicit something more definite and clear on the whole premises.

We do not desire now, after a half year has gone, to attempt to make a statement of the precise positions taken, in the objectionable portions of the speeches in question. This, we fear, we could not do in such a way as would be satisfactory to the brethren who delivered the addresses in question. But this much we distinctly remember: The discourses produced a general depression and discouragement among the preachers present, and that, too, on the minds of as good men as can be found anywhere. Nor is it likely that they misunderstood the main drift and bearing of these addresses. The speakers were capable of expressing themselves with sufficient clearness and distinctness to be understood. The men who heard, were capable of understanding.

But aside from these addresses, what is the real matter demanding attention? It is not the question, whether education, *in general*, should be advocated and sustained. There is no question about the importance of endowing, sustaining and maintaining our Colleges, and many more, if we could, between us. Nor is there any question among us about the importance of educating young men for the ministry. We are all agreed about these matters. There are reasons entirely sufficient, then, and good reasons, for all this, as we have been well satisfied for many years. We can, then, give these good men engaged in educating, every assurance that we appreciate their work; its great importance, and bid them hold on and persevere in their great and good work. We have no *education* and *anti-education* parties among us. We all want all the education possible disseminated

throughout the world. Butaside from all this, there are shades of difference. There are different kinds of education. We have *religious* education, and mere *secular* education. We have *Bible* education, and mere *scientific* education. The wild Indian has education of a certain kind. So the most illiterate, uncouth and awkward lad of fifteen years, in the backwoods, has an education of a certain kind, but certainly not the right kind for the ministry. So we find many young men, who have gone through their collegiate course, and acquired *an education of a certain kind.* But what kind is it? They have become acquainted, to some extent, with several languages, the arts and sciences, and obtained a diploma. They have graduated with honor, it may be with first honors. They can now talk of natural and moral philosophy; of rhetoric, elocution and logic; of phrenology, geology and astronomy; of botany, chemistry, and many other important matters, all proper and right in their places, and even well enough for the preacher to know; but certainly not important qualifications for the ministry. Or, to say the least of it, the man may have all such acquirements, and not be qualified for the ministry. To qualify a man for the ministry, he *must have a religious* education. He *must have a Bible* education.—*He must especially have a New Testament* education. *He must have a Gospel* education. The Gospel is the power the preacher is to use, and the learning, no matter what it consists in, which enables him to understaud the Gospel, and bring it to bear on the world, to the salvation of men, is the learning the preacher needs.

An important item in the qualifications for the ministry, is an understanding of human nature—an understanding of men and things. A man must have adaptation to the world, or he cannot succeed in the ministry. He must exercise good, old-fashioned common sense. Then, he must have the faith in the Gospel, that it is the power of God to salvation—the full confidence *in it*, as the means to turn man to God—which will hold him *to it*, impel him on in preaching it, and relying on it to save men. Compared with it, all science, philosophy and human wisdom, so far as saving man is concerned, sinks and dwindles, into insignificance, emptiness and nothingness.

Many good preachers have come, and are still coming from our Colleges, who know the Gospel, have confidence in it, and are rendering noble service. Indeed, the class we have described as not knowing the Gospel, may be considered as the exceptional cases, and not the general rule. Still, it would be well for the principal men in our Colleges to remember that several young men have gone out from our Colleges, endorsed, who have been no credit to their preceptors; but, on the other hand, have greatly injured the Colleges. They have read bad books, imbibed false teaching and foolish philosophies. Some such

come out of College, ignorant of the mighty principles inculcated so largely in this generation, by that mightiest and greatest of human spirits of our time, Pres't ALEXANDER CAMPBELL, and even treat them with contempt, when they come in contact with them.

"The ground we stand on has been tried. The principles have been tested. The matter is not to be treated as an experiment, specially by young men who have never yet comprehended it. We are not to be admonished, not to feel too confident, till we "see what our reformatory movement will amount to." We shall not stop to "see what it will amount to." We know it is right, and shall maintain it to the extent of our power, regardless of what it shall amount to. The churches planted by the apostles and first evangelists were crushed out by the wonderful current of sin and carnality which found way into their midst. There were not true men enough to hold them up.—But that did not prove that they were not right. So our movement may fail. It may be crushed out. But if so, it will not be because the ground we occupy is not right, but *because we have not true men enough to maintain it.* But we do not believe this. We believe it will succeed grandly and gloriously. Every College, editor and preacher will succeed who is true to it. There must be no backing down from our high, strong and invulnerable ground. Bro. Pendleton has stood many years in this great movement, and done great service, and is still doing great service. No one delights to honor him more than we.—Let us look at the fifty and more volumes which have gone forth from Bethany, all pointing us to the Book of all books, as the only revelation from God to man, and the divine authority in all things spiritual; to the elegant walls of Bethany Col'ege, with our other eight or ten colleges, the two or three scores of high schools established, the three thousand or more preachers, and as many churches collected in the "one fold," under the "one Shepherd," and the vast number of souls being daily brought to God, *through the power of our great Gospel plea,* and maintain the ground already gained, and the Lord will be with us. Let us stand firm to the principles advocated in accomplishing all this, neither being ashamed nor afraid to defend them; and let no young man think that he is educated for the ministry, or qualified, till he comprehends these principles, no matter how much literature and science he may have acquired.

"We are not aiming to review Bro. Pendleton's excellent remarks, nor objecting to them, but simply commenting on the same subject."

It is better to go to the house of mourning than to the house of feasting; for that is the end of all men, and the living will lay it to heart.—*Ecclesiastes.*

"DAILY PREACHING: A NEW MOVEMENT.

"The Boston *Journal* states that a number of gentlemen, who are active members of the different evangelical denominations in that city, are about inaugurating a movement which will secure the daily preaching of the Gospel to those who can be induced to attend it. They have hired the Meionaon for one year for this purpose, and their plan as at present proposed, (though it may be modified in the future as experience shall suggest) is to have a prayer meeting every afternoon, which will be conducted by laymen, and preaching every evening by one of the pastors of Boston or vicinity. The plan meets the cordial approval of Rev. Dr. Kirk, Rev. Dr. Parker, Rev. Dr. Cushman, Rev. Mr. Bixby and many others who will give to the movement their heartiest efforts. A cordial invitation will be given to all the pastors of the evangelical churches to unite in the movement. The first meeting was to be held on Friday (New Year) afternoon. It is believed that this movement will reach many who are not now brought under religious influences, and be the means of great good. The following is the paper drawn up by the Committee, consisting of brethren from the different evangelical denominations:

'*Evangelical Mission.*—In view of the need of more constant and direct efforts for the salvation of the thousands in this city who will not place themselves within the reach of our established churches and their services, we, the undersigned, cordially approve the plan of securing the Meionaon for one year at least, where daily religious exercises may be conducted, and the glorious news of 'free grace' be proclaimed to the perishing; and in case said hall is secured, we hereby pledge our earnest efforts to sustain and carry forward the aforementioned plan.'"—*New York Paper.*

The above is but an example of several notices of like import we have met with, in the religious and secular journals of our country.—Both the occasion and character of such movements as the one here announced, ought to awaken in the heart of the intelligent, thoughtful, and earnest Christian many serious reflections. We call the attention of the reader to this matter, because it brings before us in a very direct form several of the most important facts in the present state of religion in our land. We say our land, not because we presume it is otherwise in the rest of the Christian world, or because our religious interest does not extend beyond our own borders; but because we can best see, study and appreciate, and more deeply feel the state of things immediately around us. The true Christian man, with all his heart daily and hourly concerned in the salvation, temporal and eternal, of all his fellow beings, can not look with indifference at those prominent and extensive manifestations of human life, especially, which are directly connected with the great question of the salvation of men's souls. He may be comparatively indifferent to those great political and social movements that at times mightily and widely agitate the world;

the facts, however, of which we are speaking, must awaken his deepest concern. They come before us with an importance and an urgency demanding consideration, judgment and action, that will not be subdued or silenced. To this class belong the facts stated and involved in the notices like the one at the head of this article. We propose, through the following paragraphs, to study and discuss them, as they constitute the occasion and character of the religious movements here announced. What are our motives and what the reasons for so doing, will appear in the course of our discussion.

First, then, we call attention to the immediate fact that is urged as the direct cause of this movement. It is this: that there are "thousands in the cities who will not place themselves within the reach of the established churches and their service." Before we consider the particular items in this statement, let us look at the fact here announced in its general character. In this great land with its teeming population of millions, in city, town, village and country, a very small minority only, in the aggregate, attend the preaching in our churches. This is in the highest degree true of the cities and larger towns, though it is deplorably true even of the rural populations. This indifference to religion, and this standing at a distance from it, is, in its depth and extent, awful and terrible. When we look at the cities, what a picture is presented to us, and how fearfully real this truth becomes! Of the millions that are born, that live their lives, that die their death, in these great congregations of humanity, numerically the meagerest minority ever attend at the churches. The immense, the countless majority, live their lives and then go to their last home, far away from the influence of the Gospel of Christ. What an awful truth is this; and that right here in this Christian land, before our very eyes, at our very doors. We are speaking from ascertained facts. In Europe the case is still worse, and the evil every day is increasing, according to the statistical records. Not only in the Catholic and Protestant countries on the continent, but even in England this fearful indifference, this miasma of unbelief, is daily spreading farther and wider, and taking deeper root. Not only the statistical bureaus, but the reports at the great religious national and ecumenical convocations, testify to the truth of this. But we wish to speak only of our own country. To impress this truth the more let me say to the Protestant, suppose you subtract the whole Catholic church, as having, in our estimation, no share in the work of the the gospel. Then subtract the indifferent professors of churches that attend preaching seldom or never, and how very narrow this small minority becomes! Let any man attend our churches day after day, and how meagre the attendance within, how immense the multitude without! Subtract still farther the other congregations to whom, by com-

mon consent, we cannot allow the claim of evangelical,—the so-called liberal churches, that have succeeded in driving every vestige of the Gospel and of the power of the Cross that saves souls from their midst, preaching in lieu thereof the starkest nonsense and vanity, the idlest vagaries and negations,—and this small minority becomes still less. We might stop here, and in the face of what we have already stated, announce this sad conclusion, that the gospel reaches and finds but a very small number of our fellow-beings in this land!—We shall come back again to this conclusion after we have advanced a step farther.

Thus far we have not raised the question, whether these churches that are called evangelical, passing under various unscriptural, sectarian names, really and harmoniously preach the gospel of Christ in the fulness of its facts, commands, blessings, and promises. Even could we declare this of them, the gospel through them, as we have stated, would reach but a comparatively small minority of the people. But with our convictions and faith rooted and grounded on the eternal, only true word of the Living God, we cannot declare this of them.—The fulness of the gospel, unbroken by human inventions, in its primitive glory and power, ere man had learned and dared to mar its beauty, and break its power, is not preached in these "established churches." We do not deny that much of the Divine Truth is taught in these places. We believe it is. But in our decisions on this question we have no choice. We bow in all our feelings, in all our thoughts, in all our conclusions, before the supreme power, authority and will of the Living God, as fully declared to man in his word; and according to this supreme law, we dare regard, and will regard, now and ever, nothing as the divine gospel, as the power of God unto salvation to Jew and Greek, but what the Lord has so declared by his Holy Spirit, and that contains in itself the fulness of that gospel in all its elements, as God in his boundless mercy, wisdom, and power, has graciously vouchsafed it to man. For this gospel we call, for this gospel we plead; for it we labor; by it alone, as the power of God, exclusive of all human perversions of it, we expect, as a means, the salvation of men to be accomplished, here and everywhere, now and to the end of time.

It is not our purpose, however, to enter into the discussion of the question here, as to what is the gospel, and what is not. That at another time. We intend here only to make the general statement, as necessary to the course of the discussion before us. Now, adding to our former subtractions what is preached in the "established" party churches that is not gospel,—and that is very much,—and again the constant omissions to preach the gospel in its simple form, and full power,—and how true becomes to the advocate of primitive Christi-

anity the conclusion we above stated,—that the gospel really reaches but a very small number, comparatively, of our fellow beings in this land! To you, my brethren, especially, who with me love and plead for the primitive gospel, I address this conclusion. Ponder it well; and before God, and the transcendantly awful and glorious work of His divine justice and love on the cross, meet the solemn questions of duty it brings home to your hearts!

But why is it, that the gospel has not, thus far, directly reached, and with effect and power, the masses of the people? This is a question of very serious and urgent inquiry. There stands before us, most full and clear, the will and command of the Supreme Lord,—"Go ye into all the world, and *preach the gospel to every creature.*"—This should be a perpetual law to guide our convictions and actions in the work of the gospel. Now, we repeat, why does the gospel not reach every creature even in these Christian lands? I do not ask the question, why are not all Christians? The solution of this question does not lie in our hands, as a mere practical matter with us.—The other perhaps does. In answering our question, we would first state, that we are not so unreasonable as to maintain that all the fault lies with the people of God. We have heard good Christians maintain this, and that if Christians did their duty, and all were united, &c., all men would be converted. This is a very unwarranted extension of a good argument, and of a declaration of Christ in his prayer for the unity of the people. In the very face of the most perfect unity of the first church, and the apostolical purity of doctrine; under the very administration of the apostles, men rejected Christ, nnd resisted the Holy Spirit, just as their fathers had done. Moreover, such a doctrine would take off all responsibility from the sinful world, and throw it on the church. In looking for the reasons, therefore, of the fact, that so many men hear not the gospel and do not obey it, we must always keep in view the rebelliousness of the human heart by reason of sin,—man's own determined, self-willed resistance to the light of heaven. This is important, as it fixes the chief responsibility where it belongs. Let us take good care not to cover up the great, perpetual sin of resisting with eyes, ears, and heart, the voice of God, by laying all the sin at the door of the church. Thousands, myriads, in this land, shut themselves willingly and willfully out from the sound of the gospel. The terrible charge of Isaiah, repeated by Christ and Paul, applies to these, that "this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed";—the god of this world has blinded their eyes and stopped their ears;—they "will not come unto" Christ. To many

of these the opportunities are rich and free, but they reject them. Let their sin rest upon them, to whom it belongs.

But why, we ask again, do these "thousands" not attend at the "established churches"? There is a sad story to tell here, after all the allowance we have made in laying so much of the sin at the door of these thousands themselves. What a picture do the "established churches" offer to these thousands! Multitudes, in the upper and lower walks of life, of high and humble intelligence, have seen with astonishment and bewilderment that ended in indifference, unbelief, and perhaps contempt, the sad scene of sectarian confusion and discord in doctrine, and of bitter rivalry and carnal strife in life, that these very "established churches" have presented to the wicked world. We do not wish to repeat here what has been so often said of the Babel of sectarianism,—of its chaos of doctrines, of its fierce party wars, of its human idolatries, of its terrible departures from the Word of God, and of its defiance of the authority of Christ and his apostles. This is the terrible truth, written on all the pages of all the years of sectarianism, that its fatal influence has daily more and more widened the gulf that separates these "thousands," yes, these millions, from the "established churches," and by consequence, alas, from the voice of the gospel also; for how can we expect them to be, after all they have seen, nice discerners of the difference between the false and the true, when they have been driven away from every semblance of Christianity? The fatal step, the ever accompanying sin of all sects, the setting up of humanisms along side of the Word of God, has long since brought after it a harvest of bitter fruits. They have sown to the wind, and are reaping the whirlwind. What is Germany to-day, Geneva, England, New England? Infidelity of gigantic size, with proud and defiant front and words, is stalking abroad with a victor's step, and uttering its blasphemies and its denials of every sacred truth in the very sanctuaries of religion. The scene of the quotation at the head of this article is laid in Boston.—A curious relic has been lately disentombed, which speaks from the grave of the past century like a prophecy. It is the following notice from the Boston Evening Post, dated December 5, 1743—now 120 years ago:—

"*Clapboard Tree* Precinct in *Dedham* Nov. 30, 1743.

"This Day was ordained to the Pastoral-Office here, the Rev. Mr. *Andrew Tyler*. The Rev. Mr. *Cooper* preached from *Rev.* 6: 2. The Rev. Mr. *Baxter* gave the *Charge*, and the Rev. Mr. *Dexter* the *Right Hand of Fellowship*. One Thing extraordinary happening in the *Council*, preparatory to the Work of the Day, it may not be amiss to acquaint the Public with it. In order to satisfy the *Council* concerning Mr. *Tyler's* Soundness in his *Principles*, both as to *Doctrine* and

Discipline, the only Question suggested as proper for him to answer on this Head was, "Whether he adhered to the Doctrines laid down in the *Assembly's Catechism* and *Confession of Faith*, generally received in these Churches, and the Form of Discipline as in *our Platform?*" And in Public he was again asked, "Whether he would preach the Doctrines taught in the *Assembly's Catechism* and *Confession of Faith?*" To which he answered with great solemnity, I DO, AND EVER WILL BY THE GRACE OF GOD. It will doubtless be observed there was no hint given of a BIBLE; or, that it was necessary a Preacher of the Gospel should take any Notice of that *Sacred Book*, as the Rule of his Ministrations: Upon which it may be queried, Whether by such Conduct *humane Creeds and Confessions* are not, in the most proper Sense substituted in the Room of the *infallible Oracles of* GOD? As also, Whether Encouragement is not hereby given to such as may, in these Times, be in a Disposition to throw Contempt on the *Sacred Scriptures.*"

The fears expressed by this astute observer have been fully realized in his own Boston and New England. The whole world-wide and centuries-old history of these departures from the simple word of God, of attempting to bind the souls of men by the chains of human dogmas, is one awful failure in the work which the Lord has committed to the church. Only where, and so far as, the gospel was operative did the true results follow; and this has never failed. How hard, alas, it is for men to learn and to believe that the word of God alone is quick and powerful; that the gospel is the power of God to save! Announce and declare this with heroic boldness everywhere; and when men deny it, assert it again, and forever repeat it in the face of all opposing unbelief.

But we have said enough for the present number; we shall continue this subject in the next. C. L. L.

COMMENTARY ON ACTS OF APOSTLES.

It is not too late for us to notice this excellent work, because we feel that, though it has been in our possession for some time, and we have given it a by no means superficial examination, we have yet but partially weighed its worth or estimated its excellence. The good sense and sound judgment of its laborious and ingenious author are more and more revealed at every reading. One feels safe in following Bro McGarvey, for it is evident that he is conscientiously particular as to where he leads us. He loves the truth, and would go very far out of his way to correct even his own errors. Such men are not apt to recklessly impose upon others as accurate and certain, that of which they are themselves in doubt. This is a prime quality of an interpreter and commentator, and one without which no man, I care not how gifted he may be in other respects, is fit for such a work as

this commentary. Carelessness with respect to truth is indeed a species of defect which is sad enough in any department of labor; but it is especially so in a case involving the high interests and sacred reverence of the soul. Modesty is indeed a mark of real breadth of understanding and comprehensiveness of learning. The wider our sphere of vision, the more sensible do we become of the many-sided nature of truth, and the greater is our concern lest we may not have examined it in all its phases. Many there are, indeed, who rashly rush in, where angels scarce dare to tread; but their temerity is only proof of their ignorance, and should serve rather for caution than for confidence, to the true disciple of truth.

The Scripture-commentation for which the present age is so remarkable, is generally characterized by one of two extremes:—it is either too profound and erudite, or superficial and crude. Bro. McGarvey strikes the happy medium, and presents us with a book acceptable both to the common and to the critical reader. The unlearned student of "the Word" feels perfectly at home with this companion and instructor; and the scholar discerns, on every page, that he is listening to one who has himself been long a listener in the echoing corridor of many voiced learning. This is delightful, and full of the golden fruits of solid utility. Good, much good must come of such a book; and on this account we want to see it in the hands of the million. *Let us take the generation back, religiously and ecclesiastically, to the days of the Apostles.* We have been, for some time, deeply impressed with the importance of appealing to the Primitive wisdom.—We have not preached for months on anything but the model sermons of the Acts; we feel more and more that the strongholds of our Zion are here. All else is vague—shifting—delusive as the mirage of the desert. But when Peter and Stephen and Philip and Paul preach to us, we feel that God is brought very nigh, and that salvation is tangibly offered to the longing heart.

One thing that I like this Commentary for, is this:—that it makes the primitive times so real before the mind. We have tried to make ourself master of this art for many years. Geography, topography, chronology, biography, government, history, science, art,—how many other things come in as material for the faithful and hope inspired imagination to work up into the immortal picture, that stands like the rock-ribbed foreground of the mighty scenes stretching onward in the development of the church! This is the true *education of faith.* I spent an hour only last night, while watching alone by the side of my sick child—one of the "small hours" of the night—in company with Peter, when he lay alone in prison, under the cruel hand of that blood-caterer, Herod, and in sympathy with the sublime sufferer, I

counted my own affliction but light; and when I beheld how the Lord remembered him and sent him deliverance, I realized how true it is, that "he is a present help in every necessity!" I think this one hour, in vivid realization of this one scene, did more to feed my faith and make it strong and fresh, than if I had wearied my mind in committing to memory the whole of Dr. G. Campbell's masterly answer to the infidel Hume! Is it not so with others? We grow in faith as we grow in *the knowledge of the truth.*

Does any one suppose, because we say so much in praise of it, that we could not criticise Bro. McGarvey's book? Then he has but little considered the ingenuity and cunning of the practiced writer, and the chemicho-analytic power of critical alchemy. I am not sure that there is anything that cannot be criticized, or at least very canineishly snarled at! But we have no idea of attempting either the one or the other with this Commentary. Let us judge of so noble a work by its merits rather than its defects, and be thankful that it is so good, rather than ill-natured because it is not better. If it has injurious faults, we hope Bro. McGarvey will be himself the first to see them, before anybody else has discovered them or been injured by them. For the present, we say, buy the Commentary,—read the Commentary,—study it, circulate it among your neighbors, and by your cordial reception of this valuable contribution to our sacred literature, encourage other gifted sons of the pen among us to give us what they also have thought and felt, while communing with these primitive men and times of our most holy and blessed religion.

W. K. P.

THE MISSION OF "THE HERALD OF TRUTH."

A Missionary Periodical.—We have received very flattering resolutions passed by "The N. Y. Christian Missionary Society," both of the "Herald of Truth," and its "zealous, faithful and fearless" editor, Bro. W. T. Horner. Bro. Horner's design in this monthly, "is to present the gospel of Christ in a plain, positive and affectionate manner, and that it may, through his paper, be sent, by a liberal brotherhood, to the world, where the living voice may not be heard for many years."

It would afford us pleasure to lay the series of resolutions adopted by the N. Y. Ch. M. Society, to which we referred, before our readers, but we cannot find the space. The following flattering notice is furnished from the "Buffalo Commercial": "We have received," says this paper "the January No. of this sterling religious monthly magazine, (The Herald of the Truth,) and note with pleasure the improved ex-

cellency of its pages. The 'Herald' is fast taking rank as one of the most valuable and entertaining religious periodicals of the day, and deserves the liberal support of our Christian people. It should be found at every fire-side. It has an able corps of editors and correspondents, and we are assured that several new and desirable features will be added the current year."

Terms, $1.00 per annum, or 50 cts. for 6 mos. Address W. T. Horner, Williamsville, Erie co., N. Y.

"Agents wanted to canvass."

THE NEW TRANSLATION.

[We take pleasure in laying before our readers the following very high testimonial to the worth of the Translation of the New Testament, recently completed by Bro. H. T. Anderson, and, now, nearly ready for circulation. We have seen some proof pages of the work, from which we are inclined to unite, very cordially, in the notice of Bro. Milligan, which we append below, but we prefer to reserve our expressions of approval, until we have seen the whole, and have had a fuller opportunity of judging of its merits. We feel sure, in advance, that the fruit of Bro. Anderson's labors will justify, even a frequent notice on our pages. The long discussion, which we close with this No. of the Harbinger, will serve, in some measure, to place the critical powers of Bro. Anderson favorably before our readers, but I judge his powers as translator, to be far higher than those he displays as critic, and anticipate a noble contribution to our means of knowing the mind of the Spirit.]

HARRODSBURG, Ky., Dec. 18th, 1863.

Having carefully and critically examined some of the most difficult and interesting portions of the New Translation, soon to be published by Elder H. T. Anderson, I have no hesitation in saying that, it will be a most valuable contribution to our religious literature. The learned and pious author, has, by a long and most intimate acquaintance with the Living Oracles, imbibed much of their spirit, and become very familiar with all pertains to their Greek and Hebrew literature. And hence, he has generally succeeded well in all his attempts as a translator of these Sacred Writings. The thoughts of the inspired text, are, in the main, very clearly conceived, and very happily expressed.

It, therefore, gives me pleasure to recommend the New Translation to all students of the Bible. As a mere work of reference, it is worth more than double the required price, to any one who wants to understand the Living Oracles; and especially to those who are unacquainted with the original Greek.

The work is now in the hands of the publishers; and will soon be issued, at two dollars a copy. Let all, then, who desire to have it, or to aid in its circulation, send their names to Bro. B. Franklin, *immediately*. It should be in every family library, and freely circulated among the reading public generally. R. MILLIGAN.

MISIONARY REPORT FOR OHIO.

MOUNT VERNON, O., Dec. 31st, 1863.

DEAR BRO. PENDLETON:—Seven months of our missionary year have passed since I reported to you for the Harbinger. Preachers' reports for six of these are now before me, from which I present the following summary: 350 Baptisms, 114 other accessions, the result of missionary labor. When the church is active, and labor earnest, success was never better.

As an item of church news, I will add that, 9 have been added by baptism, and many others by letter, to our congregation at Mount Vernon, under the pastoral labors of Bro. D. J. Matthews.

R. R. SLOAN, Cor. Sec., O. C. M. S.

LARD'S QUARTERLY.

We have received the first two Numbers of this Quarterly. We need not say it is filled with *able* articles. This we might have said *in advance*. The subjects are varied, and very interesting. Discussion is free, and difference of opinion tolerated. We *discern*, through several *noms de plume*, familiar and gifted minds, and we congratulate the concentrated and elongated Lard, himself a proper writer, on the inevitable signs of success that glow upon his pages. Read "My First Meeting," Christian brother, and I need not tell you then, send on 2$ for Lard's Quarterly. W. K. P.

THE CONGREGATION IN WASHINGTON CITY.

GENERAL LAND OFFICE, Wash., D. C., Jan. 11, 1864.

ALEXANDER CAMPBELL—DEAR BRO.:

For the benefit of friends and brethren visiting this city, I request that you will give notice through the Harbinger, that the Christian congregation in Washington, through the courtesy of Chief Justice Carter, and Marshal Lamon, of the District, holds its regular Lord's day meetings in the Supreme Court Room, City Hall.

Your Bro. in Christ, M. MOBLEY.

A. CAMPBELL TO HIS READERS.

I do not address you, dear readers, to bid you a final farewell, yet I feel that this is, in some sort at least, a semi-valedictory. I have been for *forty-one* long, laborious, anxious years a hard-working Editor.—I have not only written much and endured much contradiction of sinners, but in travels, in speaking, in thinking, in feeling, and in suffering for the interests of our noble cause, I may say with the great Apostle, my life has, in no small degree, "superabounded." I feel the demands of multiplied years for some respite from the wide and varied calls of my responsible position. It seems not unreasonable that I should ask some younger shoulders to take at least some of my burthen. The care and concern of an Editor's life are known to but few who have not stood in that relation. I feel—have, for several years, been feeling them a burthen that was oppressive to me. Still it seemed hard to break the bonds and declare myself free. Habit, a sense of duty, the devoted partiality of many and many an old fellow-laborer and friend, the still repeated calls from without, seemed to forbid that I should claim the exemptions of age, or relax in the toil into which life-long toil had so deeply and apparently inextricably plunged me. But, brethren, you know the infirmity of the flesh, despite the willingness of the spirit, and will bear with me and be generous, when I ask for some remission in my accustomed service. I wish to be free from worldly cares—to cut myself loose from relations for which I feel a growing distaste, and, indeed, a constantly increasing repugnance, and to give myself, head and heart, only to such exercises as befit my years and declining powers. I thought, at the close of the last year, that I would hold out for one more volume, and so announced my purpose in the last December number. But after beginning this current January number for 1864, I find myself, from many considerations, which it is not necessary to detail, constrained to abandon the purpose, and to discontinue my responsible relation as publisher. The care and labor and anxiety are too much for my years, and it is best that I should transfer them to other hands. This I have done.

The Harbinger, henceforth, will be conducted and published by my long and well-approved associate and co-laborer in many works, Prof. W. K. Pendleton. I need not say that I have the fullest confidence in his fidelity and ability. He has been my co-editor for twenty years, and it is needless for me to say anything in special commendation of his scholarship, his enlarged Christian knowledge, his sound judgment, his great prudence, his temperate disposition, his firmness and fixedness of principle, his life-long devotion to the broadest and most permanent interests of our cause, and his high moral courage in

proclaiming and defending the principles of apostolic Christianity.—He has been my reliable counsellor in much of the labor of my life, and my constant and unswerving co-operant in all the great interests of the cause for which we plead. It is with peculiar gratification that I find him thus prepared and willing to go on with a work from which I feel that it is time for me to retire; and it is my earnest prayer that a generous and confiding brotherhood will hold up his hands, and give him courage and confidence to persevere to the end.

For myself, I have many thanks to return to friends many and dear, who have so long stood by me, and shall still feel inclined to greet them with an occasional message through the old familiar channel of the Harbinger. This I am urged to promise, and I need not say it will be a most grateful task to perform. I can never case to feel interested in the prosperity of Zion, or the peace and happiness of the Lord's people. It will be pleasant to speak about the themes with which my heart must ever be full, and while I release myself of all responsibility as to the management and labor of the publication, I shall still be ever happy to contribute a word of comfort or counsel, when occasion and inclination may serve.

Let me exhort you, brethren, not to relax your efforts in any good word or work. The times are such, as that those who love the Lord should talk often together, and be watchful lest they neglect or forget the things which they have learned concerning the primitive apostolic gospel. Let us hold fast our begun confidence firm until the end. It would disturb the tranquillity of my declining years and fill me with sorrow inexpressible to see that the Harbinger, the child of my better years, was abandoned; or that the college, my cherished hope for permanent power and influence in maintaining the cause for which we and so many other noble and brave hearts have battled and suffered, had passed from the affection and support of those whose benevolence enabled me to found it, and whose support, for more than twenty years, has made it an ornament and a blessing in the land. But I fear no such things. We are strong in the faith that we have not labored in vain; and we hand our work over to faithful hands, in the fullest confidence that the blessing of God will abide with it, and give it rich and abundant increase.

A. Campbell.

P. S. *All communications and remittances should be directed to* Prof. W. K. Pendleton. If sent to me, it will only give additional trouble.

A. Campbell.

MILLENIAL HARBINGER FOR 1864.

The foregoing communication from our venerable and beloved father Campbell cannot be read by any one who has felt the magic pow-

er of his pen, without a sense of sorrow and sadness. It is some alleviation, that he does not take a final leave of his mighty labors, and still more, that all must feel that his plea for retirement is reasonable and just. All the precious gifts of the Great Father are only for a season on earth. He gives and he takes away, and well for us, if we can say, in fulness of faith, it is for the best. Spring and Summer and Autumn and Winter come to generations as to years, and all are for the good of the after time. That which falleth does not all die. The immortal good survives and springs up again in renewed and still more blessed life. Some bereavements seem to us irreparable, and we feel as if we could not survive our loss; but the Lord provides; new demands call for variety in the agents for their performance, and but few are required in the divine economy to do more than one great work. The stem, the flower, the seed,—and death closes our life only to cover the change that passeth into the glorious resurrection. This is the order of Heaven. No death, no life, for even the living at *His* coming shall be changed as by a death, before they are caught up to the life everlasting in the heavens. Whilst, then, we drop grateful tears at our partings, let us go on with our labor, and feel that the noblest legacy the great and good have left us, is the honor of carrying on their works of beneficence and love. Like the Greeks before Troy, our venerable Nestor is still among us, and, if need be, can still hurl the lance or sway the council, as war or wisdom may call for his aid.

> "*Heaven* give him strength to match his brave desires,
> And nerves to second what his soul inspires."

The Harbinger for the Future.—The Harbinger of the past has spoken for itself, and is not more securely bound up in "sheep" and "boards" upon our shelves, than it is in the hearts of thousands of the best and purest Christian men and women in our land. We have no concern for it. It is the Harbinger of the future for which we are at present deeply concerned. We have, naturally, an almost painful sense of responsibility; and did not the higher sense of duty to God control the subordinate one, which brings us our cares and labors, we might draw back from them altogether, and seek our ease like other people. But this cannot be, and we, therefore, commence our work, believing that the Great Master has laid it upon us, and trust to his help and guidance, whilst we throw ourselves upon the generous encouragement and support of a brotherhood, to whom we have never appealed in vain for aid, in any good work which has been committed to us.

We are not without assurance, when we promise to add greatly to the interest of the Harbinger for this year of our Lord 1864. We

shall secure the regular aid, as contributors, of some of our most gifted writers, and associate as co editor Prof. C. L. Loos. We shall take care, too, that the promise of our beloved Father Campbell is well carried out, and that, while he shall not be taxed with any vexatious labors, our readers shall, nevertheless, often hear from him on his loftiest themes, and his sublimest strains. *They* shall lose nothing, while *he* shall be saved from much.

When the present number was commenced, indeed, on to these present pages, I did not expect to have the responsibility of editing the Harbinger this year, and on this account our readers must bear with me while I claim some little indulgence in getting fairly to work in my new relation. Of course this number is not published, according to promise, on the 1st Monday of January, for this is the 29th, and I am driving my pen on a manuscript yet to go into its pages. But I profess to be a man of my word, and, the Lord helping me, it shall not be long before our "issues" shall be punctually "on time."

If I were a subscriber to the Harbinger, and not its publisher, as fortunately, or unfortunately I am, I would ask that it might be printed from new type, and that its old capacity of *sixty pages per month* should be restored to it. I think there is a general feeling among our brotherhood, that nothing which they deem worthy of sustaining at all, shall be allowed to go backwards. We are a go a-head people. Go-a-headitiveness is one of our peculiar bumps: and what we call "ours" we want to see moving on the top of tide, with a stiff breeze and all sails set right to the wind. Now, there is not a man among us that has more of this feeling than we have, and we shall be mortified if the new type and the enlarged size are not speedily provided for.—This is a little matter of business, brethren, and you will let me be plain with you. If this improvement be made, it will cost money, and the money must come out of some body's pocket—not out of profits—for as an item, that, as the lawyers say, *non est*. Now, whose pocket shall it be? mine or yours? *Say mine*, say it thoughtfully, fairly, manfully, and it shall be done, and then I shall expect you to give me the credit for a generous liberality towards you, which, with more reason, perhaps, I might have expected to be shown by you to me. But whether your liberality or mine abound, the new type and the enlarged size must be furnished.

Shall we fore-caste the course of the Harbinger for 1864? We cannot fully. There are many things which we might indicate, but it is best not to attempt the enumeration. One great principle shall regulate us; that is *to adjust our pages to the monthly wants of our readers*. We shall catch our themes "living as they rise," and show the world, the parties and the devil, that "there's a chiel among them taking notes, and faith he'll prent them."

The wants of the churches are many and various. Questions of organization, of discipline, of order, of evangelization and of special casuistry are perpetually arising, and it shall be our constant study to keep all enquirers as well informed on these and other subjects as we can. Our preachers, too, often from the want of libraries and other means of investigation, call for the discussion of subjects and questions which cross them in their ministrations, and to these we shall be ever ready and willing to address ourselves with what power of thought and labor of investigation we can bestow. For the unlettered we will strive to show ourselves learned; for the scholar, critical; for the reasoner, logical; for the thinker, profound; for the philosopher, as one brought up at the feet of Paul; for the philanthropist, a preacher of the cross; for the sectary, one rejoicing in the liberty wherewith Christ has made us free; and for the infidel and sceptic, an uncompromising and loyal defender and advocate of the claims and authority of our blessed Lord and Savior, Jesus Christ. Note I say WE, reader, lest you think me boastful, I say not I, but *we*, all of us together will fulfill these promises to as many as shall accept our services.

Thousands of our young disciples need instruction in the most elementary principles of the Christian religion, and for these we must keep up a regular and detailed discussion of the "first principles," as our brethren are wont to call them, lest we fail to hold fast the things which we have learned. It is a common error for one to suppose that what he understands perfectly well himself is equally well understood by others. It is, indeed, a fatal mistake, and one which we cannot too often remember in our efforts to show to our dying fellow men the way of eternal life. The tendency of science, and a philosophic language is to involve the simplicity of the gospel in methods of investigation and terms of explanation that bewilder or confuse the common reader, and it is, therefore, important to contend earnestly for a pure speech, to labor to restore the apostolic methods of proclaiming the gospel, and to revive again the power of Pentecost and the Apostolic age in our own preaching and among the generations of our own time. This is a great work. It lies at the foundation of all successful movement for converting the world. We shall see to it earnestly, for we feel more and more the awfulness of its being so long forgotten and neglected.

The women and children! Ornament and hope of society! Can we remember our own hearth-stone and forget these? Under God, to our wife and children we owe our happiness on earth, and who would not work for their good! To honor the one, please the other, and instruct both are among the noblest services of a manly mind. Help the mother in her work. She remembers, with a holier regret than we think, the happy Eden bowers from which she fell, and is ever seek-

ing—oh how tenderly in our tender years!—to gather up her little ones and lead them back to the converse in the cool of the evening, which, in the far-off time, she held with the Father in heaven. We will remember the women and the children—and think it our sweetest reward if we can make them glad to welcome us in our monthly visits.

Prayer and praise, poetry and song, the melody and harmony of words and sounds, these all entwine themselves in beauty and fragrance about the pious and Christian heart, and demand a place in the higher culture of the soul Let our pages bear their burthens, too, and carry to the hungering and sighing, sentiments and strains pure and sweet, lofty and sublime as those that greeted the beloved John is his lonely exile in Patmos.

I need not tell the reader that the Harbinger for several years has been greatly neglected. The mighty army of readers that once stood in unbroken ranks about it, have most of them straggled or deserted. We succeed to shattered columns, but it is not without hope that they will rally to the old signal. We call you brethren to a common cause. The times are perilous. The love of many waxes cold. Hideous infidelity is trampling defiantly over the ark of the covenant, and sneer at the word of God. The public morality is corrupted, and an outraged public conscience is clamorous for the abolishment of that, before which alone it trembles—the heaven revealed doctrine of a future punishment. The contest is between good and evil; the gospel and infidelity; Christ and Belial. Whom do we serve? Loyalty to Christ must be *active*, or it will betray the innocent. We take our stand, we make our appeal. Will you help us? W. K. Pendleton.

Bethany, Jan. 29th, 1864.

OBITUARY.

Departed this life, at Marion, Iowa, Oct. 4th, 1863, Esther B. wife of J. M. Yearnshaw, in the 52nd. year of her age. Sister Yearnshaw was a native of R. I., and at an early age was left an orphan, and adopted into the family of Gov. Sam'l Arnold of Providence.

In her 19th year she made profession of the Christian religion, was baptized by her future husband, and became a member of the Free Will Baptist Church of which he was then pastor. In a few weeks after she was married, and the following spring removed to the State of New York, where, at an early period of the Reformation, (in the year 1832) she, with her husband, embraced its principles. At that time there were but two churches in that State, west of the Hudson, advocating "the ancient order of things;" consequently there was nothing to be gained in making such a change but truth, with the loss of friends, influence, popularity, and the means of support. All these she cheerfully sacrificed, when convinced of the truth, and devoted herself to its extension and support, refreshing many a weary pioneer laborer in the good cause with creature comforts and a hearty welcome, and cheerfully enduring many privations herself, that her husband might devote himself to the advocacy of the good cause. For more than 25 years, deprived of health, and a constant sufferer, often apparently near the end of her journey, she endured her pains without a murmur, and was not only cheerful herself, but made all cheerful around her, and by her untiring benevolence, like an angel of mercy, constantly ministered to others, especially to orphans and needy children, some of whom she always had under her care. * * * She leaves no offspring, or immediate family connection, except a sad, lonely and disconsolate husband, with whom she had trod life's journey most harmoniously for 33 years. J. M. Y.

THE

MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. VII.] BETHANY, W. V., *FEBRUARY*, 1864. [No. II.

SYSTEMATIC BENEVOLENCE.

[We most heartily agree with our beloved Brother Milligan in his earnest views as to the duty and importance of Systematic Benevolence. There is a very general awakening of the Christian mind on this subject, and we hope to see, soon, an equally general expression of liberality in contributing to the many generous and benevolent enterprises to which the spirit of our religion has already and is still, year by year, giving birth. Let the church show that *she* values the gospel as "the power of God unto salvation," and the world will then be willing to receive it as such. But let us preach, no matter how powerfully, and yet act as if we had no faith in our position, and it will avail nothing. If we really love our fellow-men, and believe that we are entrusted with the "pearl of great price," *for them*, how can we sit down idly and not provide for telling them of it, and persuading them to accept it! We are able to fill the land with preachers of the cross. Let us rouse ourselves up to something like apostolic activity and zeal in this great work, and we shall soon rejoice in the triumphs of the truth and the glorious prosperity of Zion.—W. K. P.]

DEAR BRETHREN IN CHRIST:—I want to say a word to you all, on the subject of Systematic Benevolence: or more definitely, on the New Testament plan of raising and disbursing money for benevolent purposes. This, I know, is to many persons not the most interesting and inviting theme. It is not so to myself. There are many other topics, on which I would greatly prefer to address you, were I merely to consult my own feelings and inclinations. But my great desire to see the Christian church fully conformed to the Divine standard, will, I hope, be regarded and received by you all, as a sufficient apology for again urging this subject on your consideration.

In some respects, we have no doubt already attained to this perfect standard: and in others, we have approached indefinitely near to it. But in the matter of giving and contributing for the spread and support of the Gospel, and for other benevolent purposes, I need not say that we are still greatly and lamentably deficient.

Why is it so?—Why is it, that as stewards of the manifold grace of God, we have come so far short of the full measure of our duty and of our privileges?

This is not, I apprehend, owing to a general want of interest on this subject. Nor is it owing to a disposition, on our part, to neglect or to avoid our duties and our responsibilities on this, or any other matter. Our history as a people is a sufficient refutation of any and every such allegation, let it come from what source it may. The amount of money that we have already contributed for missionary, educational, and other benevolent purposes, is surely sufficient evidence of our liberality and our generosity; and also of our willingness and our readiness to meet and to discharge all our obligations, whenever they are duly and properly presented to us.

The defect, then, it seems to me, is not so much in our want of liberality, as it is in our want of system. System, as you all know, is important in all the practical affairs of life: but in financial matters, it is absolutely indispensable. No monetary schemes can be safely or successfully conducted without it. And hence, under the Old Covenant, the revenues of the church were all regulated by the most definite and specific legal enactments. The Israelites were, by the law, required to offer unto the Lord the first fruits of all their increase.—Till this was done, no one was allowed to appropriate any part or portion of the products of the year to his own use, or to any other secular purpose. Leviticus xxiii: 9–15. After this, they were required to give the tithe, or one tenth, of all that remained, to the Levites, for their portion. Leviticus xxvii: 30–33, and Numbers xviii: 20–24.—Nor was this the full measure of their required liberality. A second tithe was also required for the relief of the poor, and to meet and defray the various expenses of their religious festivals. Deuteronomy xii: 17–19 and xiv: 28–29. Besides these annual contributions, amounting in all to about one-fifth of their entire income, the Israelites were also required to pay a poll tax of half a shekel each, for the services of the sanctuary (Exodus xxx: 11–16); and to incur sundry other expenses, all of which were regulated by law, as a part of their political and religious system.

Now, it will scarcely be pleaded that system is less important or less necessary under the New Covenant, than it was under the Old. True, indeed, the New Testament is rather a book of motives than a

code of specific rules and regulations. The darkness of the Old Institution has passed away, and the true light now shines. And hence it is, that we are no longer under the tithing system of either Moses or the patriarchs. The voluntary principle is the only one that is in harmony with the spirit and genius of Christianity. Psalm cx: 3, and II Corinthians ix: 7. As a man purposeth in his heart, therefore, so let him give. It is fit and right, that under the gospel economy, every man should have the privilege of demonstrating to Heaven and Earth his meanness or his liberality.

But this is no argument against *systematic* benevolence. Order is still Heaven's first law. And system is, therefore, just as necessary now as it ever was; just as necessary to the success of Christianity, as it was to the success of Judaism. And hence, in I Corinthians xvi: 1–3, the Holy Spirit has actually recorded for our instruction and guidance all that is essential to a plan of systematic benevolence, or to a general scheme of ecclesiastical finance. The passage is well translated in the New Version of A. Campbell, as follows: "Now, concerning the collection which is for the saints, as I ordered the congregations of Galatia, so also do you. On the first day of every week, let each of you lay by somewhat by itself, according as he may have prospered, putting it into the treasury; that when I am come there may then be no collections. And when I come, whomsoever you shall approve by letters, them will I send to carry your gift to Jerusalem."

The elementary rules and principles herein recorded, are few and simple. They may all be briefly expressed and summed up as follows:

1. It is here provided and required that every member of the church shall give something for benevolent purposes.

2. That the amount contributed by each individual shall be according to his ability, or in the ratio of his prosperity. In estimating the amount that should be contributed, it is of course implied and required that every member of the church should show a becoming liberality. It is not to be supposed that one fifth of his entire income would be required of every Jew, and only one fiftieth of the same from every Christian! This would not well correspond with the spirit and genius of Christianity.

3. That this contribution, whatever it is, should be made weekly, on each and every successive Lord's day. "On the first day of every week," says the apostle, "let each one of you lay by somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come, there may then be no collections."

4. And finally, that every church shall choose, and when necessary,

commend her own almoners. "And when I come, whomsoever you shall approve by letters, them will I send to carry your gifts to Je rusalem."

The advantages of a scheme of Christian benevolence and ecclesiastical finance, based on these four elementary laws, are very great and very obvious.

1. In the first place, it serves to give every one an interest in the mission and welfare of the church. "Wherever your treasure is," says Christ, "there will your heart be also." Matthew vi; 21. And hence it follows, that if we would induce men to pray for the church; to live for the church; and, if need be, to die for the church; we must first persuade them to contribute liberally of their substance, be it much or little, for her support, and also for the success of her mission.

2. It also serves to develop, to mould, and to perfect Christian character, by the frequent and judicious exercise of all our higher moral and religious faculties. I need hardly say to any of my readers, that frequent exercise is indispensable to the proper development and discipline of both head and heart. This is the divinely ordained means by which all that pertains to the body, soul, and spirit of man, is to be educated and made subservient to the Divine will. And hence if we would educate our own benevolent affections properly, we must form the habit of giving frequently, for benevolent purposes. Contributing annually, or quarterly, or even monthly, is not sufficient. This may peradventure relieve the wants of the poor and the destitute; but it can never secure to the contributors the full measure of God's benevolent purpose in making and constituting us the favored stewards of his bounty. O no, dear brethren, we must be educated in this, as well as in every other scheme of Divine grace.—We must enter more frequently, and more fully, and more practically into the wants, and woes, and sympathies of our poor, suffering and dying race, before we can ever realize the truth of the sentiment, that "*It is more blessed to give than to receive.*" Acts xx: 35.

3. But if these things are so, then it follows as another great advantage of such a scheme, that more money can be raised in this way than could possibly be obtained by means of any system of annual, quarterly, or even monthly contributions: and consequently that the church will always have at her command a greater amount of means for benevolent purposes. Whatever serves most effectually to educate the heart and to engage the affections, will of course have the greater influence over the purse and fortunes of the individual. This, it seems to me, is but a just and fair inference from all the premises. And I feel very confident, that the history of church finances will fully sus-

tain the allegation. My own experience certainly is, that men properly instructed in the ways, means, and objects of Christian benevolence, will always give more if called upon more frequently for small sums, than if called upon less frequently for larger ones.

Such, then, being some of the very obvious advantages of a system of ecclesiastical finance, based on these few plain and elementary principles of Christian benevolence, does it not follow that such a system should at once be generally adopted? Can any one suggest any better rules than those which Paul, by the Spirit, enjoined on the churches of Corinth and Galatia? Is it not perfectly obvious, that what is here recorded was written, in part, for our admonition, and instruction and guidance? And is there not therefore an implied obligation resting on every disciple of the Lord Jesus, to hear and to regard what the Spirit has here said to the churches? Can any one, having the means, innocently neglect giving something to the church for benevolent purposes? Is not every one morally and religiously bound to contribute according to his ability or in the ratio of his prosperity? And is there not clearly recognized in the instructions of the apostles an evident and obvious propriety, that such contributions should ordinarily be made on every Lord's day? What say you, brethren to these interrogatories?

I know it will be alleged by some that the instructions of the apostle have reference simply to the raising of money for the poor saints; and that it is therefore a mere matter of choice, on our part, whether or not we apply the aforesaid rules and regulations to any other object, or for any other purpose.

But why should these rules and principles of Christian benevolence be thus arbitrarily restricted? What difference does it make whether the money is for the poor saints, or for the poor heathen, or for any one else?

But if any one is disposed to make a distinction, and to insist on an identity of objects as essential to the proper application of these rules; then I would ask, why not carry the limitations still farther, and insist also on a perfect identity of circumstances? Why not say, that the instructions of the apostle had reference simply to the raising of money for the poor saints in Judea, who about the year A. D. 58, were suffering from both Jewish and Gentile persecution? Nay more, that this money was collected and disbursed at the command and under the immediate direction of an inspired apostle; and that the case in hand can therefore never serve as a rule or example for the churches in the 19th century? By a few such limitations, we might very soon free ourselves from all obligations to raise money for any benevolent purpose whatever. And like Dives, we could then fare sump-

tuously every day, without feeling any concern for the poor or for any one else.

But this would prove rather too much, even for the most strenuous and uncompromising literalist. And what proves too much, according to an old and familiar logical adage, proves nothing at all. And hence I conclude, that the case under consideration is but an example selected by the Holy Spirit, for the purpose of illustrating the best ways and means of ordinarily raising money for all religious and benevolent purposes. As the fall of an apple is but an illustration of the general laws of attraction, so the raising of money, under the direction of an inspired apostle, for the poor saints in Jerusalem, or for any other purpose, is but a divinely authorized illustration of the laws and principles of Christian benovolence.

It seems to me, therefore, that every scheme of Christian benevolence should embrace the aforesaid four elementary and fundamental laws. I do not say that it should embrace nothing more. This does not follow from our premises. Some subordinate and supplementary rules and regulations may be very necessary, in order to their proper and varied application. I say to their *varied* application. For although they should never be wholly ignored or repudiated, they may, nevertheless, be variously applied and adapted to the condition and circumstances of different communities. The laws of attraction are always and invariably the same. No finite power can ever change or annul them, or set them aside. But, nevertheless, they may be very differently applied in the construction and working of machinery. The same law, for example, that causes mercury to fall in one vacuum, causes it to rise in another. The Lord's Supper must ever be kept and celebrated in memory of the death of Christ. To ignore this design, is to nullify the institution. But whether this Divine ordinance should be attended to in the morning or in the evening; whether it should be preceded or followed by a discourse; whether leavened or unleavend bread should be used in it; whether the elements should be received in a standing, sitting, reclining, or kneeling posture; and whether the communicants, while partaking of the bread and wine, should continue to occupy their own seats in the congregation, or come together around the same table;—these are all matters of expediency which God has wisely and benevolently left to be determined by the varied condition and circumstances of different congregations.

And just so it is in every scriptural scheme of systematic benevolence. The aforesaid rules should always, as far as practicable, be observed and respected. Every member of the church should give something for the cause of Christ. He should give according to his means and in proportion to his ability. He should do this, if possible, on

each and every Lord's Day. And he should have a voice in the disbursement and applications of the funds so collected; or in the election, and commendation, if need be, of the almoners of the congregation. These are principles of general propriety, which, it seems to me, no church can rightfully and properly disregard. But whether any temporary rules and regulations should be adopted, merely for the sake of harmony and uniformity in the administration and application of the aforesaid fundamental laws—this is a matter that depends wholly on the habits and circumstances of different congregations. In an old and well educated community it may be best to leave the administion wholly to the executive wisdom and discretion of the deacons and other financial agents. Their own experience would, no doubt, be the very best guide in such matters. Any written regulations might only serve as a hindrance under such circmstances.

But in a community like our own, in which a majority of the members have never been trained in the Divine art of giving, it may be very important that the brethren should have, at least, an expressed understanding in reference to the way in which the aforesaid laws may be best administered and applied, under our present abnormal and peculiar circumstances. This, I think would be of great service just now, in developing the energies and resources of individual congregations, and in uniting all in one grand co-operative effort for the salvation of the world.

Without, then, arrogating to myself any superior wisdom in such matters, I respectfully suggest the following, as being, in my judgment, all that is necessary in the case.

1. That the Elders or Pastors of all the churches, bring this matter fully before their respective congregations, as soon as practicable; and urge on them the importance of making the aforesaid rules and principles of Christian benevolence the basis of all their financial schemes and operations. Let it be made plain and clear to the understanding and conscience of every disciple of the Lord Jesus, that his giving or not giving, for the increase and support of the church is not a matter of mere choice or indifference; but that as Paul once said, by the Spirit, to the churches of Corinth and Galatia, so also he now says to us: "On the first day of every week, let each one of you lay somewhat by itself, according as he may have prospered, putting it into the treasury;" so that at all times the church may have at her command whatever means may be necessary to supply the wants of the destitute.

2. That this being done, the Deacons shall then call on each and every member of their respective congregations, and obtain from him a pledge to give according to his supposed ability; a certain definite weekly contribution, to be paid on each successive Lord's Day for the

ensuing year; and to be increased in case of any unforeseen or unusual prosperity. This suggestion does not, I think, essentially interfere with the aforesaid apostolic injunction; while it serves to secure an amount of pledged funds, that, for the time being, may be a very necessary guaranty to missionaries and other agents, who are perhaps chiefly or wholly dependent on the treasury of the church for their support.

3. That each member be allowed to designate in his subscription what part or portion of it shall go for home purposes; for State Missions; and also for Foreign Missions, or any other benevolent object.

4. That on each successive Lord's day, every disciple shall put into the common treasury of his church at least the amount of his pledged contribution, with his name attached to it on a small paper envelope; and that the Deacons enter the amount donated to his credit on a cash book prepared for this purpose.

5. That the sums donated be strictly appropriated by the Deacons, to the purposes for which they were given. Provided, however, that at any regularly called meeting, the majority of the members present shall have power to select a Pastor, a Teacher, or an Evangelist; and to appropriate, as his salary, any part of the funds subscribed for home purposes.

6 That the Deacons shall report and forward, quarterly, to the Board of their own State Missionary Society, the amount collected for Foreign Missions.

7. That all churches failing so to report shall, as soon as practicable, be visited by prudent and discreet State or District agents, with the view of inducing them to fall in with the general plan, and to co-operate with their sister churches in raising means and sending out missionaries for the conversion and salvation of the world.

8. That so soon as the churches are sufficiently educated in the Divine arts of giving and co-operating, then all subscriptions and State agencies shall be relinquished, and the whole matter be left to the Elders and Deacons of the several congregations, to be managed by them simply in accordance with the aforesaid apostolic rules and instructions.

I am aware, that the labor of carrying out even this simple scheme will be very considerable for a time, especially on the part of the Deacons. But of this no one should complain, if it only serves to give us all a deeper interest in the welfare and prosperity of the church; to develope and educate our benevolent affections; to secure more harmony and co-operation among us; and, in a word, to edify the church, and to save more of that unnumbered throng who, in our

country, as well as in other lands, are constantly going down the broad road that leads to death and eternal infamy.

What say you, then, brethren? Shall we, at once, adopt this as our financial scheme, or can any of you suggest a better? My appeal, as I have said, is to the whole brotherhood; and especially to the editors of the Harbinger, the Review, the Record, the Evangelist, the Pioneer, and other periodicals, who plead for a Scriptural and uniform system of raising and disbursing funds for benevolent purposes.—Brethren, the time has come when this whole matter should be freely and fully discussed by both the Pulpit and the Press; and when some scheme of systematic benevolence should be speedily and generally adopted. The glory of God demands and requires this of us all; the welfare of the church requires it, and the salvation of the world requires it. May God then give us all that wisdom that is profitable and necessary to direct in such matters; and to his name be the glory.

For the sake of convenience and uniformity, I respectfully recommend to all the Deacons of the several churches, the following form of subscription:

The undersigned agree to pay to the Deacons of the Christian church in ——, on each and every successive Lord's day in the year ——, an amount at least equal to that which stands opposite to our respective names in the first column. The fractions in the second column indicate the part of this that is given to supply the wants of our own church and community; those in the third, what is given for our own State Missionary Society; and those in the fourth column, wha is given for the American Christian Missionary Society:

NAMES.	Weekly Con'n.	For Home Purposes.	For State Missions.	Foreign Missions.
John Day	$3.00.	5–8.	2–8.	1–8.
Mary Day	1.00.	3–4.	1–6.	1–12.

All of which is respectfully submitted by your brother in Christ,

R. Milligan.

Harrodsburg, Ky., December 4th, 1863.

Courage.—That man is only truly brave, who fears nothing so much as doing a shameful action; and that dares resolutely and undauntedly to go where his duty, how dangerous soever it is, may call him.

A man cannot answer for his courage, who has never been in danger.

Perfect bravery consists in doing without witnesses, all we would be capable of doing before the world.

Courage is always just and humane.

GRACE, GRACES, STATE OF GRACE.

The theological systems which have divided the sectarian world, were all originally constructed for the purpose of presenting Bible truth in a clearer light than that in which the Bible itself presents it. They are sometimes sufficiently clear upon matters that are already so clear in the Bible as not to be misunderstood, but in matters more recondite, and in some very plain matters, they "darken counsel by words without knowledge."

It has been the peculiar glory, and is to be known as the peculiar shame of Calvinism, to mystify the subject of *grace*, and to attach to the word a meaning that comes as near being no meaning at all, as can well be imagined. I speak of it as the peculiar shame of Calvinism, not because Arminianism is devoid of it; but because its prominence in all other systems of Protestant theology is due to the predominating influence which Calvinism has exerted over them. Calvinism has always had a small number of adherents, comparatively, but it has always been domineering, has exhibited a great array of learning, and has great control over even that portion of the religious world who despise it. The foundation corner-stone of the whole system is embodied in the one expression, "*Sovereign grace.*" There is no word that it loves so much as the word "*grace.*" Not satisfied with the term as it is used in the English Scriptures, it rings many changes upon it, and speaks of "sovereign grace," "saving grace," "almighty grace," "free grace," "special grace," a "state of grace," "the covenant of grace," "communion in grace," "the grace of faith;" and finally, to cover all the ground, it puts the word in the plural number, and speaks of "saving graces."

Though all these expressions, and I know not how many more of the kind, are found in the Westminster Confession, I have searched it in vain for a *definition* of *grace.* It defines many words, and minutely describes many things; but it deigns to throw no light upon this word *graee*, except to trick it out in a multitude of epithets, and scatter it broadcast over almost every page of its doctrines. If you turn from the Confession to the confessors, and ask almost any living sectarian to give you an intelligible definition of *grace*, you will find him as unable to answer clearly as the Confession seems unwilling. I presume that the nearest approach you could get to a definition, would represent it as some kind of divine impartation to the soul,—a *something* which the Holy Spirit brings from heaven, and by some mysterious process infuses into the soul of the sinner to make him a Christian. Indeed, this is the thought, and almost the phraseology of the

Confession. It says, "In sanctification, God's Spirit *infuses grace*."* As this grace is from God, it is called *God's* grace; as it is infused only in those chosen in God's sovereign right from all eternity, it is called *sovereign grace*; as it irresistibly converts the soul into which it is infused, it is called *almighty* grace; as those in whom it is to be infused were chosen without any foresight of faith or good works as causes or conditions leading thereto, it is called *free* grace; because it is specially infused into the elect, it is called *special* grace; when a man has some of it in him, he is said to be in a *state* of grace; an imaginary covenant that God made with Christ away back yonder in eternity, promising to make this infusion, is called the *covenant* of grace; the fellowship enjoyed by those who have some of it in them is called *communion* in grace; and because faith is infused in the same way and at the same time, *it* is called *a grace*; while repentance is another grace, and these two, with I know not what others, make up what are called *graces*. This seems to be the philosophical pedigree of this noted family of Ashdodical expressions, but amid them all we find no other conception of the head of the whole family, than that grace is *something infused by the Holy Spirit*.

The same Holy Spirit which infuses this mysterious something, or plurality of somethings, appears also to have the power of stirring them up so as to keep them in lively exercise. Hence, in answer to the question "What is sanctification?" our gracious Confession answers, "Sanctification is a work of God's *grace*, whereby they whom God hath, before the foundation of the world, chosen to be holy, are in time, through the powerful operation of his Spirit, applying the death and resurrection of Christ unto them, renewed in their whole man, after the image of God; having the seeds of repentance unto life, and all other *saving graces*, *put into their hearts*, and those *graces* so *stirred up*, *increased*, and *strengthened*, as that they more and more die unto sin, and rise unto newness of life."

Without dwelling any longer upon the darkness and confusion in which this subject is enveloped in the imagination of sectarians, we propose to briefly investigate the Scripture idea of *grace*. In order, however, that we may do so successfully, we must be guided by the usage of the original term; for so powerful has been the mystifying influence of sectarian thought and phraseology upon our own minds, that very few even of the brethren have got entirely clear of the mist on this subject.

We remark, then, that the original word is primarily used to designate an *emotion* experienced by one intelligent being towards another. It may be felt by God in reference to man, by man in reference to his

*Larger Cat. Q. 77.

fellow-man, and even by man in reference to God. It is said of Jesus when a child, that he "increased in wisdom and stature, and in *charis*, *grace*, with God and man." Here the feeling expressed by the Greek word *charis*, the original for *grace*, is one which both God and man experienced toward the child Jesus. If it expresses the idea of something infused, then the infusion must have come from man as well as from God, for whatever the word means is attributed to both alike. Again, Stephen says that David found *charis* before God, and, in the same speech, that Joseph found *charis* in the sight of Pharaoh.* Whatever, then, David obtained from God under this title, Joseph obtained from the wicked king Pharaoh. The term is so far from expressing the idea of some mystic impartation or infusion in these and many similar passages, that our Calvinistic translators, who retain the term *grace* wherever the context would at all admit of its mystic sense, have here rendered it *favor*. This is the primary and literal meaning of the word; and this is the rendering which it should have invariably throughout the Bible. The "grace of God," is simply the *favor* which God feels towards men. To call it *sovereign*, *saving*, or *free*, is simply to multiply epithets without meaning: for everything in God is *sovereign*; all that he does for man is *saving* in its effects; and all favor is, from its very nature, *free*. To be "in a state of grace," if the expression can be said to have a scriptural meaning at all, means simply *to enjoy the favor of God*, in contrast with incurring his displeasure. To "fall away from grace," is to fall away from the *favor* of God.

When used to express a feeling of man towards God, the meaning of the term is the same; but as all favor which men have towards God, is awakened by knowledge of his favor and love towards us, it is better expressed by our word *thanks*, than by *favor*. Paul very frequently makes use of the expression *charin echoo too Theoo*, literally, "I have favor to God;" but our idiom has a different phrase for the same idea, and our translators have done well to render it, "I *thank* God." God's favor to us depends not upon kindness extended to him by us; our favor to him does depend upon his kindness to us; but though thus differing as to cause, the favor itself is the same.

From this primary meaning of the term originated, by metonymy, a secondary meaning. As we speak of kindness, and *a* kindness, mercy, and *a* mercy; so the Scriptures speak of favor and *a* favor. Kindness is a feeling, *a* kindness is an act expressive of that feeling, and called *a* kindness because it gives expression to kindness. So *a* favor is an act which gives expression to favor, and is so called on this account, the cause being put for the effect. If we retain the term *grace*,

* Acts 7: 10, 46.

it is the same; for *a* grace is something conferred as an expression of *grace*.

From this usage of the term in the Scriptures, the idea of *infusion* is as remote as from the other. It is used for acts performed by God for the good of men, and also for acts performed by men for one another. It can not, indeed, express what man does for God; because while we may have a feeling of favor to God, we cannot confer *a* favor upon him. Paul says, "unto me is this *grace* given, that I should preach among the Gentiles the unsearchable riches of Christ."* Here the *grace* given is defined as the peculiar privilege of preaching to the Gentiles. It was *a favor* which God had given to him, but not to Peter or John in the same extent. Here was no spiritual infusion, but simply a designation of a suitable field of labor. On the other hand, Luke says, "Festus, willing to confer *grace* upon the Jews," asked Paul if he would go to Jerusalem to be judged.† Now surely Festus had no divine afflatus to infuse into the Jews, that Luke should thus speak; but every one can see that it was merely *a favor* which he wished to confer. The contribution of the churches in Macedonia and Achaia for the poor saints in Judea, is also called *a grace*, in harmony with this usage.‡ But we need no other specifications to justify the conclusion that the original term means, primarily, *favor*; and when used of an act or endowment, it means *a favor*. This is as simple as the alphabet, and if it could be implanted in the minds of the sectarians, it would be like striking a bright light in a dark place.

Whilst the subject of grace has been mystified, and in its mystified form has been the hobby horse of Calvinism; yet no man has ever exalted its praises too high. It is the fountain, rich and inexhaustible, whence all our blessings flow. It was through this "favor of God" that Jesus "tasted death for every man;" and when the glorious transaction had been proclaimed to the world, the Apostle exclaims "The *favor* of God which brings salvation to all men has appeared." It is through the same *favor*, in sending us the gospel, sustained by overwhelming evidence, and sanctioned by threatenings and promises of unspeakable import, that we are enabled to *believe* and *repent*: hence when Apollos visited Corinth, it is said that "he afforded much aid to those who *through favor* had believed," and it is also said that God had *granted* to the Gentiles repentance unto life. It is this scriptural and simple thought which has been perverted into the idea that repentance and faith are each a "saving grace" infused into the soul by the Holy Sprit.

It is also through mere *favor* on the part of God that those who do be-

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*Eph. 3, 8. †Acts, 25, 9. ‡I Cor. 16, 3.; 2 Cor. 8, 17.

ieve and obey the gospel are saved· "By *favor*," says Paul, "are you *saved through faith*." The fact that we believe has no power to place God under obligation to save or to justify us; but after all that we can do, justification is through *favor* and not through *debt*.* The hope of glory is equally dependent on it; for Paul says that through Christ "we have access by faith into this *favor* in which we stand, and rejoice in the hope of glory." That we now "stand in the favor" of God, is the only ground on which we can hope for glory; for it is only those whom he favors who can ever attain it. This expression is the one to which sectarians refer when they speak of being in a "state of grace;" but light and darkness scarcely differ more than the two expressions. The one declares that the soul is full of some mysterious afflatus from God; the other, simply that God looks down with *favor* upon the individual, and extends to him all the *favors* which are necessary to his welfare. The favors of a fellow man may not aid us much; but the favor of God is sufficient to guarantee everything that a Christian can really need. Paul found it so when he had prayed that the thorn in his flesh might be removed. God decided that he should still endure it, but said, "*my favor* is *sufficient* for you; for my strength is made perfect in weakness." The Apostle could, therefore, exclaim "If God be for us, who shall be against us."? And in the light of his own experience, he could exhort the brethren, "Let us come boldly to the *throne of favor*, that we may obtain mercy and find *favor* for *help* in time of need." For the same reason "*favor*" finds a place with "mercy and peace," in every apostolic salutation.

J. W. McGarvey.

THE LAND OF CANAAN.

There is no country on this our earth so interesting to the student of the Bible, as is the land of Canaan. We have, once and again, thought that Bibles with maps of every country that belongs to sacred history—or to the scenes, at least, the prominent scenes commemorated in the history of the patriarchs, the Jews, and the Christians down to the beloved author of the Apocalypse, are, in fact, a lawful, a desireable, and a profitable auxiliary to the better understanding and appreciation of the drama of man, of the providence of God, and of his moral and religious government of the world, so far as we have in Holy Writ, any record of them. A. C.

Blessed is the man unto whom the Lord imputeth not iniquity; and in whose spirit there is no guile.

* Ro. 4, 1—16.

DAILY PREACHING: A NEW MOVEMENT.*

(CONCLUDED.)

The method of preaching too common in these established churches has had, and still has, much to do in keeping the many thousands at a distance. First of all, it lacks that essential, we had almost said, and might with safety say it, divine quality of simplicity. What men cannot comprehend cannot interest them, and therefore can have no influence over them. The pulpit is guilty, to a wide extent, of a constant grave sin against humanity. The preacher too often forgets that he is not put there before his fellow-beings, to interest and instruct the educated and most elevated class of his hearers simply, but to preach the gospel of life to "all men." He forgets, or perhaps has never fully learned, the great law, in this respect, of an apostolical and evangelical life, so earnestly expressed by Paul,—"I am debtor to the wise and to the unwise;" and may we not add, as a full complement to this grand thought—"and woe is me, if I do not thus to all preach the gospel!" Subject, thought, style and arrangement, are, if not always altogether beyond the reach of the "thousands," at least far from being easily intelligible to them, and of such a character as to come readily into their minds and hearts. To adopt the words of Paul, the preacher too generally feels himself—and very profoundly too—"a debtor to the wise," to the higher class of his audience, in justice—so he feels—to himself and to them. It must be known what he can do as an intellectual man, and what is the breadth of his attainments. It must be seen that he appreciates the intellectual level of the prominent men and women in his audience; and over them he swings his incense-smoking censer. Besides, the dignity of his church and of his particular congregation, must be maintained and elevated before the world. We are speaking of all this now, only in its injurious manifestations, so far as it goes to shut out from the waiting, darkened thousands the light of heaven. All our observation leads us to the sad conviction that, without limitation to any party or parties, this is a most easily besetting sin. It is most afflicting and discouraging to see the obstinacy of this most vicious and sinful habit. It has its source in the pride of the human heart, primarily, and is often fostered by a very grave ignorance and confu-

* Since writing this article, we noticed that the question, "What shall we do to evangelize the masses of our great city" (New York)? has been propounded and discussed in the "Methodist," one of the ablest religious journals in America; and some most excellent suggestions are made, the sum of which is, 'Go and *hunt up* the people." We earnestly commend this. C. L. L.

sion of ideas. We are fully aware what prejudices we are here encountering, and that we are very liable to be misunderstood as arguing in favor of the other vicious extreme. We add, therefore, by way of safeguard, a few words further on this point. Holding fast the primary, universal truth, that in the preaching of the gospel the glad message of life should be brought home to the minds and hearts of all alike, wise and unwise, the preacher, while using always to this end great simplicity of speech, should avoid all that is low, rude, and vulgar, and aim daily to improve in all that is excellent, noble, pure, and powerful, in his method of preaching. He should remember that in all things he is to show himself a good example; that not only in what he preaches, but also in the manner of his preaching, indeed in the entire power of his public life, he is to labor to elevate his fellow-beings in all that is pure, noble, and excellent, in thought, speech, and action. This, indeed, is the great law that should direct the conduct of every teacher of men; but above all, of the noblest of all teachers, the minister of the Word of God. This law we would maintain in the highest degree and in the broadest application of it. This requires constant labor, constant watchfulness; and every preacher's life should be signalized by a daily improvement in this great excellency. Having said so much to guard against misapprehension, we proceed farther to enforce the law of simplicity on which we are insisting.

The New Testament must be forever our model in this respect.—*That* shows the method and form in which the Cross should be preached to men—to all men. It is the simplest style of Greek known to us; and that not because there was no higher style and method, humanly and rhetorically speaking, for such a style can be found in all our Greek classics, from the lofty Plato down. God chose the form in which Christ, the evangelists and apostles, spoke to men; he chose "the weak things to confound the strong." Paul, who of all the writers and speakers of the New Testament stands on the highest level of intellectual power and attainments, declares fully and nobly the great rule on this subject: "God has chosen the foolish things of this world to confound the wise; and God has chosen the weak things of the world, to confound the mighty; and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.——And I, brethren, when I came among you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined to know nothing among you, save Jesus Christ and him crucified.——And my speech and my preaching was not with enticing words of man's wisdom, but in dem-

onstration of the Spirit, and of power, that your faith should not stand in the wisdom of men, but in the power of God." No preacher has a right to depart from this divine law. But it is very hard to convince men of the truth on this head. They have no faith in this method. They seek for power and influence, but do not seek for it and find it where Paul declares it alone is. One word more. It will be asked, What avails education if this is to be the law? Much every way! There is no greater error than to suppose that the object of an education to the preacher is, to enable him to mount on rhetorical wings, and leaving the world of humanity and of common life, to soar aloft to roam among the clouds, as did the ancient sophists, for which they were so mercilessly scourged by the noble Socrates. This is an abuse of the very idea and purpose of education. He that does this, shows himself unworthy of the name of an educated man. Men are not to be educated in order to lift them above and beyond the world of humanity, and to despise it in its common great wants, temporal and eternal. The true aim of education to the preacher is, to increase his knowledge, wisdom and power in the gospel as it is in the New Testament, and to enable him to make all else within his reach subservient to this;—in one word, to make him more efficient to preach the word of life with power *among* men and *to all* men. Those who have been most triumphantly successful in reaching the "thousands," in wooing and winning their hearts, are they who have spoken to them in simple, burning, powerful words. And these have won all classes; for he grievously errs who supposes that mighty words that reach the "unwise," do not with equal effect reach the "wise." Experience has demonstrated the truth of this declaration, in the life of every truly efficient preacher of the Cross.

The ignorance and confusion of ideas, then, which, with human pride, engender this false, most injurious and unevangelical method of preaching, are, that men know not that real power is to be found in the plain, earnest preaching of the gospel, to the comprehension of all the hearers; and a noble, pure, and elevated style and method of discourse, that rejects rudeness and vulgarisms and the general errors of untrained ignorance, are confounded with the adoption of subjects and topics, a method and language, beyond the general comprehension of the people. Let other men in other fields of science and labor, commit these sins; there the wrongs and injuries done will not be so great, or be followed by such serious consequences; but in the great work of saving the world by "the foolishness of preaching," we are bound by a law of highest obligation and of the most solemn responsibility, that no man should dare to transgress; and this law,

by one example and in plain words, we have above stated in the words of Paul.

The lack of living power in the *manner* of preaching, which the want of a deep earnestness of conviction and feeling in the heart of the preacher too often induces, contributes largely to rob the pulpit of that power over the souls of men which is so essential to great success, and is so high an aim, so grand a triumph, in the ministry.—When men see and feel that the preacher speaks as if he were not very much concerned in the matter himself, rest assured the "thousands" will not be much concerned either. If the preacher cannot "wake his drowsy powers," how does he expect to arouse his hearers?—and if he does not arouse them, how does he expect to interest and engage their hearts? The simple Latin rule of successfully affecting others—"if you want me to weep, you must first weep yourself"—expresses all we can say, and we earnestly commend it to the servant of God. But before we can have our own souls awakened in our work as preachers, that we may speak living words of power to others to arouse them, the gospel must become, by daily study and meditation, a living power in our own hearts; must be like a burning fire within us. We must live much with Christ; we must especially wait often and long, with bowed and open spirit, before the Cross, amid the awful solemnities of Calvary;—we must penetrate into the hearts of the holy apostles, till we too feel in our spirits the mighty burden—*a lost world to be saved*—which Jesus bore through this world, and in the unutterable agonies of the garden and of the Cross; and which, with divine power, urged the apostles over lands and seas, amid all perils, to bear the glad tidings of salvation to the habitations of men. This would give us power over the souls of men; this would give true, divine pathos and eloquence; this would touch our tongues as with a live coal from the sacrificial altar of Jesus; and would make us, like the apostles, still pray, and ask others in our behalf to pray, for mightier utterance! This would bring the preacher to the people, and the people to the preacher. This would realize the spirit and purpose of the gospel. Pray and labor, O man of God, for this living power, and you will turn many to righteousness, and will shine as the stars forever and ever! No such mighty power, no such glorious, fadeless victories, however, will come to the indifferent, the idle, the heartless, the sectarian, the un-apostolical, un-evangelical preacher.

Another fact, very important to the solution of the question before us, is, that since the complete nationalization of Christianity in the countries of what is now called Christendom, the true work of evangelization at home, as contemplated by Christ and the apostles, has

been lost sight of and forgotten, until very lately. The establishment of churches all over these countries, and the false assumption that all, in some sense, belonged to the church, caused all missionary zeal to die out. This great fact in Christian history, so full of vital interest, we cannot develop here, and we must leave it, as a topic for special discussion at some future time.

There are other more immediate reflections awakened in our mind by this "new movement" in Boston. It is proposed that the preachers of the several evangelical denominations co-operate, in successively preaching at one and the same place, to try, if, in this way, they cannot more effectually reach the multitudes now far from them. This act is most suggestive, and should open those preachers' eyes. Is it not an open confession, that this sectarian separation and isolation, this "carnal" "division," is a great opposition of the gospel, a war against the Cross of Christ; that it exerts a strong influence to keep the "thousands" from the church? These Boston churches, preachers and laymen, have passed a very public and severe sentence of condemnation on their sectarianism. We rejoice at it; and trust we shall still have greater cause to rejoice, for the gospel's sake.

But how is this missionary co-operation to be conducted? In the first place, what is to be preached? This is an interesting and very serious question. Will every one preach in the Meionaon, the place hired for this missionary effort to convert souls, just what he preaches at home in his own church? If he believes that what he preaches at home to sinner and saint is necessary to salvation, and if he is an honest man and one that trembles at what he regards the Word of God, he will do it. He would tremble at any treachery to the truth of God that saves souls. But this, instead of overcoming the burden of difficulties that they are staggering under, by reason of their divided, opposing sectarian preaching at home, would only reveal and sadly expose the wretched weaknesses and sins of this sectarianism to the mocking world, and would only make the sad "confusion worse confounded" more visible. We presume, however, that no such thing is intended. Doubtless the purpose is, to keep in the background all their party differences, and only preach what they all agree in. From programmes we have seen of such co-operative efforts, we come to this conclusion. The avowed object of this mission in the Meionaon being to save the souls of the hearers, we have here another grand admission on the part of all concerned in the work, laymen and preachers, viz., that the party differences of creed, the things of their faith and order that constitute all these differences, are of no moment in the great question of saving souls; and that they are foreign to the mission of Christ, to his gospel and to his church, as the object of

these is the same as that of this Meionaon mission, namely, to seek and save the lost. Our judgment here expressed, will be the judgment of the thoughtful part of the audience that will attend at this mission, and will, we doubt not, be uttered, in one form or another, in the mission pulpit itself. We are truly thankful for this spontaneous demonstration of the injuriousness and utter worthlessness of sectarianism. Over the mission pulpit of the Meionaon should be written in large letters of gold the mene, mene, tekel, upharsin of sect-religion, and by some mighty Daniel also the clear interpretation thereof;—and with this above their heads, let the preachers preach the living gospel that alone is for the salvation of souls.

But if party peculiarities are not necessary to the salvation of the world, and are no part of the gospel, how can these sects answer to God and humanity for the enormous amount of means, material and moral, expended to keep up these sect-establishments, to say nothing of the flood of mischief constantly brought on the world thereby? This is a question, true and faithful, and one that the most charitable cannot pass by; it is a question, moreover, that has been loudly and constantly asked, for centuries, by many of the most pious and godly. And it will continue to be asked louder and louder every day, and must be answered.

But will these preachers come to the Meionaon with an entire abandonment of their party differences of creed, as useless in the great work of the gospel? We dare cherish no such hopes; we do not believe they will. What then? They will not dare to preach their full convictions; they will preach under restraint, with their spirits bound and fettered. The lack of freedom, fullness, and positiveness, will bring weakness and insufficiency over the whole work. It will be a failure. A free, full, fearless, positive preaching of the gospel of life alone has power, alone secures the victory. All else is idle, is false, and will fail of the end. Compromise in everything else, if you choose, but not here! He that does not come as a faithful and true witness, in the fullness of the gospel, in his ministry, must meet with disappointment and failure, if he labors "to seek and save the lost."

There are many shrewd men among these "thousands," who, as the advertisement of this "New Movement" says, "come not to the established churches and their services," and who are to be reached by this new mission. Now, we would not be surprised if some such judgement as the following, should be passed by some of these shrewd men:—"Preachers of the mission! if you believe that this direct and harmonious co-operation on your part is the most effectual way to preach the gospel to the world, why do you not fully and cordially adopt it altogether? But you will not do this; each one of you comes

here once a week, and you appear to be one before us, in spirit, purpose and labor; but this is only apparent, and only for a very short time. You all go home again, and each one preaches his own creed, and builds up his own church, which is entirely contrary to all you seem to do here. You, sir, go home and preach infant baptism, of which we heard not a word here; and you, sir, denouncing this as a "part and pillar of Popery," preach the immersion of believers, as the only Christian baptism, of which, also, not a syllable is uttered here. You, my friend, in your own pulpit at home, preach a free salvation, open to all, thundering against a partial redemption; and you on the other hand, in your church, denounce this error of free salvation, and preach with all your might, as an essential doctrine of Christ, a partial, unconditional election, and a partial, unconditional reprobation. Now, gentlemen, not a syllable of all this you told us here. Here you *seemed*, during the week, to be one, and told us you were preaching the full gospel; but we find ourselves deceived. You do not seem to have full confidence in the work yourselves. We are afraid of you.—You do not agree among yourselves, and, in spite of your efforts here, we know it. You are too earnest in your special creeds and churches, to allow us to accept with full trust what you all give us here as the one only thing needful. We are in doubt of you." Such reflections have been awakened and expressed a thousand times in the face of this unhappy sect-religion, and, we are sure, will be freely uttered in this case. Oh, that those most concerned, would listen to and heed these voices that come up from the hearts of humanity, and be quickly led to take, so far as they are concerned, all such stumbling blocks out of the way of the people! But, alas! when will that day come? It may never fully come till the millenium. But of this we are assured, that a *better* day, at least, is at hand, and coming on apace; and that, with all Christian charity, it is our duty to point out this deep wound and bitter sorrow of Christendom, to denounce it in the love of the Cross, and show men the better way.

It is not in the spirit of mere criticism that we have made these strictures. Far from it. We pray God to save us now and ever from any such malignant spirit. We feel deeply, and cordially sympathize with, the earnest desire manifested in all parts of the Christain world for the salvation of souls and the regeneration of the church. The impulse of this Boston mission, and others like it, is a noble one; and it is no pleasant task to look at, recognize, and reveal its faults and weaknesses. Yet this must be done. There is a higher duty than simply to please good men, to be charitable to good men and to praise-worthy undertakings. That duty is to please God, to glory only in the cross of Christ, and to labor, in the light and the holy love of divine truth, for the present and eternal salvation of men. C. L. L.

TYPE-TEACHING.—NO. 1.

There is nothing, perhaps, which to the thoughtful student of the Bible, affords more impressive evidence of its divine origin, than the wondrous system of types and anti-types, by which it is distinguished from all other books. The volume of revelation is, in this respect, strikingly analogous to that of nature. In the latter, we are struck with the wondrous provisions made in the far off ages, for the wants and necessities of the after-time. Many things which were hidden from the earlier ages of humanity, and to whom, indeed, they were not at all necessary, are now being unfolded to us, and at a time, too, when we not only need them, but when we can scarcely see how we could well do without them. The Author of man, and the Maker of the heavens and the earth, must be the one same God, to have so perfectly adjusted the one to the other; and we are overwhelmed with admiration and gratitude at the wisdom and goodness displayed in the rich and varied provisions hidden and treasured up for us in the bosom of the earth, long ages before we were born, to be uncovered and opened up for our use, just when our progress and increasing powers of enjoyment called for their introduction. The wisdom, the power and the goodness of God are unfolding, every hour, in the still but partially read volume of nature: and it enhances our gratitude for these rich gifts of the Creator, to know that they were provided for us, by the parental foresight of our heavenly Father, so long ago, and kept through all the mutations of things, ready to be revealed in these last days.

It is gratifying simply to receive a favor; it is still more so to know that it was *intentionally* conferred; and highest of all is the pleasure, when we discover that it has been anticipated for ages beforehand and handed down through much carefulness of prescience and forethought. in type and symbol, till, in the fulness of time, the world is ready for its full and perfect revelation. Under such circumstances, the mind is compelled to rise above the low level of *accident* or *contingency*, as ground of explanation, and to seek, in the higher sphere of an over-ruling and benevolent Providence, the only solution which can satisfy the questionings of the reason, or meet the rising gratitude of the heart. This design, whence came it? This prescience, who alone could possess it? This benevolence and richness of grace, from whom could it emanate? It mocks our reason to be told, "It is chance."—It shocks the gratitude of our hearts, to say "It is all fortuitous." We want to find an intelligent and a benevolent cause, and will not be satisfied till we rest in God.

How magnificent is the argument that sustains and unfolds the gospel! Its first premise is laid in the garden of Eden—"The seed of the woman shall bruise the serpent's head," is its, at first, mysterious announcement. To unfold, to foreshadow, to hold up before the mind of fallen humanity, and finally to fulfill, and accomplish this great promise, in all its glorious effects, is the burthen of the mighty drama of redemption.

But the divine method of instruction uses more than precept and promise. It is a significant fact, which cannot be made too prominent, and one for which we should ever be grateful, that in the divine school, we are made to exhibit *in example and practice*, the lessons and hopes which are given us, in precept and promise. *True religion has always lived and exhibited itself in positive institutions.* We do not believe that, with the human mind as it is, it could flourish and grow in power in any other way. We cannot live upon abstractions. Verbal definitions and propositions die from the memory and heart of man, unless they are *embodied* in *form*, and *exhibited* in outward *action*. Accordingly, this first lesson, a lesson foreshadowing conflict and hope, thrown in as a ray of relief to the gloom that had so suddenly and darkly gathered over the peace of paradise; this first lesson is not left to the airy fickleness of words, but is soon embodied in *form*, so as at once to be a living expression of truth, and, at the same time, a hopeful type of *higher forms*, yet to be revealed, in which the same truth shall be more fully unfolded and displayed.

But the *form* which thus *expresses* and *predicts* the same great elementary truth, is what we call a *type*. It is true that this word has an ordinary or common meaning, in which we do not always find these two ideas, of a *present* and a *future* significance in the type. This has been called its *Scriptural*, in contradistinction from its *Theological* meaning. We do not care for these terms. But the distinction itself is good. For instance, in Phil. 3, 17, Paul says, "Brethren, be imitators of me with one consent, and mark those who walk according to my example," (*type*, in the original,). Again, in 1 Thess. 1, 7, he says, "And thus you have become *patterns* (*types*,) to all the believers in Macedonia and Achaia." And in several other places in the New Testament this word (τυπος) is used simply as our word *pattern* or *model*, or *exemplar*. But in other passages, we discover in it a wider and higher sense; for example, (Rom. v: 14,) "Nevertheless death reigned from Adam till Moses, even over those whose sin (not being the breach of law,) did not resemble the sin of Adam. Now Adam is an *image*, (*type*,) of Him that was to come." Again, speaking of the Ark, "wherein few, that is, eight souls were saved by water," it is said, (I. Pet. 3, 21.) "*The like figure* (*antitype*,) whereunto *even*

baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." And other places, as Heb. 9, 24, &c.

In these two sets of passages, we see the two uses of the word, before referred to. In the latter, or what has been called its "Theological meaning, it clearly signifies that there is in the *type*, 1st, a present reality and actual significance to those to whom it is given: but 2nd, by divine appointment and arrangement, also a resemblance to something in the future, which it foreshadows, and to which it points with prophetic significance. *Types*, in this higher sense, may be positive institutions, embodying imperfectly, to those to whom they are primarily given, great elementary truths of the divine government, and, as such, associated with actual and acceptable worship. They are not, therefore, to be considered as teaching nothing save their prophetic lesson; for, if this were so, they must, in most cases, have been utterly meaningless to the great mass of those to whom they were originally given. The *type* and the *antitype* not only resemble each other, but they teach—with far different degrees of fulness, it is true—but yet they teach the same great elementary truth. In the type all the *relations* of the truth may not, and, indeed, cannot be clearly and fully seen, but yet the truth itself is dimly recognized and acknowledged, and the devout worshiper under the type, is accepted, because, seeing but as through a glass very darkly, he yet sees, and by intent and eager looking, strives to catch still brighter and clearer visions of the divine truth, the shadows of which alone, the Creator allows to fall upon his pathway. Thus it is, that types train us for exercise in the fuller light. They become a schoolmaster to lead us to Christ. And when *the truth* in its fulness unfolds before us, we behold it with no strange or unpractised eye, but in the beautiful harmony of its parts, admire the wisdom that devised the end from the beginning, and thus gradually revealed it for our good.

We said that the first lesson in the revelation of the scheme of redemption, the lesson given in Eden, was soon embodied in *form*, and this *form* was made, in the higher sense of the word which we have just explained, a *type—the type of Sacrifice.*

We wish to approach this sublime subject very deliberately.—There is something in the institution of Sacrifice which from my earliest recollections filled me with awe. It seemed an appointment to meet with God amid the agonies of death. The victim seemed to writhe under the guilt of sin, and to fall by the judgment of the Most High! This was the simple lesson of the institution, as brought to a naturally pious and susceptible heart by the unexplained narra-

tions of Moses. But in riper (!) years, we sat at the feet of learned expounders, and heard propounded, *theories to explain and account for the oiigin of sacrifice.* In our simple faith, we had not imagined that the matter needed any explanation. We thought of course, since God graciously recognized the worshipers, through sacrifice, that he had instructed and invited them thus to come tohim. But others seemed to have found onher and more philosophical explanations, and we must hear them. We will do so:—but first indulge me with a vindication of the early impressions which a simple and honest heart takes from the reading of the Scriptures. They are not to be despised. They are often wiser than the intuitions of an older philosophy, and more profound than the reasonings of the theologian, simply because the simplicity of the child is the true preparation for the reception of the things of the Spirit.

Several explanations have been given of the origin of sacrifice, all of them agreeing in the main feature, however, of referring it to the free and uninstructed action of the human soul. They all make *sacrifice*, in its origin, a *human* institution. Some say, it arose in the devout feelings of the soul. But in this case it could have no typical meaning. It would only express gratitude—thankfulness. The religion of such a sacrifice could not possibly rise higher than a sort of Deism, even if we admit that these devout feelings could give rise to such an expression. But this we cannot do; for what does the unaided human mind know of God from which it could infer that he would be pleased with the bloody rite of sacrifice? or what is there in such an offering that in a simply pious and devout mind, would naturally suggest itself as either pleasing to him who offers it, or to him to whom it is offered!—Consider our feelings when the mind is piously exercised, and it will appear that such an idea is then especially abhorrent, and therefore least likely to occur to us. Upon philosophical grounds, therefore, we must reject this account of the origin of sacrifice, as especially lame and inadequate.

Some, and they are a numerous and, in a sense, a learned class, imagine that sacrifice originated in very gross conceptions of the character of God, and amongst a people who ascribed to Him their own bestial and carnal rules of intercourse with one another. It would be natural, say they, for such a people to imagine that their God would be pleased with these offerings, and accept them in satisfaction for their insults to his authority and their violations of his law. But this explanation has scarcely weight enough to give it a permanent place even in the imagination. It is utterly at variance with all the historical light which we have on the subject, and at the same time so

irreconcilable with the workings of even a bestial reason, that we need scarcely do more than state it, to dismiss it. It may serve very well to account for the heathen *perversions* of sacrifice, as it no doubt does; but the earliest historical notices of *sacrifice* are among a people who knew and acceptably worshiped the only true and living God, and whose conceptions of his character were more noble and sublime than the power of their language could express. The lofty bards of Israel, and the still more ancient author of Job, were not men of gross and ignorant minds, nor were their conceptions of the high and ineffable One such as this theory describes. Gross and bestial minds pervert and degrade the high things of worship; they do not originate or give their true significance to them.

We ought to notice, also, the scoffing assumption, which finds the origin of sacrifice in the cunning of artful and designing priests! It is sufficient to say that this is only a modification or specific form of the theory we have just noticed; since such priests would only be the representative men of such a people. But whence came the priests? In the absence of a ceremonial religion, there would be no need or function for priests. An office and the work of the office must be established first. The officer is made afterwards. True, the company of priests once formed, we can conceive of their adding to the worship many original features of their own invention, but the work of sacrifice is so radically essential to the idea of priestly office, that we must conclude that the priest was made to offer the sacrifice, rather than that the sacrifice is an invention of the priest. The rational order is—1st, the ordination of sacrifice; 2nd, the appointment or setting apart of priests to offer it. To say that the priest invented sacrifice, would be like putting an effect before its cause—a *consequent* before its *antecedent*.

But there is another view of this matter, more respectable than these, and one, too, which good and learned men have advanced. According to this, *Sacrifice* is supposed to have originated in the natural tendency of the mind to give a symbolical expression to its ideas and emotions. Thus, *eucharistical* offerings would be naturally suggested by gratitude; *propitiatory* offerings by our sense of dependence, and our desire for the favor and protection of God; and *expiatory* offerings, from a sense of sin and a desire to render something as a compensation for the imperfect surrender of ourselves.

This theory is based upon a principle which is in itself false, and which has given rise to a large brood of errors in many other fields of religious speculation. The principle is this: That because we have powers of mind to which positive institutions are adapted, and to which they can fitly appeal, therefore these powers of mind can

and have originated these positive institutions. Conceal it as the authors of this theory may, from themselves and from others, this is the real assumption that underlies their theory, and without which it has no foundation whatever. We say it is false. The eye is adapted to light and light to the eye, but take away light, and can the eye create it, or the mind originate even the idea of it? The ear is adapted to sound and sound to the ear, but place the ear in a vacuum—isolate it from the vibrating air, and what can it know of sound? The power to feel is not the power to create the cause of feeling.

It is true that we have naturally the feeling of gratitude and the sense of dependence and of guilt, but these feelings are all relative, and can only be excited and intelligently directed by a revelation of the Being to whom they stand related. *Obligation* to Him is the moral emotion which such a revelation would excite, but how this obligation shall be discharged, this is a matter requiring revelation as much as are the relations which excite the feeling of obligation itself. I am made acquainted with the goodness of God towards me in giving me fruitful seasons and a bountiful harvest, but what suggests to me that my *eucharistical* offerings of the first fruits of my field will be acceptable to the invisible and immaterial one! I do not see him take it. I cannot know that he regards it at all, unless he has himself invited me thus to meet him with my gratitude, and by some answer of *light*, or *fire*, assured me that it is accepted. So with my *propitiatory* and *expiatory* offerings. Make known to me my dependence and my sinfulness ever so clearly, and excite in me, no matter how strongly, a desire to do something to *propitiate* and *expiate*, and I am still utterly at a loss to know how and with what I am to placate, till I am taught by the Being who is to be approached. Leave it to the spontaneous action of the blind impulse, and then, like all other cases of spontaneous action, there will be as many different methods of expressing these emotions, as there are different shades and castes of mind in the worshipers.

But these are only the *rational* objections to this theory. Propounded and advocated as it is by men who hold the true doctrine of Scripture-inspiration, and who believe and defend the claims of Christianity, we may lawfully, with them, take the argument into another field of investigation, and submit it to the test of revelation. In our next, then, let this be our task—to show that *Sacrifice* is an institution not only of divine origin, but that it is also, by divine appointment, an instructive type of the better offering provided and made, in the fullness of time, in the sacrifice of Christ. W. K. P.

A faithful witness will not lie; but a false witness will utter lies.

FRANCE AND THE BIBLE.

[The following eloquent extract we translate from one of the leading Protestant writers of France. In these fervent words we have portrayed to us a true picture of the moral condition of the French nation. It shows that, however blind Catholics may be to the weaknesses and festering wounds of their people, the Protestants see them and deeply feel them, and understand their cause.—C. L. L.]

In our love for our native land, there is mingled a burning sorrow. This France, which we here see before us, is beautiful, is powerful; but it could, and would, be yet more beautiful, more powerful, if, three centuries ago, it had not rejected the gospel of grace. At that time, —and we confess it with the deepest sorrow,—our country committed a great sin, and this sin it is yet expiating.

Let us look at the character of the people; what power and elevation in thought; what ready activity in the reception of impressions; what generosity in the first impulses; what a love for all that is great,—great sentiments, great ideas, a lofty eloquence, a great policy! But then in general, what a desperate emptiness in this policy, this eloquence, these ideas, these sentiments,—in all this greatness! Our people is like a majestic ship, at once colossal and perfect in all its proportions; one thing alone has been forgotten,—to provide it with a very common thing;—it has no ballast. Ballast! it is true this is only stones, with which the bottom of the vessel is filled; but I refer to convictions and principles laid down in the depths of the heart. Because it lacks this, our proud ship has no steadiness; it floats or rather glides over the surface of the ocean, the sport of every caprice of the wind. In public life nothing can be clearer than this; and I pause not to demonstrate what has brought upon us the ridicule of the world. But we observe also in the private life of Frenchmen a deplorable frivolousness; and, to express it in one word,—for it is a hard effort for me to pause at the faults of my nation,—in our social condition the family exists often only in name.

But the reformation would have given the people a domestic hearth, for it would have introduced the Bible into the sanctuary of the family. After the heavy toils of a laborious day, the father of the family, returning home, would have remembered that an hour of pious devotion awaited him in the midst of his household, that were expecting and ready to receive the bread of life at his hands; and all together, breaking through the chains of the sad present, would have their hearts lifted up to the heavenly regions. Beneath an admirable picture, representing family worship in a peasant's house, a poet has written: "So long as the sun shines upon such scenes, fear not for

the happiness of old Scotland!" Why can we not say the same of our beloved France? Why are not our cottages, our houses, our palaces temples in which the family-father regards himself as priest? The rich man, that by his impure example is now, perhaps, defiling the imagination of his son, or even of his daughter, would feel himself restrained by the thought that immortal souls are entrusted to him, and that next morning he will appear before his children as the expounder of the Sacred Book. And the poor man—would he, after he had implored the blessing of God upon all men, after he had read how Christ prayed for his enemies, would he then yet, as he does now, draw into his heart the poison of envy, which with dreadful torments burns there, and inspires society with perpetual terror?

The Bible would banish another danger with which society is no less threatened. We must not deceive ourselves about this; it is a fact that daily our society is dividing itself more and more into two classes, separated far from each other by their education. The books which constitute what is called literature, are written only for the upper class, and are decidedly above the comprehension of the multitude. But this latter class with their active imagination, what do they read? No language is so poor as ours in popular works; unless we give this name to those abominable novels, which a fabulous cheapness scatters everywhere, and which are a reproach to this generation.—Were the Bible known, it would be otherwise. Cultivated by the sublime discourses of the prophets, and by the inimitable parables of the Divine Master, artisans and laborers would be able to appropriate and feel all the beauty of poetry; and our poets also, educated in this divine school, would not wish to be the authors for a certain class, but would strive to become the inspired organs of the whole nation.—Like Jesus, the Lord, they would not disdain to interest themselves in the poor people, that stray about like sheep without a shepherd.

With the Bible, the individual characters would develop themselves to greater strength and self reliance. The habit of forming one's own convictions in matters of religion, would give the minds of the people greater freedom of judgment in less important concerns, on which nevertheless a good deal depends. They would withdraw themselves from their tutelage; but at the same time would feel an increased responsibility. Does it need to be observed how much our public life would gain thereby? We would, I think, see all these evil tendencies that are undermining this life, pass away as by the stroke of the magic wand. We would learn to comprehend, for example, that it is not the mission of government to be a substitute for our own activity, but to protect it. We would no longer, like cowards, in the

smallest enterprises hide ourselves behind the government, and would cease to cry out against it, every time things did not go according to our wishes, as if it were responsible for everything that happens.—We would endeavor by our own powers to gain an independent position, instead of becoming beggars for offices and places On the other hand we would no longer be afraid to have an opinion of our own, instead of adopting in turn every one as it happens to become victorious. Nor would we exhaust ourselves any longer in efforts to secure the victory for this opinion by force; but we would seek for a triumph by far more quiet and serious proofs; the respect which we ask for our own convictions, we would also be willing to grant to those of others.

With the Bible, finally, we would again have heroes, that would at the same time be saints. Why does France produce these no more? The reason is, perhaps, because Catholicism has lost that power which removes mountains; I mean the power that transforms great hearts.—It drags along a miserable existence, yet reigning over the masses from habit, and over the educated from the fear existing in every soul of an entire emptiness, but is at the same time unable to impart any inspiration, or inner baptism of fire, to any one. This Catholicism may be galvanized, but regenerated it never can be. The last great heart, that was also a saint, we, we Protestants give to France.—Coligny, before whom all had to bow;—Coligny, who knew how to combine the bold activity of the head of a great party with the simplicity of a humble Christian; the unconquerable determination of a martyr with the overflowing tenderness of a husband; the unbending sternness of a judge with the glowing sympathy of an apostle; Coligny, who, pressed by defeats, by the revilings of his foes, the reproaches of his friends, and the iniquities of all, never lost hope—never lost faith in his God and in his country; Coligny, whom they had to determine to murder, because he ceased not to conspire for the greatness of his king and the glory of France.

When I recall to mind that unhappy day which robbed the nation of the noblest of her sons, I design not to call up bloody shades between her and us. Rather let my tongue cleave to the roof of my mouth! We behold in our martyrs not the gaping wounds and the crushed limbs; we look upon their greatness of soul, and the tears which they draw from us, flow less for them than for our native land. When we think of how many Colignys it might have had for the last three centuries, how many misfortunes and errors these pious servants could have saved it,—then our hearts swell; like the apostle, we feel great heaviness and a continual sorrow.

Eternal, all-controlling Lord of the Nations! though the past is

irrevocable, thy hand yet rules the future. We implore thee, give peace to our people, give it convictions, give it the Bible, give it the knowledge of thy Son, give it thy Spirit of holiness and truth, that alone can call into new life the spirits of men!

POWER OF THE SCRIPTURES.

"All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works." 2 Timothy 3: 16, 17.

It is not true that "*All Scripture is given by inspiration of God.*"—It is palpably false. But "all Scripture given by inspiration of God, is profitable* for teaching, for reproof, for correction, for instruction in righteousness, &c., that the man of God may be perfect, throughly furnished to good works"—a glorious, happy being.

There are not, to a man of letters—a literary and philosophic mind—two more entertaining, pleasing, captivating, exhilarating, elevating volumes in any library, known to history, than the two Bibles;—one called *the Old Testament*, and the other *the New Testament*, or the Jewish and the Christian Scriptures.

Their influence, direct and indirect, on the character, condition and destiny of the human race, has never been appreciated by any living man. Annihilate, were it possible, every fact, idea, argument and motive suggested in or deduced from these two volumes, and give us a blank chart without a word, without a fact, without one precept, promise, or threatening contained in it: what would have been, or what would be, the condition, the character, and the destiny of any human being? Who could tell! Who could imagine! Need we answer—Not one.

The fact of Christ's resurrection from the dead—rather from *the grave*—is the most transcendently glorious and most eloquently expressive fact, or event, inscribed in the records of the universe.

We have no language to express even our imperfect and inadequate conceptions of its riches and glory. And yet "*the god of this world*" has so blinded the minds of untold millions, even in Christendom, to whom God in his most gracious philanthropy has mercifully presented the Book of life everlasting, that not even a tithe of nominal Christians has ever seen its riches of glory, honor and blessedness.

Were this apathy not so common, every man that has had a taste, a

* *Profitable, ophelimos,* is found only three times in the Christian Scriptures, and employed exclusively by Paul, to Timothy and Titus: 1st Timothy iv. 8, 2d Timothy iii. 10, and Titus iii. 8. *Profitable,* or *useful* is its whole currency.

refreshing antepast, of the marriage supper of the Lamb, would stand amazed, almost aghast, at the stupid obstinacy and cold indifference of the great majority of even sensible and far-seeing men, all alive to their political and temporary interests in this speck of matter called earth, and in the few moments of their transit from the cradle to the grave!

What is the whole material universe, compared with the spiritual universe! What are all the ages of time, compared with an eternity of eternities! And what are the pleasures of time and of sense, compared with those of the cherubic and seraphic hosts in the presence chamber of the Lord God Almighty!!

Truly eye has not seen, ear has not heard, heart has not conceived the transports, the glories, the bliss of bliss, which God has in his infinite riches, in his inexhaustible treasures, in his everlasting stores of glory, honor and blessedness, prepared in his heaven of heavens for all the ransomed sons and daughters of the Lord God Almighty!!

Do not such promises, such revelations, such demonstrations of his ineffable loving-kindness and his tender mercies, most powerfully, most eloquently, most alluringly, most irresistibly command and constrain us to give all diligence to make our calling and election sure?! Need we argue these claims? Do we not believe them? Do we not understand them? Do we not appreciate them? Do we not think them worthy of universal appreciation? And ought we not, then, to give all diligence to make our calling and election sure? We cannot answer in the negative. We must, constituted as we are, answer in an unwavering affirmative. *Then do we it not!* If so, we must endure an everlasting remorse. We kindle a fire which all the oceans of earth never can quench. We cannot imagine any way of escape. It is impossible.

To neglect, even when we have made the good confession, to give all diligence to make our calling and election sure; we say, to neglect it, makes our condemnation sure, and kindles a fire, a burning remorse, which all the oceans of earth can never, never quench. "It is a fearful thing to fall into the hands of the Living God." Heb 10: 13. So thought, and so wrote the Apostle Paul to the Jews—the believing Hebrews.

Salvation and damnation are the two most soul-stirring words ever uttered in the human ear. The one implies the other. There cannot, in the Scriptural style, be the one without the other. No Satan, no Savior, or No Savior no Destroyer, are as obvious as No Creator no creature, or No creature no Creator.

These are no human speculations. They are positive and palpable realities. Light and darkness, good and evil, life and death, mortality and immortality, love and hatred, time and eternity, are alike antithet-

ical. They, by the laws of nature and the laws of language, are stereotyped till the day of judgment;—just as that certain as there was no knowledge of good without the knowledge of evil. Hence the fruit of one and the same tree became the occasion of the entrance of sin into our humanity. That was indeed a test tree. But there was in all this a principle which could not have been so well developed by any other imaginable instrumentality. A thousand years' experiments would not have more appositely developed all the parties concerned in it, and the characteristics of the parties directly or indirectly connected with it or interested in it. A. C.

THE GOLD-DIGGER IN THE SEA

"All that a man hath will he give for his life."—Job ii. 4.

Convince a man that the only way to save his life is to part with his limb, and he does not hesitate an instant between living with one limb and being buried with two. Borne into the operating theater, pale, yet resolute, he bares the diseased member to the knife. And how well does that bleeding, fainting, groaning sufferer teach us to part with our sins rather than our Savior. If life is better than a limb, how much better is heaven than sin!

Two years ago a man was called to decide between preserving his life and parting with the gains of his lifetime. A gold-digger, he stood on the deck of a ship, that, coming from Australian shores, had, as some all but reach heaven, all but reached her harbor in safety. The exiles had been coasting along their native shores, and to morrow husbands would embrace their wives, children their parents, and not a few realize the bright dream of returning to pass the evening of their days in happiness, amid all the loved scenes of their youth. But as the proverb runs, "there is many a slip between the cup and the lip." Night came lowering down, and with the night a storm that wrecked ship, and hope, and fortunes, altogether. The dawning light but revealed a scene of horror—death staring them in the face. The sea, lashed into fury, ran mountain-high—no boat could live in her.

One chance still remained. Pale women, weeping children and feeble and timid men must die; but a stout, brave swimmer, with trust in God, and disencumbered of all impediments, might reach the shore, where hundreds stood ready to dash into the boiling surf and save him. One was observed to go below. He bound around his waist a heavy belt filled with gold, the hard gains of his life, and returned to the deck. One after another he saw his fellow passengers leap overboard. After a brief but terrible struggle, head after head went down—sunk by the gold they had fought so hard to gain and

were so loth to lose. Slowly he was seen to unbuckle his belt. His hopes had been bound up in it. It was to buy him land, and ease, and respect—the reward of long years of hard and weary exile.—What hardships he had endured for it! The sweat of his brow, the hopes of day and the dreams of night were there. If he parts with it he is a beggar; but then, if he keeps it he dies. He poised it in his hand; he balanced it for awhile, took a long sad look at it, and then, with one strong and desperate effort, flung it far out in the roaring sea. Wise man! It sinks with a sudden plunge! and now he follows it, not to sink, but, disencumbered of its weight, to swim—to beat the billows manfully, and, riding on the foaming surge, to reach the shore. Well done, brave gold-digger! Ay, well done and well chosen; but if "a man," as the devil said, who once spoke God's truth, "will give all he hath for his life," how much more should he give all he hath for his soul! Better to part with gold than with God—to bear the heaviest cross than miss a heavenly crown.—*Ex.*

THE GREATNESS AND MAJESTY OF GOD.

The Divine philosophy of the glorious Architect of this glorious universe, is like the sun, in his noontide effulgence and glory, compared with the twinkling rays of the most distant star. There are, however, no degrees of comparison between the finite and the infinite. There is, indeed, some between the glimmering taper and the sun in a cloudless sky. But there is no approach on the part of the finite to the infinite.

It is, indeed, an impious thought, or imagination, to ever think of instituting any comparison whatever, or any approach to Him who inhabits eternity—who fills immensity—who is as much anywhere as everywhere, and as much everywhere as anywhere. "Do not I fill heaven and earth? saith the Lord. Am I a God at hand, saith Jehovah, and not a God afar off? Can any one hide himself in secret places so that I shall not see him? Do not I fill heaven and earth, says Jehovah?" Jer. 23: 24.

There are three attributes of God's grandeur, of awful and glorious majesty. They are of Roman derivation. They are, omnipotence, omniscience, omnipresence. These are manifested in creation; justice, truth, and holiness, in legislation; mercy, condescension, and love, manifested in the gospel. And each of these is infinite, eternal, and immutable. These are glorified in creation, in legislation, in providence, and in redemption. These are and ever will be themes of rapturous contemplation.

A. C.

"EXTRAORDINARY DREAMS.

"The belief in dreams is one which has existed among all nations through all time; and the records of all people contain remarkable instances of their fulfilment. In giving the following instances of the actual realization of dreams in ancient and modern times, we are not influenced by any desire to increase the credulity which seems to have reached its culminating point in the case of spirit rappings, but simply to furnish food for reflection for the minds of those who take pleasure in the consideration of subjects removed from the hard facts of every-day life.

In 1853, Nicholas Wotton, the English embassador in France, dreamed two nights in succession that his nephew, Thomas Wotton, then in England, was about to join an enterprise which would result in the death and ruin of himself and family. To prevent such a catastrophe he wrote to Queen Mary, and begged her to send for his nephew, and cause him to be examined by the lords of the council on some frivolous pretence, and committed to the Tower. This was done; and on the ambassador's return Thomas Wotton confessed to him that, but for his committal to prison, he would have joined the insurrection led by Sir Thomas Wyatt. It is also recorded of the same Thomas Wotton that he, being in Kent, dreamed one night that the Oxford University treasury had been robbed by five persons; and as he was writing to his son at the university the next day he mentioned his dream. Singular to relate, the letter reached Sir Henry Wotton on the morning after the robbery had been actually committed, and led to the discovery of the perpetrators. M. Boismont, in a work on the subject of dreams, relates that a young woman, who was living with her uncle, and whose mother was many miles distant, dreamed she saw her looking deadly pale and apparently dying, and that she heard her ask for her daughter. The persons in the room, thinking it was her grand-daughter she wanted, who had the same name, went to fetch her; but the dying woman signified that it was not she but her daughter in Paris whom she wanted to see. She appeared deeply grieved at her absence, and in a few minutes ceased to exist. It was afterward found that her mother did actually die on that night, and that the circumstances attending her death were precisely those her daughter had witnessed in her dream. There is another instance which we remember to have read, but we are unable at this moment to refer to the book in which it is related. It is as follows: A man who was employed in a brewery suddenly disappeared, and nothing could be ascertained respecting him. Years passed without the mystery being

cleared up, until one night one of the workmen, who slept in the same room with another, heard the latter muttering something in his sleep about the missing man. The workman questioned him, and elicited replies from him to the effect that he had put the man into the furnace beneath the vat. He was apprehended on the following day.—He then confessed that he had quarreled with the other, and that in the passion of the moment, he had killed him, and disposed of the body by putting it in the furnace.

The author of "Signs before Death" tells of a certain captain John Rodgers, who commanded a vessel proceeding to Virginia, that he one night left the deck and went to bed, leaving the chief mate in charge of the vessel. About three hours afterward he woke, and heard the second make ask the other officer how the vessel was going, and heard the chief mate reply that the wind was fair, and the vessel was sailing well. The captain then fell asleep again; and dreamed that a man pulled him and told him to go on deck. He woke, turned over and went to sleep again; and dreamed the same thing, and this repeatedly, until he could bear it no longer, but drssed and went on deck. The night was fair, and there was nothing apparent to excite alarm. He questioned the mate and received satisfactory answers,—he turned to go below; but as he did so, he seemed to hear a voice close to him say, "Heave the lead." He asked the mate when he last took soundings, and what depth of water he got. The latter answered "About an hour ago, and found sixty fathoms." The captain ordered him to heave the lead again. The soundings were eleven fathoms, and at a second cast only seven fathoms. The vessel was put about immediately, and as she wore around she had only four fathoms and a half under her stern. The next morning they found they were in sight of the American coast, and that had the vessel continued but one cable's length further on the course she was steering in the night, she would have gone ashore.

There is a singular dream recorded in "Worley's Wonders of the Little World," of an English gentleman residing in Prague. He was lying in bed one morning, when he dreamed a tnat shadow appeared to him, and told him that his father was dead. He awoke in great alarm, and taking his diary, made an entry of the circumstance, with the day and hour when it took place. This book with many other things, he put into a barrel and sent to England. Going from Prague to Nuremberg, he met at the latter place a merchant who had come from England, and who knew his family well. This gentleman told him that his father was dead. Four years later he himself reached England; but before he would touch the barrel he had sent from Prague, he procured the attendance of his sisters and some friends, and in their pres-

ence opened the barrel, took out his book, and called their attention to the entry. To the astonishment of all present, the date was that of the day on which his father died. This same gentleman says, "I may lawfully swear that in my youth, at Cambridge, I had a like dream of my mother's death; where, my brother Henry lying with me, early in the morning I dreamed that my mother passed by with a sad countenance, and told me 'that she could not come to my commencement' (I being, within five months to proceed, Master of Arts, and she having at that time promised to come to Cambridge.) When I related this dream to my brother, both of us waking together in a sweat, he protested to me that he had dreamed the very same; and when we had not the slightest knowledge of our mother's sickness, neither in our youthful affections were we any whit moved by the strangeness of this dream, yet the next carrier brought us word of our mother's death.

The dream related by Sir Walter Scott must be so well known that we hesitate to repeat it; but we will do so, because we think it is susceptible of explanation. Mr. R., of Bowland, a gentleman of property in the Vale of Gala, was prosecuted for a very considerable sum, the accumulated arrears of tiend, for which he was said to be indebted to a noble family (the titulars). Mr. R. was strongly impressed with the belief that his father had, by a form of process peculiar to the law of Scotland, purchased these lands from the titular, and, therefore, the present prosecution was groundless. But after an industrious search among his father's papers and investigation among the public records and a careful inquiry among all persons who had transacted law business for his father, no evidence could be recovered to support his defense. The period was now near at hand when he conceived the loss of the lawsuit to be inevitable, and he had formed the determination to ride to Edinburgh next day and make the best bargain he could in the way of compromise. He even went to bed with this resolution; and, with all the circumstances of the case floating upon his mind, had a dream to the following purport: His father, who had been many years dead, appeared to him, he thought, and asked him why he was disturbed in his mind. In dreams men are not surprised at such apparitions. Mr. R. thought he informed his father of the cause of his distress, adding that the payment of a considerable sum of money was the more unpleasant to him, because he had a strong consciousness that it was not due, though he was unable to acquire any evidence in support of his belief. "You are right, my son," said the paternal shade; "I did acquire right to these tiends for payment of which you are now prosecuted. The papers relating to the transaction are in the hands of Mr. ———, a writer, who is now retired from professional business

and resides at Inveresk, near Edinburgh. He was a person whom I employed on that occasion for a particular reason, but who never on any other occasion transacted business on my account. It is very possible that M. ——— may have forgotten a matter which is now of a very old date, but you may call it to his recollection by this token,—that when I came to pay his account, there was difficulty in getting change for a Portugal piece of gold, and that we were forced to drink out the balance at a tavern." Mr. R. awoke in the morning, with all the words of the vision imprinted on his mind, and thought it worth his while to ride across the country to Inveresk, instead of going straight to Edinburgh. When he came there he waited on the gentleman mentioned in the dream; and, without saying a word of the vision he inquired whether he remembered the circumstance, which after some consideration he did, and produced the papers. There is every probability, in this case, that Mr. R. had been told this by his father when he was very young, and, from not understanding the importance of the information, had paid so little attention to it, that he had quite forgotten it. That incidents of old date, totally forgotten in our waking moments frequently recur to the memory during sleep, we have most of us experienced.

The belief that dreams reveal events that have happened, or which are about to happen, has doubtless been much weakened of late years by reading; but it may be questioned whether it is not now as strong as ever it was, owing to the publication in the London *Times*, and other papers, of the case of a man who dreamed more than once, that he had seen the body of a man hanging in a barn, which dream impressed itself so strongly upon his mind, that in the morning he went to the barn that he had seen in his dream, and there found a man hanging. There was another instance, published in the same journal subsequently, of a man who dreamed that the body of one who had been missing for some time lay under water on a certain part of the coast, where indeed it was found.

A very circumstantial account is given of two friends, who entered a town together, but being unable to get accommodations in the same inn separated. In the middle of the night one of them heard his friend calling to him for help. He awoke from his sleep, but finding it only a dream, he immediately went to sleep again; but awoke, directly after he had fallen asleep, by hearing, as it appeared to him, his friend's cries for help. Again he fell asleep, and dreamed that his friend stood all bloody beside his bed, and said to him:—"Though you would not come to help me, at least avenge my death. The landlord of the inn where you left me intends to carry my body out of the town concealed in a load of straw." The young man was so impressed by this dream

that he dressed himself and went to the city gates, where he remained until they were opened. Shortly afterward he saw a cart-load of straw approaching, and in the driver he recognized the landlord of the inn where he had left his friend. He appealed to the guard at the gates, told them of his suspicions, and without much trouble induced them to search the straw; and there they found the dead body of his friend, whom the landlord confessed he had murdered.

The last dream of this kind we shall quote is related, we think, in a "History of the County of Chester." We are forced to give it from memory, as we cannot refer to the volume at this moment. We omit names for the sufficient reason that we cannot remember them, though they are given in the history referred to above. The narrative is somewhat long, but it is to this effect:—A man had living with him a young woman, who acted as his housekeeper. On the understanding that she was to be his wife, an evil intimacy sprang up between them, and certain consequences arose which made her very earnest in her persuasions that he should fulfill his promise. Upon some pretense or other he sent her to a place at some distance, with one Mark Sharp, who killed her as they were crossing a moor, and threw her body down the shaft of a disused mine. A little after this a miller saw, or imagined he saw the apparition of the young woman standing before him with her hair hanging about her shoulders, and dreadfully gashed in the head. She told him that she had been murdered by Mark Sharp, at the instance of her master. He did not do anything in consequence of this apparition on the first occasion; but when it appeared to him again, and threatened him if he did not go to the magistrate and inform him of what he had seen, he went to the justice and related the whole affair. The man was apprehended and examined, and while under examination it was noticed that the justice became deadly pale, the cause of which was stated afterward—namely, that he himself saw standing, in the court, the apparition exactly as it appeared to the miller.

The dreams related above are, there is no denying, very wonderful; and they are only a few of a very large number that might be given, if it were worth while, or space would allow of their publication. But when we reflect on the small number of these in proportion to the myriads which are experienced nightly, the wonder is rather that so few of them have anything like a fulfilment. That mysterious part of our being which communicates activity to the brain never sleeps, and gives rise to incessant dreaming; so that no man passes a night without awaking to a consciousness that his brain has been busy with events which he can seldom recall in waking hours. The most curious part of the phenomenon is, that the man who never thinks—that is to say the man who never carries out a train of thought on any subject—has usually short

and broken dreams, which change rapidly from one subject to another; whereas the man who is in the habit of reasoning with himself at any length, or of exercising his imagination in the invention of fictions when awake, commonly has dreams of wonderful method and regularity."

THINGS THAT NEVER DIE.

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulse to a wordless prayer,
The dreams of love and truth;
The longings after something lost,
The spirit's yearning cry,
The strivings after better hopes,
These things can never die.

The timid hand stretched forth to aid
A brother in his need,
The kindly word in grief's dark hour
That proves a friend indeed—
The plea for mercy softly breathed,
When justice threatens high,
The sorrows of a contrite heart—
These things can never die.

The memory of a clasping hand,
The pressure of a kiss,
And all the trifles, sweet and frail,
That make up love's first bliss;
If with a firm, unchanging faith,
And holy trust and high,
Those hands have clasped, those lips have met,
These things shall never die.

The cruel and the bitter word,
That wounded as it fell;
The chilling want of sympathy,
We feel, but never tell;
The hard repulse, that chills the heart
Whose hopes were bounding high,
In an unfading record kept,
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm, and just and true;
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee
These things shall never die.—*All the Year Round.*

"PIONEER PREACHERS OF INDIANA."

BY MADISON EVANS, A. M.

We welcome this book. We have a desire to know every man that has won for himself an immortal name in this good movement in which we are jointly with them laboring, and in the absence of a personal acquaintance, we catch with avidity these sketches of their life and character. We are not acquainted with Bro. Evans, but his work proves that he is a man of culture, and that he has a head to appreciate and a heart to admire moral and religious excellence and worth, whether associated with literary education or not. We say *literary* education, for there are other kinds of education just as important as this, and, perhaps, in many circumstances more important even than this.

The volume presents us with biographical sketches of twenty-five preachers. They are written in a plain and unambitious, but yet pleasing and ornate style, and are evidently *reliable.* They are not imaginative sketches of impossible or unreal heroes; but life-stories of real men, that lived and loved and labored for the truth, honestly and zealously, with such strength and qualifications as Providence and their own exertions gave them. Bro. Evans evidently thought these men and their work worthy of grateful commemoration, just as they were, and has not sought, therefore, under their names, to present us with fictions of demi-gods instead. And so thinking, he rightly says, "It is not just that such men should be

'Thrust foully in the earth to be forgot·

nor is it meet that those upon whom their mantles have fallen—or will soon fall—should be deprived of the bracing influence of their example."

It is a valuable addition to these pen-and-ink sketches of the "Pioneer Preachers" that we are also presented with fine portraits of them, so that from this volume, we can form the next nearest acquaintance with these worthies to that of an actual personal knowledge.—We append the liberal and benevolent proposition of Bro. Evans below, and hope that it will be generously responded to. Every brother should have a library of some kind, and what shall we think, if we neglect the memory of our own great and good? Read the 11th of Hebrews, and see how Paul had studied the lives of the patriarchs who had died in the faith, and let us, like him, behold the cloud of more modern witnesses who are also looking down upon us. W. K. P.

WANTED.—In every Christian congregation, a club of subscribers for the "Pioneer Preachers of Indiana"—a new book of 400 pages

and 24 portraits. To any brother who will *try* to get up a club, I wil send a specimen copy for $1.25. The retail price is, cloth, $2.00 Turkey, gilt, $3.00.

Any one sending ten names (with cash), shall receive a copy in morocco, or twenty cents in cash; and *an additional ten per cent of all proceeds shall be paid into the treasury of the A. C. M. Society.*

From ten to fifty copies may easily be sold in almost every congregation, if only some energetic brother will take the matter in hand.—In this way 1000 copies may soon be sold, and—aside from the good which it is hoped will result from the circulation of the book—$200 paid over to the A. C. M. Society. Brethren, who will try the experiment? If any, address MADISON EVANS, Bedford, Ind.

THE "ANNIHILATION THEORY."

AN EPISTOLARY DISCUSSION ON THE THEORY OF ANNIHILATION.—*Between Nathan Hornaday (now deceased) and Butler K. Smith.*—This is a pamphlet of 32 pages. It presents us with some ingenious *skirmishing* on this subject. It is evident that the "theory of annihilation was satisfied, by this recognizance, that Butler K. was not to be *annihilated* by any force then at the disposal of her volunteer chief. The advance was promptly met by good sense, sharp-shooting criticism, and that worthy old authority that I am glad to see Bro. Smith is not ashamed of, Murray's Grammar.

The discussion was brought to a premature close by the death of Mr. Hornaday. This Bro. Smith laments, because it (the discussion) "was approaching the very *heart* and *kernel* of the annihilation theory." It may be so, but we doubt it; for *heart* and *kernel* we never yet saw in this superficial and shabby conceit. We do not believe it has any. A more trashy, confused, bush-whacking set of tatterdemalions we never saw arranged under any banner than those, which are the best that this vagary of the imagination has ever brought into the field to fight its battles. We have frequently considered them, in their best array, and we always feel like exclaiming, *Confusion of nonsense!* No system, no method, no principle of interpretation, and neither head nor tail to anything! It is a desecration of the very respectable and philosophical word—*theory*—to call such a crudity as this notion a *theory*, A theory is founded on inferences legitimately drawn from admitted principles and facts, but this—conceit, I call it, is a hop-skip-and-jump sort of process, that proceeds by no rule of established thought, and rests upon no supporting basis of principle or fact,—a theological toad figuring on the arena of sacred hermeneutics.

Bro. Smith, we think, judged wisely when he tried to decline the

controversy on the ground that it would be "turning aside to vain jangling," and that he was especially commanded to "avoid foolish and unlearned questions, knowing that they do gender strife." We like the strong hand with which he pushes aside its strutting pretensions.

W. K. P.

PROTEST AGAINST RAFFLING.

We are glad to see the following protest against this shameful resort for raising money, no matter how benevolent the purpose for which it is raised. It is signed by some thirty ministers and officials in New York, representing the Presbyterian, Reformed Dutch, Episcopal, Baptist, and Methodist Episcopal churches. We hope that the silence of the other ministers of New York is not to be construed as evidence of their approval of this fascinating mode of desecrating the *appeal to the lot*. *All* should speak out against this *gambling* corruption of Christian morality, and rebuke the practice even to death:

"The undersigned, ministers of the gospel of Jesus Christ, feel bound solemnly to protest against the introduction of raffling at the Metropolitan Fair, proposed to be held in the city of New York, in aid of the United States Sanitary Commission.

"1. We protest against it, because it is, in our opinion, contrary to the Word of God.

"2. We protest against it, because it is absolutely contrary to the law of the State, which forbids, under pains and penalties, 'the setting up or proposing any money, goods, chattels, or things in action, to be raffled for, or the becoming interested in the distribution of any money, goods, or things in action, by lot or chance.'

"3. We protest against it, because the judgment of the civilized world, as expressed in the legislation of many Christian States (our own in particular), condemns, as immoral, all resort to the lot, or what is commonly called chance, for the purpose of raising money, or disposing of articles not otherwise readily salable.

"As the logical issue of these positions, and under the inevitable constraint of duty which they involve, we cannot take part, directly or indirectly, in an enterprise, which, however worthy in its ulterior objects, is publicly advertised to close in a violation of both divine and human law, and in a disregard of the judgment of mankind and of the interests of morality, which cannot fail to react powerfully in a tendency to debauch the public conscience and corrupt the public virtue."

It is easier to take away a good name than to restore it.

MONTHLY SUMMARY.

The Kentucky State Missionary Society is setting a noble example in the way of raising money for missionary work, by *quarterly contributions* by the churches. Bro. Thomas Munnell is the Secretary.—He is the right man in the right place. Industrious, zealous, pious and able for the work, with his whole heart in it, and with such a brotherhood to co-operate with him, the effort must be a gratifying success. He says the "plan of *quarterly contributions* is universally acceptable to the brethren. Many churches have been visited, many ministers, elders, and prominent men conferred with, but in no instance have we failed to engage tne people of God in this godlike endeavor to save the world." This is cheering.

The revolutionary state of affairs in Missouri has, we are sorry to know, broken in upon the organized efforts of our brethren for spreading the gospel. Not a few brave soldiers of the faith, however, have continued to hold up the cross as *their* banner in the strife, and though "cast down, they are not destroyed." Such men as Allen, Rogers, Wilmott, Morton, Campbell, B. H. Smith, Proctor, Lampton, Wilson, Harvey, Haley, and others, are holding on and trying to strengthen what remains. Bro. Thos. P. Haley reminds the brethren that the last State meeting resolved itself into a "Missionary Society," but the troubles of war interrupted, and it has been neglected. He calls earnestly for its revival, and appeals to the success of those who have persevered in the proclamation of the gospel, for encouragement to renewed effort in this noblest of all works. He proposes to hold a meeting at Chilicothe, Mo., on Thursday before the *second* Lord's day in May next.

This is right—a work of *faith*—the only kind of works that are worth a groat in the service of the cross. It is touching to hear the humble self reproaches of some good men in Missouri, under the awakened consciousness of a temporary forgetfulness of the cause of Christ. It reminds us of Peter's tears when the cock-crowing revived his *faith* and *love*. Oh for such a clarion to rouse the vacillating *now!*

The second quarterly meeting of the "Michigan and Indiana Co-Operation" for the current year, was held in Vidalia, Mich. Bro. W. M. Roe, Sec., writes, "The missionary spirit is growing rapidly in the hearts of the disciples in this section of country, and already has a noble work been accomplished in behalf of primitive Christianity in our home missionary field."

Bro. B. W. Johnson, agent for Illinois of the A. C. M. Society, is

making earnest and vigorous efforts to get contributions for this Society. We hope to hear a good report from him at our next anniversary. Bro. W. Baxter, Secretary of the Board of Managers, calls attention by order of the Board to the following resolution, offered by Bro. J. H. Jones, and passed by the Convention in Oct. last:

"*Resolved*, That the Board be earnestly requested to publish immediately to the public, that all funds received for missions to the multitudes of freedmen in our land, will be promptly and religiously appropriated to that special object."

The poor negro, we fear, has but few real friends among us, and his case is one which appeals with especial pathos to the Christian heart. Send him the gospel by all means, that though his life be hard, his soul may be at peace in the liberty of the gospel. This resolution was adopted in October last, and Bro. Burnet says, (20th Jan.) three months afterwards, but *one* contribution has been received for this purpose! How is this? He adds, this must be sent back unless he can get more!

Bro. R. L. Howe, Cor. Sec. of the Ind. C. M. Society, addressing the brethren, writes: "I have good news from all quarters to report. The missionary cause is looking very bright, and God is blessing the labors of your humble laborer in the Lord's vineyard." He reports that from October last up to the 1st of January, he visited 42 churches, traveled 1321 miles, delivered 61 discourses, and obtained pledges to the amount of $2348.45. In all his travels, he finds the brotherhood ready and willing to enter into the work of sustaining the preaching of the gospel as proposed by the brethren at the anniversary in October last. The Missionary Society is fortunate in having secured such a hard worker as Bro. Howe. Let them appreciate his services with gratitude.

Bro. E. Adamson, Cor. Sec. Md. C. Missionary Society, says:— "Nothing was done by the Board in the missionary field during the month of December. Our missionary operations are at present necessarily suspended for want of funds." We are sorry to hear this.— Our cause is weak in Maryland at best—but there can be no justification for its going backwards. It is hard to see the cause of church succumbing to the spirit of the world. Maryland has been and still is greatly agitated by the great world-question of the day; but this should not stay the hands, silence the tongues, nor embitter the hearts of the saints. Rouse up, brethren in Maryland, and push forward the banner of the cross.

The Chestnut St. Church in Louisville, Ky., have purchased a house for worship of the Cumberland Presbyterians, and they intend

to have a series of protracted meetings during the year. May the Lord send them faithful and able laborers, and build them up in even better things than their new house.

The church at Danbury, Conn., has received during the last two years, under the pastoral care of Bro. Alfred N. Gilbert, over 100 additions. Bro. Gilbert goes to another field of labor, and they *wish a preacher in his place.*

The suit pending in Jacksonville, Ill., involving the legal ownership of the church for some time occupied by the late W. S. Russell, has been decided in favor of the Disciples. The "Russell party" have *appealed.*

We gather from our exchanges for the last month, reports of additions to the church of 994 souls, through the labors of about 50 preachers. The reports are larger for Missouri than for any other State.

The treasurer of the Methodist Missionary Society announces the receipts for the year 1863, as $429,768.75. This is an increase of $157,215.04 over the receipts of the year 1862.

CHRISTIAN PIONEER OFFICE BURNT.

We are sorry to hear of this affliction to our brother and esteemed co-laborer, D. T. Wright. Nothing daunted, however, Bro. Wright is determined to go on with his good work. "The Pioneer" will be published henceforth at Chilicothe, Livingston Co., Mo., to which place all communications, &c. should be directed. Let us remember the obligation to "share one another's burdens," and not forget the misfortune of Bro. Wright. W. K. P.

☞ The Western Evangelist comes to us from California, fresh in zeal and hope. It is in its sixth volume, and promises to live and grow into sttll greater usefulness. Exchanges and correspondents are requested to notice that the place of publication is changed from San Francisco to Sacramento city, and that the Post Office address of the Editor, Bro. J. N. Pendegast, is Woodland, Yolo co., Cal. W. K. P.

BETHANY COLLEGE.

We have just closed our Intermediate Examinations. We were never more gratified at the progress and proficiency of a class. Indeed we have never known classes of better averge standing than we have taught this session. We congratulate our friends, not only on this account, but also for the brightening prospects that seem to be opening before Bethany College. We have over *fifty* students enrolled, and are expecting quite an increase for the second term of the current session. We enjoy undisturbed peace in all our surroundings, and can

assure all who wish to pursue the quiet walks of literature in a place removed from the interruptions and agitations of the war, that they will find their wish fully met in Bethany College. We are receiving many inquiries from various parts of the country on these points, and take this general method of announcing to our friends, old and new, that we are ready to receive any number of students, and prepared to afford the very highest advantages for a thorough collegiate education. Those wishing to make particular enquiries will address Prof. C. L. Loos, Sec. of the Faculty, who will take pleasure in giving prompt attention to their letters. W. K. P.

CHURCH NEWS AND OBITUARIES.

The success of our preachers in proclaiming the gospel, as well as the condition and prosperity of the churches, must ever be of the deepest interest to the faithful disciple of our Lord. We shall, therefore, take great pleasure in giving to this subject the fullest attention which our resources will allow; and to this end we invite the aid of all our preachers and elders. Not only will due attention be given to this subject in our own movements, but we shall also aim to keep our readers informed in matters of general interest in the movements of the religious world, in both our own and in other countries.

As to obituaries, let us say, *once for all*,—THEY MUST BE SHORT. Long details about the *disease* of the deceased, and the medical treatment, &c., &c., are ridiculous, as elements of an obituary. They are of no general interest, and illustrate nothing that belongs to the mission of a religious periodical.—Keep them, dear friends for the medical journals. Let us have the *fact* of the death, and whatever of general interest may have been displayed, illustrative of the power of the gospel, in the faith and patience of the subject, and we will publish; otherwise, we must reserve our space for other and more edifying matters. See how Paul speaks of the illustrious dead whom he commemorates in the 11th of Hebrews, and follow his example. W. K. P.

WORDS FROM OUR CORRESPONDENTS.

WOOSTER, O., Dec. 29, 1863.

EDS. HARBINGER:—I have just returned from a happy meeting with the congregation at Monroe, Holmes co., resulting in 7 accessions to the army of the faithful, one of whom was an old gentleman of near threescore years. We also held a meeting with the congregation at Cedar Creek, Ashland co., during the month of November, resulting in bringing into the fold of Christ three young persons, brought up in the nurture and admonition of the Lord. The work is going on vigorously. Bro. Rowe held a meeting in Oct., with the Jelloway church, in Knox co., at which there were 17 accessions. To Him that "giveth the increase" be all the praise. R. MOFFETT.

COLLAMER, Cuyahoga co., O., Feb. 1, 1864.

EDS. HARBINGER:—We are still laboring in the gospel in this lake country. The great work now upon us is, to "strengthen the things that remain," and to maintain the churches in peace. Additions are also coming in in various places. I have just closed a meeting, which seems to be highly profitable, at

North Eaton, Lorain co. A feeling of great joy and peace in the Lord prevails. Two young men are added to their number. Yours truly,

A. S. Hayden.

New York, Feb. 2, 1864.

Prof. W. K. Pendleton:— * * * * * * I have been preaching every evening for 10 days past. Last evening six confessed faith in the Lord Jesus and readiness to obey him. They will be immersed, as usual, after a formal delay of days among us Baptists. I hope these and others will obey their Lord on the coming Sabbath.

I do like the old apostolic path—Faith and Repentance, followed by prompt obedience—*the same day*, added to the church, receiving the word gladly, and then immersed. Yours in the Lord, C. A. Buckbee.

Lafayette, Tippecanoe co., Ind., Jan. 26, 1864.

Despite the prophecy of those parties about us that "we would soon come to nought," unless we, like themselves, adopt some other standard of views than the Holy Oracles, the church of Jesus Christ worshiping in this city is still a living monument of praise in the hearts of many brethren and friends. All is love, joy, peace, long-suffering, without which no man shall see the Lord as he is. May all the brethren be careful to depart from all appearance of evil, and to walk worthy of the high vocation wherein they are called.

A. J. Morley.

Salem, O. Jan. 5, 1864.

Since the first of September, '63, I have preached 29 times at Boardman, 31 times at Fould, 25 times at home, 20 times at Unionport, 13 times at Hanover, 25 times at West Canfield, and several times at other points. By the blessing of the Lord, I have baptized 29 converts. S. B. Teagarden.

Salem, O., Jan. 27, 1864.

I commenced a meeting at Bazetta, Trumbull co., on the 7th and closed on the 25th inst., with 5 immersed and 2 restored. Very large audiences, and they *paid* me well. They are a noble band. Overseer—Davis S. Coburn; preachers—Gates and Wakefield. Yours in Christ, S. B. T.

In a letter dated Flemingsburg, Kentucky, Feb. 15, '64, Bro. David Walk says: "We had a glorious meeting at Cookstown, Pa. Fourteen precious souls took refuge in the ark of safety."

OBITUARY.

Died, Jan. 17, 1864, at Rostrover, Westmoreland co., Pa., Sister S. Springer, consort of Bro. James Springer, in the 60th year of her age. For more than 30 years she was one of the church either at Bellevernon or Cookstown. Being one of the first members, she always took a lively interest in the welfare and prosperity of the Redeemer's cause. In all the relations of wife, mother, sister, friend, and neighbor, she was a superior woman. Cheerful and obliging in her disposition, her house was a pleasant place of sojourn for the weary pilgrim. But she has performed her last service on earth, and gone to join the host above. "Blessed are the dead that die in the Lord." L. P. S.

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FAITH IN IDEAS.

The religious language of an age or of a people, indicates its peculiar religious currents and tendencies, its convictions and sentiments. The introduction of Christianity among the nations changed their religious speech. The New Testament is characterized by the use of words and expressions different from the Old. The Catholic and the Protestant has each a language of his own, by which he can be instantly recognized. The period of the Reformation, in Germany, Switzerland and France, is in like manner thus characterized and distinguished from later times. And to-day, Protestant Germany, France, England and America; and again, Puseyism, High Church and Low Church, Calvinism and Arminianism, strenuous Orthodoxy and Rationalism, and all forms of loosely-draped, liberal Christianity, can be readily known by the religious dialects which they severally speak. The difference between the Puritanic and the churchly patristic elements in English Christianity, can be traced in almost every word and line of their discourses and books. The pure primitive speech of a strict Biblical Christianity, is likewise strongly distinguished from that of the later-begotten humanizing sect-religions.

Thoughts beget words; but these latter are neither inert nor stationary, but again propagate and perpetuate the thoughts embodied in them. Language is a great power to mould and fashion the mind and heart of a people. If pure and true, it spreads blessings wherever it goes; if false and impure, it sows the seeds of evil in its path.

"Pure speech that cannot be condemned" is, therefore, a matter of great importance in religion. All false language must be traced out, exposed, and avoided. In the Christian church, any signal departure from a pure speech is wholly without excuse, because God has given us a language that is to be our standard. The Holy Spirit has, in every possible form, expressed all the great truths of the gospel.—Here, then, are God's selections; here his chosen words, sanctioned and sanctified by his supreme wisdom and authority. We need not, therefore, as in human sciences, create and progressively develop and perfect a language for the kingdom of Christ. We need only accept what is given us, to guide us.

We have selected, as an illustration of the general remarks we have thus far made, the expression at the head of this article. It is selected as characteristic in its form and import of a very false and corrupt religious tendency of our day, that, seeking to build itself up on the ruins of the ancient faith, makes the highest pretensions, and aims to ally itself with all the carnal pride of the human heart; really, though often unconsciously, cutting itself loose from all feeling of entire dependence upon the divine. Does not the language in Genesis, "*Ye* shall be as gods," express the mystery of every subsequent temptation and deception? We refer to that form of perversion and subversion of Christianity called Unitarianism, or as its apostles now love to call it, "Liberal Christianity." In stating what is to be done to make greater progress, one of its public journals—the *Christian Register*—says, among other things, "We need to stir up the mind to a more living faith in our ideas."

No one subject occupies a larger space, and has received a fuller development in the New Testament, than that of faith. It is a constant subject of discourse with Christ, and an ever-recurring theme of the apostles, especially Paul, who places it on so lofty an eminence heavenward. It is a rich, golden vein running throughout the whole of the New Testament. It there appears in all its possible forms of development, with Jew and Gentile, with saint and sinner, in its first nascent budding in the heart, as with poor Bartimeus and the woman at the well of Sychar, and in its most glorious perfection on earth, as with Paul the aged, who had kept the faith, and could do all things through Christ;—but evermore the same grand, glorious principle of victorious power and transcendent joy. As with every other prominent element of the gospel, so full is the teaching, that man is left without reasonable excuse for error, when he has the Word of God before his eyes and heart.

Now in all the numberless occurrences of faith in the New Testament, there is not a single instance justifying, either by direct teach-

ing or even by fair inference, such a thought or an expression as "faith in ideas." Faith *in*, is one of the most numerous forms in which this principle appears in the New Testament. More than fifty times is faith joined to the object on which it rests by this word *in*, or an equivalent, rendering the Greek *eis*, which is used in all these cases. This, in all reason we should think, were precedent enough, really line upon line and precept upon precept, to instruct any man as to what the use or uses of this form of words by the Holy Spirit is, and so ought to be with us. Now in all these cases the object to which faith is united by this preposition, is God and his Christ; and there is not a single instance in the writings of the Evangelists or apostles where faith is said to be *in* ideas, or indeed in anything else than God. And this *eis* expresses most fully the whole tendency and force of the reliance, trust, and full repose of the human heart in and upon God and his Christ whom he has sent. The proper scriptural use of this peculiar expression is not only abundantly clear, but above all, most important; and the error here is not only needless, but most injurious and anti-Christian. This thing of "living faith in our ideas," is a very vital error.

Faith is a great word; the true Christian cherishes it as a jewel of priceless value; as a fountain of perpetual joy and a tower of strength to him. Now that upon which our faith reposes is not any thing, any doctrine, or least of all an "idea," but a person, in whom and by whom and with whom, is all our hope of salvation here and hereafter. "A more living faith in our ideas"! Oh the wretched vanity, the miserable nothingness of this poor counterfeit, in the face of the grand declarations of the word of God, so full of divine power, of faith in God and Jesus Christ his Son! A living faith! Yes, the Bible too knows of a living and life-giving faith; and gloriously has this faith been revealed in living form in God's great heroes, in the holy martyrs and confessors of the faith; but it is no miserable faith in ideas, in "*our* ideas." It is the faith by which the righteous man shall live, and of which Paul says, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." (Gal. 2: 20.) It is that faith of which Paul speaks, Heb. 11, as the all-conquering power of that great cloud of witnesses, that sacramental host, by which they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." And as valiant as these, and more—for God has even "prepared yet better things for us," in Christ—have been and are, and yet will be, the heroes, renowned or unknown

among men, of the full Christian faith that lays hold of the living God, and seizes hold even of the glories of the world to come. What wonder that a religion that seeks for power of progress in "a living faith in ideas," instead of a living faith in Christ, is cursed with weakness, with moral death, is powerless for salvation, and, as an awful monument of its sin and shame, is followed everywhere, as its legitimate offspring and successor, by the dark, ruin-spreading death-form of conceited, blaspheming infidelity. "By their fruits you shall know them!"

We are certain that we have here touched the very center of this rank, iniquitous corruption; and we have no fair words to spend with this base, painted cheat, that, in some deluded form or other, is perpetually whispering the first temptation into the ears of men: "*Ye* shall be as gods, knowing good and evil! Your 'ideas' are a ground of faith. Believe in them, and in yourselves, and you shall be saved."

Again, every reverent student of the divine word, familiar with the language of Zion, will at once feel the entire insufficiency and unfitness of this word idea to denote a groundwork of faith, and how utterly foreign it is to the language of the Holy Spirit. We need not tell those well read in the New Testament, that this term is not used there at all. It was a word of Greek speculative philosophy, and had in it no fitness for the Holy Spirit's use. The word of God has to do with great, clearly-revealed truths as the objects of belief to high and low, to wise and unwise; grand convictions, resting not on the deductions of philosophical speculations, but on the expressed words of the Holy Spirit. There is no room for the airy, unsubstantial, weak forms of "ideas," either in the ancient or modern, the philosophical or vulgar sense or use. These images of our speculative reason may answer very well, may be indispensable and inevitable in the fields of human science, intellectual and material, where often we have to grope our way along, and gather the materials, one by one, for premises for our conclusions. We allow all honor to the meaning and use of the word "idea," in its proper place. We war not with words, in their legitimate place. But in the Divine word, the truths that constitute the mighty pillars of our holy religion stand before men, revealed in such bold outlines and such massive grandeur, rising up heavenward above the level of human reason and human knowledge, like the Alps above the level of the plain, as "monuments of God" "standing sublime," that we feel it to be most belittling to these great facts and truths of divine revelation, to put them into the category of "ideas." What we have to preach to the world to arouse and save them, are the great facts of the gospel, its commands and precepts, promises

and threatenings, hell and heaven, as the power of God unto salvation to Jew and Greek, and not "our ideas." Or, are we to call the facts of the gospel, Christ's crucifixion, his burial and resurrection, and ascension to heaven, "ideas"? Simply to state this is at once to reveal the contemptible hollowness and impious vanity of such a language; and we feel that we need say no more on this point.

We fear, however, that "our ideas" is not even intended to apply to the great facts and truths of the gospel of Christ as above stated. These advocates of a "liberal Christianity" undoubtedly intend by this phrase that system of views peculiar to them, with which the Christian world has, by this time, become quite familiar. We other Christians boast of nothing of this kind as "our own." *We* rejoice to accept the "power of God unto salvation," as *God's* work, as originated and ordained by him. It is all his—this whole mighty plan to save a world. *We* have created nothing, supplied nothing, developed nothing, improved nothing of it. It is only God's work, perfect and complete; was so from the beginning and will be so to the end.—We have no "ideas" of our own to put into this treasure of divine grace. We have no modifications to make, nothing to substitute, nothing to add, or to take away. If any man, or any people, accept the gospel as all God's perfect work, which we adoringly and humbly so receive at his hands, why should they speak of it as "*our* ideas"? Give the best interpretation to the word "ideas," and still we reject for ourselves such a phraseology as untrue in its strict sense, and as weak, vain, and arrogant.

We know very well what some of these "ideas" are that this liberal Christianity claims as its own. One is, the softening down of the rough asperities of the ancient faith; the taking away from it what is most offensive to the unregenerate mind and heart of man; what was to the Jews a stumbling-block and to the Greeks foolishness. It is to bring it up to a level with the plane of human progress. Nothing in this liberal gospel must offend human pride and reason, but all must glorify the human. Jesus must not be a Lamb slain from the beginning, by his blood on the cross as a propitiation bearing away the sins of the world;—that great, ancient fact, in which Paul exclusively gloried, as the power "by which the world was crucified to him and he to the world;"—but he must become a great moral hero, an example of human, suffering righteousness. All these "offenses of the cross" must be modified and softened down by a new and "liberal" interpretation, comfortable to all. The religion of the Nazarene must come down, like the beautiful elf Libussa, in the shadowy demi-obscure of the evening, walking among the trees and by the shore of the lake, with loosely-flowing robes and romantic charms, winning

and wooing men by her fairy witchery, and blessing them with a mutual offspring of refined, useful human virtues. Yet Libussa came down from no higher regions than the tops of the oaks. Human reason must be glorified and propitiated by telling men that "we must not believe things because they are in the Bible, but because our reason decides that they are true and good." Another one of "our ideas" is a joyful fraternization of all the free-and-easy—or to use the magic word—the *liberal* forms of Christianity, such as Unitarianism in its various stages of progressive descent, Universalism, Swedenborgianism, &c., &c.—This "idea" was once in all candor proposed to us by one of the elegant and very gentlemanly apostles of the Boston Missionary Society. We might mention other "ideas," but this must suffice.

We have spoken of these errors only as they lie in one direction.—An important and most salutary truth, however, must not here be omitted. These errors, like all others, are the outgrowth of a corrupt human nature, and the liability and tendency to them is, therefore, confined to no class or country. Faith in, and glorying in, "our ideas," our doctrines, our views, our creeds, has been, and yet is, alas, a very wide-spread, because a very human, sin. To corrupt the language, to pervert the doctrine, of the Bible, has been an ever present and most active evil tendency, the sad fruits of which we see everywhere around us. While time and sin last, the flesh will war against the Spirit, falsehood against truth, darkness against light.—Happy the people whose devotion to the truth of heaven will, by prayer and watchfulness, preserve them pure and blameless in doctrine and life!

C. L. L.

HOW TO KEEP A GOOD CONSCIENCE.

The most essential of all the elements of human happiness is a good conscience. The man who has it not, may be blessed in everything else, yet he must be unhappy. The only way, indeed, to even mollify the effects of a bad conscience, is to drown its voice in the whirlpool of deeper guilt, which will at last make its lashings the more severe. This proves the wisdom of that life-long "exercise" of which Paul speaks when he says, "In this do I exercise myself to have always a conscience void of offense toward God and man."* He was remarkably successful in this exercise, for he was able to say, about the same period of his life, "I have lived in all good conscience toward God until this day."† It will be interesting to scan briefly the method by which he succeeded so well, that we may better know how to succeed ourselves.

* Acts 24: 16. † Acts 25: 1.

There are two parties interested particularly in our moral conduct, and to whom, therefore, a good or bad conscience must have reference —God, and man. A good conscience, such as Paul maintained, must be free from offense toward each.

How, then, did he maintain a good conscience toward God? This question may be viewed with reference to his career as an unbeliever; to his conversion; and to his career as an apostle. During the first period, he "verily thought within himself,"* that he "*ought* to do many things contrary to the name of Jesus the Nazarene." This was the dictate of his conscience. He did not, like many of the present day, propose a compromise with his opponents, saying, If you will let Judaism alone we will let Christianity alone; but he boldly entered the lists of controversy. The difference was vital, so that the success of one party must destroy the other; and therefore a good conscience could not admit of a compromise. Under the lead of conscience, he resorted to all the terrible penalties of the Mosaic law against those adjudged as blasphemers and idolaters. But he found that to follow conscience alone, was not safe nor happy; for there were goads against which he had to kick continually.† These were doubtless the unanswerable proofs of the divinity of Jesus, which, though they did not convince him, were continually awakening fearful suspicions that he might be wrong, and that his conscience needed light. His sin, which constituted him the chief of sinners, was a persistent refusal to see the light which would have guided his conscience in the way of peace.

Finally, the light which his conscience needed was made to shine upon him. By overwhelming demonstration, he was convinced that Jesus was truly the Messiah; and now, to maintain a good conscience, he must cease opposition, he must yield to his authority. It doubtless required a struggle, a struggle so severe that thousands who pretend to be conscientious will not, under similar circumstances, make it.— I have seen a man, convinced that Jesus is the Christ, that he should be honored and worshiped, so racked with an evil conscience as to tremble, and turn pale, and weep; yet be unwilling to give up an ungodly life that he might have a good conscience in serving the Lord. I have seen another, convinced that he had never been baptized, that he was not in the true church of Christ, and rendered unhappy by the goadings of conscience, yet unable to break away from old associations, and incur the frown of former friends. Such men must be unhappy while they live; they are still more so when they come to die; and without some unpromised extension of divine mercy, they must be unhappy forever. We might add another man, a whole

* Acts 26: 9. † Acts 9: 5.

class of them, who preach against the true gospel, while kicking continually, like Paul, against the goads of truth, unwilling to let in the light which is crowding upon them and would guide them safely.

Simultaneously with Paul's conversion, he was called upon to preach the gospel which he had opposed. To maintain, from that time forward, a conscience void of offense toward God, he must give his life to this work. If honor, and ease, and wealth had lain in the line of a preacher's life, it would have been no hard task to maintain a good conscience in this particular. But to embark in this work then was to turn his back upon clustering honors which were in his grasp, to encounter hunger and thirst, cold and nakedness, persecution and death. Where is the man who is now willing to preach the gospel at such cost? How many there are, whom God has called to preach by giving them talents for great usefulness, who, even because they must remain poor if they preach, will turn away to some other pursuit, and bury the Lord's money in the ground! Such men cannot maintain a conscience void of offense toward God, but must endure the woe that was dreaded and shunned by Paul, when he said, "Woe to me, if I preach not the gospel." It was every distress that poverty breeds, and every pain that persecution could inflict for him to preach the gospel; but it was a conscience offensive toward God to neglect the work, and like a wise man as he was, Paul chose the former.

But the source of an evil conscience is more within than without. The storms that beat around a man and spend their force upon him, are no more than the lashings of the winds and waves upon a strong ship at sea whose passengers sleep quietly within and dream of home, if the passions of the heart are at rest. There is no power in anything on earth or in hell to defile the conscience unless it first arouse some impulse of the fleshly man. Paul knew this full well, and we learn the secret of his great success in maintaining a conscience void of offense toward God, in this confession of his daily struggles: "I keep my body under, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

It would perhaps be impossible to maintain a good conscience toward God at the same time with an evil one toward man, and *vice versa*. But still the two conceptions are different, and there is a line of conduct appropriate to each. There are some things, such as the specification mentioned above, which have reference to pleasing God alone; there are others which have primary reference to men, but which must be observed in order to please God, because God has so commanded us in reference to our fellows. We will observe Paul's method of maintaining a conscience void of offense towards man, only in a few of those particulars wherein we are most likely to fail.

Some men, seeing that opposers of the truth are certain to take offense at an exposure of their wickedness or false teaching, seek to maintain a conscience void of offense toward them, by most studiously "*letting them alone.*" Others are so much afraid of offending brethren and sisters who are guilty of sin, that, for the same end, they say nothing severe about popular vices. Paul "exercised" himself not in this way. The hatred which his name inspired among all obstinate Pharisees, and all willfully blind idolaters, attests how sternly he dealt with the enemies of the truth; while the penitent confessions of some disciples, and the unforgiving malice of some who unworthily bore the name, attest how faithfully he admonished all his erring brethren.

While thus carefully avoiding that course which so many men mistake for the true method of keeping a good conscience toward men, Paul pursued another course, that is now but seldom thought of. Towards brethren who erred in opinion, but whose erroneous opinions led them into no sin, he had all the tenderness of a mother toward an unfortunate child. Whilst the opinion and practice of many Jewish disciples in reference to clean and unclean meats and holy days, were entirely erroneous, he would not have them harshly dealt with on that account. In so far as they endeavored to force them upon others, he rebuked them; but he would allow no man to rebuke them for observing these things themselves. On the contrary, he says, "It is good neither to eat meat, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."* And again, "If meat cause my brother to offend, I will eat no flesh while the world stands, lest I cause my brother to offend."† In this way, by the kindest indulgence, he kept a conscience void of offense toward erring but not sinful brethren.

There were many local and national, and educational prejudices among brethren then, as there are now. They were not the result of wickedness so much as of ignorance. He did not, therefore, feel it his business to correct them, but he says, "To the Jew I became as a Jew, that I might gain the Jews. * * * I am made all things to all men, that by all means I might save some." Thus he maintained a conscience void of offense toward all classes of men who were hampered by the unavoidable prejudices of birth and education.

But this indulgence and forbearance for the sake of a good conscience, was carried even farther than this. Of the unbelieving Jews who hated him and so often tried to murder him, he could say, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit, that I have great heaviness, and continual sorrow

*Rom. 14: 21. †1 Cor. 8: 13

in my heart, for my brethren, my kinsmen according to the flesh."—Again, "My heart's desire and prayer to God for Israel is, that they might be saved."* While some of his brethren, even, were partaking of this prejudice against him in Judea, he was busy in Macedonia and Achaia taking up a collection for their necessities, and praying God that their extreme alienation should not make them refuse the gift.† To the Corinthians, many of whom had turned against him, he writes, "I will very gladly spend and be spent for you, though the more abundantly I love you the less I am loved."‡

To sum up the whole in a few words, Paul's method of keeping a conscience void of offense, was to promptly abandon everything which he found to be wrong; to preach the whole truth, and continue to preach it under all discouragements; to combat every sin both within and without the church, while indulging every error and prejudice which was not sinful; to bear without resentment the ill treatment of both sinners and saints; and under all circumstances to return good for evil. It was a large price, you may say, that he paid for a good conscience; but when you witness the "peace of mind passing all understanding" which it procured him, and the triumph with which he looked back from the verge of the grave and exclaimed, "I have fought a good fight"; you may better say, he bought it without money and without price. You have his example before you, and the alternative of an evil conscience and remorse forever, or a conscience void of offense, and peace eternal. J. W. McGarvey.

Lexington, Ky. February, 1864.

TYPE-TEACHING.—NO. 2.

It will be at once conceded that if the institution of sacrifice was a human invention, then sacrifice can, in no divine sense, be a *type*; for we have seen that besides the characteristics of a *resemblance* between the type and the antitype, a type must be pre-ordained with a special design to foreshadow some future and coming development of the divine purpose. But if sacrifice be of human origin, then, it can have neither of these second essentials,—for *preordination* and *design* require a foreknowledge and wisdom as to the future, which man does not possess by nature, and which he cannot acquire either by the aids of experience or by reflection. We may see, then, in the outset, that to deny the divine origin of sacrifice, is to deny its *typical* significance; for even should we discover some *resemblance* between such a human institution and the great sin-atoning sacrifice of the Lamb of God that taketh away the sin of the world, such a resemblance

*Rom. 9: 1.; 10. 1. †Rom. 15: 25, 31. ‡2 Cor. 12: 15.

could be regarded only as a very singular co-incidence. It could never rise to the dignity and moral significance of a *type*, because all men would say, what could the people who originated sacrifice have known of this, to them, remote purpose of God to atone for the sin of the world by the death of his own son; and in ignoracne of this purpose, how could they *designedly* have foreordained an institution which should be to themselves and to the generations to follow them, a *type* of its fulfilment.

It is strange, therefore, that any one who admits the doctrine of a *typical* systen at all, should be so blind to the necessary implication of such an admission, as to claim for any admitted *type* a merely human origin. If sacrifice is *typical*, then the origin and appointment of sacrifice must be divine. This is an unavoidable presumption from the very conditions of the question.

On the other hand, suppose it is denied that sacrifice is a typical institution at all, then besides the unsatisfactory methods of accounting for its merely human origin npon any of the rational principles which we have already considered, there is the still greater difficulty of explaining how so many and such marvelous co-incidences, in point of resemblance and meaning, should have *happened* between it and what Christians regard as its antitype, viz: the death of Christ. Upon the doctrine of mere chance or accident, we may say that the odds are, as myriads to one, against such a concurrence. The human mind is so constituted, that, except through the perversions of a special prejudice, which is always dishonest, it cannot be made to believe that two things so remote in point of time and natural connection as the institution of sacrifice and the sin-atoning death of Christ, as developed in the New Testament, could be so much alike in so many particulars, minute and general, significant and illustrative, merely upon the principle of accident or chance. We say at once, without sophistry or willful infidelity, there must have been design here, foreordination, utterly beyond the supposition of chance, and equally above the foresight and power of man.

Thus we not only refute the positive grounds of accounting for the origin of sacrifice, adopted by rationalists, but we show upon the principles of reason, that their assumption is too unreasonable for the honest and unprejudiced underderstanding for a moment to admit. Scepticism, we conclude, therefore, can neither account rationally for the human origin of sacrifice, nor explain to the satisfaction of the human understanding, how it is that it bears so many and remarkable resemblances to the great sacrifice of Christ.

We turn then to history—the only reliable evidence after all in a question of fact. We have a right in all such questions to push aside

speculation for the positive testimony of *history*. Of what avail are a thousand rational conjectures as to the origin of a fact, against the positive testimony of competent witnesses, who saw it transpire. To illustrate:—Here is a dead man. The question is, how came he to his death? Dr. Chance is present, and steps forward with an explanation. He says very confidently, "Accidents, my dear friends, we all know happen every day. This man has met with an accident.—See this wound on his head. It is such a one as this stone lying near him might inflict. It is evident he has fallen by chance and struck his head against this stone. It is an accident." "Stay," says a philosopher. "We should remember that the mind is the subject of many disorders. We call them insanity. This man has, no doubt, been laboring under one of these, and has destroyed himself in a fit of madness. It is a case of suicide." The predestinarian steps up and interposes, "It is useless, gentlemen, to look to merely secondary reasons. It is enough to know that we all come to our end by the fixed decree of fate. This man's *time* had come, and he has only fulfilled his destiny. It is a case of destiny and it is needless to look further." And thus they engage in an elaborate discussion upon the principle of rational probabilities or fixed decrees, whem farmer Factum comes up and informs them that "while at work in an adjacent field, he saw the deceased and an enemy of his meet on the fatal spot. They halted, seemed to quarrel, and finally fought, when the enemy of the deceased seized a stone, and inflicted the mortal blow, which had caused his death."—Before this simple statement, what becomes of conjecture! Scepticism, Philosophy, even Destiny, in a question of *facts*, must bow before Testimony. Now the origin of an institution being a matter of fact, can only become a question of speculation in the absence of testimony. But such is not the case, with the institution of sacrifice. It is a question on which history sheds a most definite and satisfactory light.

There is, indeed, no institution known among men, except marriage, that can claim so old a divine recognition as can sacrifice. The first express mention we have of it is in the memorable case of Cain and Abel. But if we attentively consider the narrative of "the fall," and the expulsion of Adam and Eve from Eden, we shall see that the inference is at least a strong one, that sacrifice was instituted for them and in consequence of their sin.

In the *first* place it must be noted that when God expelled our first parents from Eden, it is said, He clothed them with coats of skins.* In the *second* place, we must remember that only the seed-bearing herbs and the fruit-bearing trees, had at this time been given for meat or

* Gen. iii. 21

food.* It was not till after the flood that the privilege of eating the flesh of animals was given. Then it was said, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."† This latter clause, "even as the green herb" &c. evidently implies that this grant of flesh for food was to be in addition to the previous grant of the green herb, &c., and was to be enjoyed with the same fulness of freedom, that had attached to that privilege.

These things premised, we ask, whence came the skins with which Adam and Eve were clothed? To provide them, animals must die; and they must come to their death, 1stly, naturally; 2ndly, by violence from each other; or, 3rdly, by the hand of man. Neither of the first two hypotheses is allowable, for the introduction of death is nowhere previously mentioned. The paradisaical state was free from death. "Death is the wages of sin." This is the law of the present economy. In the first fresh dawn of the new creation every thing was pure. Adam was a gardener, and even the carnivorous animals must have fed upon farinaceous food at first; for if they had at once commenced to prey upon the inferior species, created as they were on the same day with themselves, it would have destroyed the first pairs, and prevented their reproduction. Hence, doubtless, we are informed in the very next verse to that which prescribes the grant of food to man, that to every beast of the earth, &c., is given the *green herb* for meat.‡ There is to be found no grant of flesh, for food, to any part of the creation, till after the flood.

The skins, then, of which was made the clothing of Adam and Eve, must have been taken from animals which they themselves killed. It is, indeed, said that "the Lord God made coats of skins and clothed them," but this is only a common figure by which one is said himself to do that which he orders or causes to be done. Adam and Eve, following their own inventions, made for themselves coverings of fig leaves, but by the order and instruction of God, they replaced these by coats of skins. The animals from which these skins were taken, we have seen, must have been killed by their hands. But for what purpose alone could they have killed them? Not for food, because they had, as yet, no warrant for eating flesh; not simply and at their own suggestion to get clothing, for they had invented a covering of fig leaves; but we conclude they did it by the express command of God. Now we are shut up by the process of exclusion to one of two conclusions:—Either, God gave this command to kill animals simply to furnish clothes of skins to Adam and Eve, or he gave it in connection with the origin and appointment of sacrifice.

*Gen. i: 29. †Ib. ix: 3: ‡Ib. i. 30.

That so strange and startling a command would be given merely to provide for our first parents a covering for their physical nakedness, can scarcely be supposed. It is a sound principle of criticism in reference to works of human invention, that a god shall never be introduced, except when it is necessary; that is, only where human power and intelligence are not adequate to the emergency. This, so far as the invention of clothing was concerned was clearly a case under the rule. They had felt the need of a covering, and invented one, which, for the merely physical nakedness which they suffered, was good enough. Time and necessity, the mother of invention, would have enabled them to improve it, as their posterity have done with exquisite refinement from age to age ever since. It is shocking to good sense to suppose that the divine interference in this case had no deeper motive or significance than simply to instruct Adam and Eve how they might improve the style and material of their dress! Or that, so interfering, He would have suggested, for the graceful foliage costume of their own invention, a substitute so forbidding, and indeed repulsive, as must have been the reeking skins of the animals whose death-agonies they had just now, for the first time in all their being, witnessed. We must find a reason for the appointment of this clothing worthy of God; and this, evidently, we cannot do, upon this supposition.

We must look deeper. We must inquire what it was that made Adam and Eve feel *naked* in the sight of God, though they were clothed in their dress of fig leaves,—and which called for additional clothing from God himself. It was the consciousness of unrighteousness—the sinful result of disobedience. They had sought to cover themselves from this nakedness, but had failed. As Paul profoundly expresses the same great truth,—"Ignorant of God's righteousness, they had gone about to establish a righteousness of their own."* But there was no hiding-place till they "submitted themselves to the righteousness of God." But when this was done—when God had covered them over with the skins of the sin-atoning sacrifice, which he had appointed to be made, then could they say with the Evangelical Prophet, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness."†

If the nakedness were merely physical, the fig-leaves would have covered and concealed it. If spiritual, then not even the skins, merely as such, could hide it. They must symbolize a spiritual covering. They must be associated, by divine appointment, with the idea of accepted atonement for the sin which had brought the consciousness of

* Rom x. 3. † Is. lxi. 10.

nakedness; and this they could only do because they were taken from the animals which they had slain by command of God in sacrifice for sin;—a sin-offering, solemnized through the awful agonies of the first witnessed death, and the pouring out of the blood of an innocent victim. These animals had been given to man. They were a part of his glorious and rich dominion. They were his, therefore, to offer, and it was the gracious pleasure and appointment of God to accept them, and to make them a type of the promised deliverance from the new thraldom under which they had fallen.

Does the skeptic say, "This is all inference"? I grant it; but is it not a most rational inference—necessary, almost, to explain a great and significant transaction, which is only partially narrated, and which appears like a meaningless frivolity, as unworthy of the sacred narrative as it is of the divine interference, upon any other hypothesis.—But what right has the skeptic to object to inference, except upon the ground that it is not legitimately drawn. His whole system is one of inference or of vain imagination. On this very subject, we have seen, he passes by facts clearly and fully related, and sustained by the best and most conclusive testimony, and builds up a fabric of conceits, upon the unsubstantial foundation of reasons purely imaginary. We meet him upon his own principles, and deduce, by a legitimate process, the origin of sacrifice from the fall of man, and the gracious interposition of God to save him from his sin.

This inference of ours has the double authority, of being in harmony with the after history of the divine intercourse with man. Standing in these ends of the dispensations, and looking back to the origin alike of our woe and its remedy, it appears as the necessary fountian of a mighty stream, which rolls with blessed fullness through the after ages, and which is seen and recognized by all as the special provision of God to bring the nations to Christ. We naturally connect it with the offerings made by Cain and Abel, and which reveal to us more fully the character and origin of sacrifice. These, the first offspring of the first progenitors of mankind, are represented,—Cain as a tiller of the ground, and Abel as a feeder of sheep. And "in process of time" (*imim makats*), literally, "*at the end of days*," it came to pass that both brought offerings. This expression indicates some *appointed* time,—probably *at the end of the year*, the time at which the feast of the harvest was afterwards kept,* or some other set time,—and shows, that already sacrifice had come under special arrangement, for they came at the same time. It is exceedingly improbable that this arrangement was of their own making, or that in so short a time the idea of sacrifice, upon the hypothesis of its human origin, would have

*Ex. 23: 16.

occurred to the minds of these two brothers, and have been brought at once to such orderly perfection, as an institution of worship. Indeed, the conduct of Cain shows that he conformed to the arrangement rather against his will—that so far from himself originating the thought, he so reluctantly and imperfectly conformed to the requirement, that his offering was not accepted at all. The very first explicit account we have of this institution, therefore, presents us with the case of one of two, who not only did not himself originate this mode of worship, but who willfully refused to accept it in the spirit and significance with which it had been enjoined. But we must leave the further discussion of this instructive case for another number.

W. K. P.

SKETCHES FROM A PASTOR'S PORT-FOLIO.

It was my good fortune, many years ago, to enjoy an intimate acquaintance with a Pastor who, though little known to fame, was of superior worth; and to learn much of his outer and inner life. He was well acqainted with the principles and workings of the Reformation, in its earlier stages; and, I have always thought, would have been one of us, but for his enthusiastic devotion to pastoral work, and his fear that an iconoclastic zeal would level all official distinctions and destroy all ministerial functions. He was a man of sound mind, of moderate learning, of keen observation, and trained to habits of close reasoning. He possessed an earnest religious nature; and joined to a spirit of great independence, a genial disposition, strong social affections, a deep sympathy with suffering humanity, a devoted love of children, and a suavity of manner which made him everywhere welcome. We had frequent and long conversations, and sometimes spirited discussions, growing out of his favorite theme of pastoral work; but it behooves me to say that generally, owing in part to my deference to his superior age and wisdom, and partly to a slight tendency with him to the garrulity of old age, these discussions were considerably one-sided. Our growing intimacy, and the discussions in which we indulged, led him to place his port-folio in my hands for inspection. I found it crowded with loose papers, evidently written in snatches, and not kept in the best order. Some of them formed a kind of diary of pastoral labor—some of them were sketches of character and of peculiar incidents. From these, as well as from his conversations, I jotted down numerous passages, which have lain by for many years unemployed; although I have always intended to give them to the public, in the hope that they might prove a blessing to many of our younger ministers, as they unquestionably did to me. I cannot say

that his experience, as detailed in these papers, corresponds, in all respects, with my own. But in the main features of a pastor's life, they furnish a true sketch, and I am greatly mistaken if some of the passages do not come home with heartfelt power to every earnest laborer in the same calling.

We have had some discussion among us of official titles, such as Bishop, Presbyter, Deacon, Evangelist; of the duties of the officers thus designated; of the limits of the authority of Bishops and Evangelists, with more or less examination of different theories and schemes of church government. But we have not had what we most want—*life pictures* of pastoral labors, trials and joys, in which all that the Scriptures contemplate shall be taken out of the field of discussion, and presented in the concrete forms of actual life—in the practical demonstrations furnished in the history of a laborious and devoted "man of God." It is the intention of these papers to make at least a beginning towards the supply of that lack.

My old friend—whom I shall hereafter call Eusebius—was not entirely out of the smoke of Babylon. Now and then his speech betrays him. Yet, far in advance of his denominational compeers, and looking on us with a not unfriendly eye, his judgment, even where we are constrained to demur, is entitled to respectful consideration.—In reporting our conversations, I cannot pretend to verbal correctness, but only to represent fairly his ideas and reasonings. Sometimes too, in the Diary and Sketches, where, in my hasty copying, a hiatus is found, I am compelled to fill the chasm according to my best recollections; but in no case am I aware of a departure from fact.

"Your religious movement," said Eusebius, at one of our friendly interviews, "will suffer on account of your imperfect and erroneous views of pastoral labor. In many communities, the course of the advocates of reformation has been marked more by a *destructive* than a *constructive* policy. They have laid about them, right and left, and have smitten many idols to the dust. They have enlightened and liberalized public sentiment. Candor compels me to admit, too, that in preaching, they approach more closely, in simplicity and definiteness, the primitive models, than any other preachers. But they are rapidly gathering large communities, for whose welfare they do not sufficiently provide. They will have immense flocks of sheep without shepherds, and they must soon be scattered on the mountains, and many be devoured by wolves. They have been filled with a dread of 'the clergy'; they have heard hard working and poorly paid ministers denounced as 'hirelings'; very many of them are possessed of a conceit that they can do their own preaching, without the expense of a pastor. The eldership of your churches, while possessed of much

moral and spiritual worth, is generally inefficient. Most of their care is Sunday care—the flock is thrown out on the commons, and folded once a week to be briefly salted and hurriedly fed. No flock of sheep can thrive that way, sir!"

I sugested that the primitive churches had a plurality of elders, and knew of no such order as prevailed in his denomination.

"You talk," he replied, "as if in matters of church order, the New Testament had positive statutes, arranged according to 'the pattern shown in the mount.' To me, this is not apparent. Apart from some bold outlines, intended to guard against anarchy on the one hand, and ecclesiastical assumption on the other, giving the church a social character, and making its government paternal, it seems to me that little stress is laid on the details for which you contend in such strictness. The Synagogue worship was not of divine authority—it grew out of neighborhood necessities; yet Jesus honored it by his presence and his participation—and did not rank its wise arrangements among 'the commandments and traditions of men.' The government of the primitive Christian churches was modeled largely after that of the synagogue. This was doubtless under the guidance of the Holy Spirit, but in so natural and free a way, that there seems a purposed avoidance of the strictness and positiveness of eclesiastical statutes—so that there might be many modifications, according to circumstances, without a violation of the precepts or intentions of the Head of the church.—Now in this matter of a plurality of Elders—many of the primitive churches, perhaps most of them, had a plurality—but not of such elders as yours. You must keep in mind that the primitive churches of whose eldership we read, were generally very large churches; that in Jerusalem numbered many thousands; and there was an absolute need for a plurality of elders, all of whom should constantly labor either in ruling or teaching. I think it would be better, even now, if we had fewer churches and a more efficient eldership. But as churches are now arranged, while it is desirable to have a plurality of elders, it certainly is not anti-scriptural to have but one pastor where a church can afford but one; or for one pastor to divide his time among two, three, or four churches, where nothing better can be had. Many churches, in primitive times, were a considerable time without elders. It would be strange to argue that a church could exist without *any*, and yet cease to be a church when it had *one* true pastor! I have no objection to a plurality of elders, where they can be had, and where they will do the '*work*' of a bishop. Yet even then, there will always be one who by age, experience, learning, or a combination of these, will become practically the presiding spirit of the presbytery, and pre-eminently *the* pastor. It must be so. A body with several

heads is a monster. The churches in Asia Minor* had eldership—we know that Ephesus had—yet there was one who was 'the angel of the church,' like the angel of the Synagogue. Not many churches can afford to employ more than one pastor. Have what theory of church government you please, practically it will come to this: you will be compelled to keep one pastor employed in the business of tending the flock. You may asscciate with him co-operants, counsellors, helpers, and call them a presbytery; but there must be one who is emphatically *the pastor* of the church.

"Why if the Bible were silent as to means, common sense would say that in matters so grave and solemn and momentous as are involved in Christian life, there must be a *business*, a *calling* of oversight and instruction. See in the family—what constant need of instruction, watch—care, warning, discipline and culture, to prepare children for honorable and successful life. See in schools—what an expenditure of time and means, to educate pupils for manhood and womanhood. See in trades and professions—what careful culture is requisite as a basis for success. And think you that in the family of God—the school of Christ—the 'vocation wherewith we are called'—where it is preparation for eternal life, for the holiness and dignities of heaven—we can dispense with the *business* of teaching?"

But, I interposed, is it legitimate to reason from human institutions and human callings, to a divine institution and a divine calling?—Does not God himself train and educate his children, in the midst of spiritual and heavenly influences? And is it not derogatory to the honor of Him who is "the Author and Finisher of our faith" to attach so much importance to merely human instrumentalities?

"May the Lord preserve me," said Eusebius, "from all that would exalt the creature or dishonor the Creator. But you are the last people from whom such an objection should come. You perfectly understand that God comes to man *mediately;* that the wisdom, and grace and love of God are borne in earthen vessels; that through the truth, and the ordinances of his house, and the labors of his saints, he conveys grace, and light and love to needy hearts. Pastoral work is among the divinely appointed instrumentalities for these great ends: and you cannot neglect God's ordinances with impunity, in grace, any more than in nature.

"Why, sir, look at any church of fifty members, and see. Here are feeble lambs to be sheltered from the storms, and fed with milk. Here are inexperienced feet to be led in the ways of peace. Here are earnest natures that do not understand themselves, likely to plunge into fatal errors, or sink in utter discouragement, because there is none

* Rev. chap. ii. and iii.

who understands their case, to whom they can apply for counsel.—Here are hearts almost breaking under heavy burdens which the world may not know of, but which a wise and affectionate pastor could be properly entrusted with, for counsel and assistance. Here is remorse gnawing at the vitals of noble natures,—secret sins that have fastened themselves on the very seat of life, to the eternal ruin of their victims, except as there is confidence in fatherly sympathy and advice. Here are sufferers—bereaved hearts—Rachels and Jobs, Marys and Marthas, widows and orphans—to whom 'a word in season' is more precious than 'thousands of gold and silver.' Here are children, in godless homes, growing up in vice and folly, yet capable of being led by affection to the place of prayer—to the feet of Jesus. Are you going to cast out these lambs into a snow-bank in mid-winter, and throw them on their own resources? Must these children of anguish be left to say, 'No man cares for my soul'? Must these untutored natures wander blindly in the wilderness of life? No, no: there must be a shepherd for the flock. I do not wish to magnify any calling against another; for I have learned to honor the lowest menial who honorably fills his place.

'Honor and shame from no condition rise;
Act well your part—there all the honor lies.'

But I must say that if there is one calling more responsible and useful, and noble than all others, it is that of the Christian pastor. His mission reaches to the very fountain of spiritual life and destiny,—to the depths of guilt and misery,—and to the hights of prosperity and glory. He deals with princes and with beggars, with philosophers and with boors, with infancy and with age. He plants principles in living hearts, that reach, in their influences, into eternal ages. As the humble servant of Jesus Christ, it is his, in an inferior sense, but still in a true and important sense, to 'preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. He comes in contact with all that is refined and elegant,—with all that is gross and debasing.—Amid the hollow pomps of wealth, and the naked deformities of poverty, he goes to give true riches. He is a captain in the 'sacramental host of God's elect,' himself in the the thickest of the fight with error and sin, flashing his sword in the sunlight, and cheering on the 'church militant' to glorious warfare against death and hell. He goes down amid the sepulchers of spiritual death, and with the blast of the gospel trumpet calls the dead to life! It is his to stand on the very verge of human life, by the pale and wasted sufferer, and, pointing the departing spirit to the opening gates of Paradise, cheer it in its

triumphal flight with the sweet words of heavenly promise! When physicians fail, and the world fades, and friendship's offices are exhausted, *his* holy mission brings light, and peace, and victory! Is it a light thing thus to deal with life and death, with heart and conscience, with guilt and wretchedness; to be, in a brief life-time, the guide and stay of hundreds of fellow-pilgrims, gathered from every condition of life, and led through every variety of earthly conflict and trial, to the very gates of endless joy?"

My venerable friend had risen to his feet in the midst of this animated speech;—his eyes were all aglow with enthusiasm, and he seemed to forget himself in the inspirations of his theme. I looked on him with admiration and reverence; for I knew that, unconsciously to himself, he was but delineating the beautiful features of his own earnest life. Taking his seat again, he asked:

"Do you remember Goldsmith's description, in his Deserted Village, of the village pastor? It has many admirable lines in it:

> 'Remote from towns he ran his godly race,
> Nor e'er had changed, nor wished to change his place;
> Unskilful he to fawn, or seek for power,
> By doctrines fashion'd to the varying hour;
> Far other aims his heart had learn'd to prize,
> More bent to raise the wretched than to rise.
> * * * * * * * *
> Thus to relieve the wretched was his pride,
> And ev'n his failings leaned to virtue's side;
> But in his duty, prompt at every call,
> He watch'ed and wept, he pray'd and felt for all;
> And as a bird each fond endearment tries,
> To tempt its new-fledged offspring to the skies,
> He tried each art, reprov'd each dull delay,
> Allur'd to brighter worlds, *and led the way*."

I ventured to remark that while all this was true and forcible in its application to such faithful men as himself, and no good man could withhold his admiration from the self-denying labors of godly teachers, yet there was another side to the question. A hireling ministry was not apt to be a godly ministry; and men who sought to make merchandize of the truth were not likely to fill the exquisite picture of Goldsmith's village preacher, who was "passing rich with forty pounds a year."

Eusebius smiled as he answered, "Yet the Scriptures teach us that 'the laborer is worthy of his *hire*'! Your dread of ecclesiastical assumption has led you too far. Whatever may be the errors or sins of the ministry generally in this country, I am certain that avarice is not of the number. No class of men in the land, of equal ability

work as hard for as slender a compensation. There are few of them who could not have done much better for themselves in other callings. By the way, did you ever notice that this word *hireling*, which many of your people use so pertly, is used in the New Testament in a bad sense, not in application to such as stay with the flock and feed it, but to such as from mercenary motives *leave the flock*, and flee to more lucrative pursuits? * Now I will give you a leaf from my own history; and in this I am sure I represent a large majority of pastors:—

"When I made a choice of callings, I knew very well that, for earthly gain, I could have taken my talents to a much better market. I entered on a course of study for the ministry, not from mercenary motives, but 1st, Because I loved it. 2ndly, Because numerous pious friends in whose judgment I confided, strongly recommended it. 3rdly, Because the providences in my path seemed to point significantly to this as my true calling. When I entered on my calling, I gave myself to God and to his work, and threw myself on Him for support. Sometimes I have preached for a stipulated sum; sometimes, when duty called, I have labored for years without contract, relying on voluntary contributions. Sometimes I have been overpaid; more frequently I have been left with inadequate support. Occasionally I have been compelled to resort to other avocations to make up deficiences; but all this I have accepted as from the Lord, and have been content. I have now little to depend on; but

"As much have I of worldly goods,
As e'er my Master had."

My daily and cheerful prayer to God is, "Now that I am old and gray-headed forsake me not." There have been so many outreachings of the hand of God to bless and deliver me in times of need, that my very trials became precious and exhilarating to me; and many an Ebenezer hath been reared in the path of my pilgrimage to tell that God had been there! My children have had ways provided for their education, and for honorable callings: and my last will and testament in their behalf shall be, in the patriarch's beautiful words: 'The God before whom my fathers did walk, the God which fed me all my life long until this day, the angel which redeemed me from all evil, bless the lads.' † Sometimes it has been a serious question in my home, where the next meal was to come from. Many times there has been a turning of garments, and patchings till even patches parted; many a serious conference have I had with my patient wife about the future of our children; now and then, some precious household treasure—a gift of a friend—has passed into strangers' hands to secure food and clothing; yet I have always found these extremities God's opportunities, and cannot say

* John x: 12, 13. † Gen. xlviii: 15, 16.

that I have been tried above what was good for me and mine. I am sure that rich men have often severer trials than mine. Several young men who started with me in life, who thought of the ministry as their favorite field, turned from it because it did not promise enough of earthly reward. They have succeeded in this world much better than I; but I would not change places to-day with any of them. In some leisure hour, however, I will tell you of them.

"Is it fair, think you, to condemn men who thus live as *hireling*? No, my friend; the work of a Pastor is more exhaustive of the energies of brain and heart and nerve, than any other calling—and in this world, but poorly paid. But I must bring you my port-folio, and let you learn something that the world knows not of, of the toils and struggles of even a very obscure preacher. For the present, farewell."

I. E.

SPECULATIVE THEOLOGY.

The work, which we have undertaken in the present century, is not unlike that which was done in the sixteenth century in regard to "speculative philosophy," which rested upon assumed dogmas, and was supported by an unintelligible jargon, which deserves not the name of logic.

The influence of the Aristotelian philosophy was but partially known, owing to the want of a thorough acquaintance of the language in which it was written, and the few and imperfect translations which had passed into the languages of modern Europe. But in the commencement of the sixteenth century, the works of this great philosopher were translated into the dominant languages of Europe, and freer access was had to them. His system of moral teaching had many advocates, and was blended with the dogmatic theology of the church, and became a mighty agency in its support. But there arose some acute and original minds, which broke loose from its fetters, and waged an unrelenting war against its tyrannical assumptions. For hundreds of years, its influence had been more or less felt as some master spirits arose to defend it, or some wayward and arrogant pretenders sought to uphold it. But few understood his system; and defective as it was in itself, it was rendered more so by the unprofitable disputations which occupied the Universities of Europe and the schoolmen for so many years.

It might have been supposed that the old system, which had occupied such a prominent position for so great a length of time, would have many powerful defenders, and would die hard, if at all; and such in fact was the case. It was assailed by wit and learning, by

reason and religion; and only after long and repeated attacks, was any serious injury felt upon the citadel which defended it. It had the prestige of names, and of antiquity. It pleaded the right of possession. It enlisted the prejudices of men in its behalf, from the force of both civil and ecclesiastic authority; and every one who opposed it, was regarded as an innovator and heresiarch. It is not to be wondered at, that the aggression of a purer and sounder philosophy would be slow and discouraging. Any decided attempts to dislodge it, endangered the peace, if not the very foundations of the church; and this brought the most vehement zeal on the part of the priesthood and the established orders of the church, in its support.—After the revival of letters, the most powerful defenders of Aristotle, and those who understood him the best, were the Dominican and Franciscan orders, and afterwards the Jesuits, whose learning and acuteness gave great weight and authority to his teachings. Spain became its asylum, and therefore the last to be redeemed from the dogmatism of the schoolmen. Luther entered into the war, and used both his pen and his tongue against the prevalent philosophy; but the subject did not at all suit the order of his intellect, and he committed some blunders, which rebounded upon him. Melancthon more easily was captivated by it, and at last enlisted in its defense, and softened much of the asperity with which the great iconoclast essayed to slay the Aristotelian idol. Lord Bacon was the most successful opponent of the system, and has left but little for others to do, who have succeeded him. But even he was not wholly free from the trammels of the system.

What was done in the sixteenth century in regard to the speculative philosophy of the schools, was ended in the nineteenth in reference to the prevailing theology among us, and the attempt we have made has met with similar results. We found the great ecclesiastic bodies arrayed against us, with their colleges and clergy; and the same arguments which were employed in defense of the Aristotelian system, and the schoolmen, were used by them in defense of their speculative theologies. They plead prescription, antiquity, and the authority of great names. They felt that their craft was in danger, and if we succeeded, the whole frame work of their large establishments must give way. What the Dominicans and Franciscans—what the Jesuits did for Aristotle and its defenders, they did for the dominant religions, incorporated in their creeds, taught in their colleges, and proclaimed from their pulpits. All were up in arms, and ready to make battle behind their respective fortresses, and were certain of success. Those who opposed them were looked upon as a feeble band, without name or honor, without authority, or influence.

With the pen and with the tongue, these cavaliers bravely defended the out-posts of their empire. They not only defended their systems, but they assailed us with all the zeal and courage they could command. They arrayed their ecclesiastic establishments against us, and fulminated their rage in the shape of bulls and decrees at their asaailants. Some entered into the lists as combatants, with sword and lance, confident of victory, but came off greatly humbled and terrified. One sect after another tried its skill and prowess, and as each chieftain left the field, another would be found ready to take up the quarrel, until now peace has either been conquered, or a cessation of hostilities has been secured by us. But the work assigned us, is not yet complete, and we doubt not but that the war will again be necessary, and will continue to a much greater extent than many of us suppose. As soon as we enter into new fields, and shall labor among the established organisms of the day, the same fierce and unsparing opposition we shall meet, and the old battles must be fought over again. A generation has passed away since the development of the great principles of the Reformation, and another has succeeded it, which needs the same teaching. We will make a great mistake if we suppose that the light we have thrown upon the public mind, will continue to shine, unless fed by the same sun which holds it. We should devote our time constantly in reviewing the principles we have so successfully defended; and never deem our victory complete until the last enemy is slain. Sound arguments appear stronger and stronger each time they are reconsidered. This is not the case with false. The mind cannot be set at ease after hearing an honest and faithful plea for the gospel of Christ. It must be refuted or believed, or else laid entirely aside.—We little know what effect, and to the full extent the influence, which the numerous essays written and spoken by our brethren have had on the public mind; and how the truths evolved have entered into the thinking moods of our cotemporaries, and are moulding their characters for the future.

We need not fear the final result of our teaching, if we hold fast what we have received. With the increased light we now enjoy, and the skill in displaying it; with a better knowledge of what we have to do, and the way of doing it; with the most satisfactory assurance of the truth of our principles and the weakness of our opponents; with a temper and spirit inured to labor,—we can afford to wait for the ultimate triumph of truth over error, and light over darkness. Let us put on the whole armor of God, and meet the difficulties before us with courage, and in the full assurance that our cause is good, and that God is on the right, and will take care of it.

JAMES CHALLEN.

PEW-RENTING AND ORGAN-MUSIC.

Eds. Millennial Harbinger:—Will you give us your opinion on on the following points?

1st. Does the Bible authorize the renting of pews in churches for the support of the church or for any other purpose connected with the church?

2nd. Will you inform me whether it is in accordance with the Scriptures to use in the churches organ or other instrumental music connected with the worship?

The reason assigned for pew-renting or renting of seats is that members would not in any other way contribute enough to pay the preacher (teacher) a proper salary and keep up the other expenses of the church.

I do not know that I can give you any reason for the adopting of the organ music unless it be to assist in singing. According to my observation there is not one fourth as many of the congregation sing when the organ plays as do when it does not.

It is told as emanating from Dr. Robt. J. Breckenridge, the distinguished Presbyterian minister, that he was invited to preach where the congregation had a big bass-viol to assist in the church singing. He was opposed to instrumental music in churches on any pretext, and when he came to give out the hymn, he announced "that we would continue the worship of God by signing and *fiddling* on page —— of the hymn book."

I have searched in vain for any instances where Christ or any of his disciples taught in churches where the seats where sold, or where any other than voluntary contributions were required. It has seemed to me that Christians should want no exclusive seats in the church. They cannot with their money buy seats in heaven, and the house of worship is God's house where persons prepare for heaven. It seems to me too, that it should be the desire of every Christian that the humblest and poorest person of the congregation should have the right to sit wherever he would elect when he came to the church and found a seat vacant. My belief is that in the church of God there should be no privileged seats, no bought seats. If the practice of some churches is in error on this question, or the music question, the sooner it is corrected the better, that others may not be led by their example.

James says (chap. ii: 1–5,) "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye

have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my foot-stool: are ye not then partial in yourselves and are become judges of evil thoughts? Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

It has always seemed to me that the spirit of this teaching was in direct opposition to the renting of seats in the church; not only so, but that the officers of the church would sin if in seating persons they gave to a rich man a better seat than a to poor man. There was to be no distinction made; and it does not seem to me that the renting of pews can be excused or justified on the ground that there is not religion enough in the congregation to support the church without a resort to this system.

I shall esteem it a favor if you will elaborate your views on this subject; for if error is creeping into the church, efforts should be made to correct it at once.

Aside from organ music I would say that song books are now introduced and many of the songs sung in the churches here cannot be sung but by a few. It seems to me that this is all very wrong. This is the only part of the worship in the church in which all the congregation can join; and it has always seemed to me that instead of twirling, trilling, high keys and low keys; part of the verse sung by the voices of gentlemen and ladies, and then part by girls, was all wrong and anti-christian, that the songs should be plainly sung, and in such a way that all, whether familiar with music notes or not, who had any voice at all, could join in them.

ANCIENT ORDER.

REMARKS.

We shall attend first to the question concerning the use of instrumental music in this part of the church service. From the apostolic times psalmody has been an important feature in public worship. Paul to the Phillipians says * "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singng and making melody in your heart to the Lord." And again to the Collossians, † "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." At first the music of the church was very simple. It was, indeed, very little more than a kind of mu-

* Phil. v: 18, 19. † Col. iii: 16.

sical reading. Something like what we now call chanting. It was perfectly within the compass of the most ordinary voice; and but few points in the ancient practice of the church can be made clearer than that *the whole congregation joined in it.* This was the first and primitive method of conducting the sacred music of the congregation.

We can readily understand why this simple style of music was adopted. Singing was a part of the worship in which all the congregation were expected to participate. But these could not all be educated in the art. If they sung at all, the music must be simple.—The controlling idea was, that all should sing. To this the quality of the music was subordinate, and any thing, therefore, in the composition which interfered with this general participation of the people was condemned and excluded by the rule.

"The whole assembly joined together," says Bingham, "men women and children, united with one mouth and one mind in singing psalms and praises to God. This was the most ancient and general practice, till the way of alternate psalmody was brought into the church. Thus Christ and his apostles sung the hymn at the last supper, and thus Paul and Silas at midnight sung praises to God. Bellarmine, indeed, and some other writers of the Romish church, say, this custom was not in use till the time of St. Ambrose; but they plainly mistake the introduction of the alternate way of singing psalms for this more ancient way, which derives its original from the foundation of the church. Thus St. Hilary, who lived before St. Ambrose, takes notice, that the people all prayed and all sung hymns together. And St. Chrysostom, comparing the apostolic times with his own, says, "Anciently they all met together, and all sung in common. And so do we at this day. And, again, women and men, old men and children, differ in sex and age, but they differ not in the harmony of singing hymns, for the Spirit tempers all their voices together, making one melody of them all." After the same manner St. Austin sometimes speaks of singing the psalms between the lessons with united voices, though before his time the way of alternate psalmody was become very common in all parts of the church.

Congregational singing, where the masses are not educated in the art of music, must needs be simple; but it is the tendency of the spirit of improvement, which is natural to man, to attempt to bring everything to perfection; and very early, almost as early as the earliest historical light afforded us, as to ecclesiastical affairs, we find systematic efforts introduced for improving the music of the Christian church. Superior gifts of any kind always attract to themselves admiration and prerogative. A good singer will sometimes claim to be heard alone, and the people will delight to honor his gift, by listen-

ing to him. The exhibition of superior excellence inspires the desire for general improvement, and this naturally leads to organized and systematic arrangements for accomplishing the desired end. Thus we find special *leaders of the singing* (*cantores* or *psalmi pronuntiatores*) were appointed at a very early period, whose office it was to begin the psalm or hymn, and thus lead the singing, so that others might unite their voices harmoniously with them. They were commissioned by the presbyter in these words:—*Vide ut quod ore cantas, corde credas; et quod corde credis, operibus comprobes.* "See that what thou singest with thy mouth thou also believest with thy heart; and that what thou believest in thy heart, thou confirmest in thy life."—Here was the beginning of what we now call *the choir*. It has no other authority than that of good sense, stimulated by a laudable desire for improvement, and originally, had no other object than simply to improve and perfect the congregational singing. It is true that the Council of Laodicea (A. D. 361) decreed that the singing of the church should be confined to a distinct order of singers, styled by them the (κανονικοι ψαλται) *kanonikoi psaltai, canonical singers*, but it is claimed by learned interpreters, that this was only a temporary provision of a local Council, and that it was designed to restore or revive the ancient psalmody, when it might be in some measure corrupted or neglected, and not intended to abridge or destroy the primitive liberty of the people.

Congregational singing, therefore, being a *prime privilege of the church*, nothing should be introduced into this part of the worship which will destroy or abridge this privilege. We may do what we can, consistently with this cardinal and controlling idea, to improve the singing—to make it better and more melodious;—as St. Austin says, *ut per oblectramenta aurium, infirmior animus in affectum pietatis assurgat*, that weaker minds may be raised to affections of piety, by the delight and entertainment of their ears:—adding, that it was such music "that melted him into tears, when he first heard it in the beginning of his conversion, in the church of St. Ambrose." But when, instead of this controlling idea, the choir takes the singing out of the mouths of the congregation altogether, as they can easily do by adopting a scientific style of music, above the musical attainments of the mass of the congregation, then they abuse their office, and pervert it from its legitimate purpose of helping the congregation to sing, into a means of excluding them from this privilege altogether.

The custom of alternate or responsive singing, we find at a very early date, especially in the East. In this method, the congregation divided themselves into two parts, and repeated the psalms by courses,

singing verse about, one after another, and not altogether. This was evidently a style of singing common among the Jews, and its introduction in psalm-singing among the primitive Christians, was very natural. It passed from the temple worship into the Christian church. Of course no one could object to this style, where the composition was suitable to it. *All* joined in it, and though responsive, it was yet congregational; for St. Ambrose, comparing the church to the sea, says, "From the responsories of the psalms, and singing of men, women, virgins and children, there results an harmonious noise, like the waves of the sea."

Another very ancient mode of singing, also evidently of Jewish origin, was where the singer sung alone, and all the congregation answered him at the close, as it were with one mouth and one voice. We find it referred to in an anecdote told of St. Athanasius (A. D. 330). His church was beset by Arian soldiers, bent on an assault, when as the story goes, this politic saint set the people to psalmody, which psalmody was of this kind: he commanded the deacon to read the psalm, and the people to repeat this clause after him, "For his mercy endureth forever.' In the mean time, St Athanasius made his escape. But this too was congregational. The people carried what we now call the chorus.

We do not see in these artificial arrangements and distributions of the parts, any thing to object to, provided they improve the effect of the music, and are of so simple a nature as to be in the power of the people to perform. But we must always remember that whilst the most beautiful effects of melody and harmony should be aimed at by every congregation, it must not be at the sacrifice of congregational singing, for the music of the Lord's house is not for display, nor simply for the gratification of the semi-sensuous *taste* for music; but it is designed as an expression of the melody of the heart in thanksgiving and praise to God, and as a means of teaching and admonition, one to another, in which the whole congregation ought to unite. Separate the music from the congregation, no matter whether intentionally or by necessary effect of artistic arrangements, and the whole purpose of congregational music is thwarted, and this great and divinely ordained means of spiritual culture is taken from the church.

With respect to instrumental music, I presume that no one at all acquainted with ecclesiastical history will pretend to claim for its introduction in the church any pretense of primitive authority or warrant. Chysostom says, "it was only permitted to the Jews as sacrifice was, for the heaviness and grossness of their souls: God condescended to their weakness, because they were lately drawn off from idols. But now, instead of organs, we may use our own bodies to praise him

withal ; " and Justin Martyr tells us explicitly that the use of singing with instrumental music was not received in the christian churches, as it was among the Jews in their infant state, but only the use of plain song. The best authorities seem agreed that the first introduction of the organ, or any other instrumental music, (for the organ was the first form used,) was after the time of Thomas Aquinas, for this eminent man himself declares, (A. D. 1250,) " Our church does not use musical instruments, as harps and psalteries, in the praise of God, lest she should seem to Judaize." Marinus Sanutus, who lived about 1290, is believed to have been the first that brought the use of organs into the church, and from this fact, he was named Torcallus—the Italian word for *organ.*

There are some, indeed, who claim an earlier introduction than this. They say that the Emperor Constantine Copronymus presented an organ to King Pepin, A. D. 766, which was afterwards set up in the church at Aix-la-Chapelle. Be this as it may, we find ourselves in the midst of the grossest secular corruptions of the church, bordering, too, upon the dark ages, before instrumental music is admitted into the service, and therefore, upon the score of ancient authority, can find but little to give respect to the custom.

We confess to a fondness for good music of all kinds; and find it no offense to our own feelings of piety or praise to hear the grand and majestic swell of the organ rolling forth, laden with the strains of our sacred music; yet, like Paul with respect to meats, I would rather never hear one again, than to have them interfering with the free, full, grateful, heartfelt singing of the whole congregation. Better the occasional discord of an untrained voice, and more acceptable to God, provided it bear the melody of a true and loving heart, than the sublimest swell of harmony ever uttered by the deep-throated organ.

As to the other question presented by our respected querist, we scarcely feel that it is necessary to say much, beyond the very excellent reasons which he himself has given. Of course we could not expect to find any example or precedent for renting or selling pews in the church, at a time when the Christians had few, if any, houses, that could, in our modern sense, be called churches at all. It would be enough to make an antiquarian laugh, to ask him, if the Apostles sold the pews in their churches to the highest bidder! He would likely feel like responding, Sir, do you suppose the Roman matrons wore hoops! Or that Julius Cæsar chewed tobacco! or Tacitus wrote with a gold pen on foolscap! To inquire for ancient authority for such a practice, would be like looking for the ruins of rail roads among the sand hills of the desert!

But this does not settle the question after all—for there are many

things established and right, in the practical affairs of the church in this 19th century, that were not introduced in the days, nor by the authority of the apostles—questions of mere expediency, that involve neither moral nor spiritual principle or teaching. It is only the moral and spiritual bearing of this question that gives it its importance, and that must determine our decision concerning it. The custom is entirely modern—its justification or condemnation must turn, not upon its antiquity, but upon its nature and tendency, as a policy of the Christian church. We have no evidence that, in the apostolic days, the disciples owned houses, such as we would now call churches, at all. They met in "upper rooms" in private houses, in special rooms, hired sometimes by individuals, and were compelled, because of the fierce persecutions by which they were relentlessly followed, to meet in private ways and places to avoid the interruptions of their enemies. In forests, in caves, in dens of the earth, there could be no pew systems or public sales of privileged seats. It is not until near the beginning of the third century, that we find satisfactory evidence of the existence of regular church edifices. They had various names, but we retain prominently only one, viz., *church*, or the *Lord's house;* for our word *church* is derived from the Scotch *kirk*, and this from the German *kirche*, and this, ultimately, from the Greek (κυριακον) *kuriakon*, which means literally *the Lord's*, with (οικος) *house* understood. They soon became common, and, under imperial and princely auspices and liberality, of the most magnificent proportions and gorgeous embellishment. The colossal church of St. Sophia, erected at Constantinople by the munificence of Justinian I, cost five millions of dollars—at a period, too, when *a dollar* was worth many times more days of human labor than it is now. Many other buildings of great size and costly architecture had been erected for the use of the church, long before this time; for, we are informed that, when the Emperor Dioclesian (A. D. 303) issued his edict against them, ordering them to be razed to the ground, there were more than forty of them already built in Rome.

Now it happens, that not only the internal architecture of these edifices is well known, but that history has also handed down to us the arrangement and distribution which was made of the seats. The interior of the building was divided into three compartments—1. The Bema, or Sanctuary; 2. The Nave, or main body of the church; and 3. The Narthex or Ante Temple. These several parts were assigned as follows:—1. The Bema—a sacred enclosure around the altar, appropriated to the clergy. 2. The Naos or Nave, occupied by the lay members of the church; and 3. The Narthex or Ante-Temple, the place of the penitents and catechumens. These were sometimes subdivided, according to the special use of the parts, as for instance,

a division to keep the men and women apart, &c.; but the whole arrangement had reference to *classes*, never to individual distinctions of persons. Of course there is no scriptural authority for any of these human inventions, and they are no precedent for our imitation in any particular. We only mention them to show that the oldest customs which have come down to us, afford no shadow of precedent for this modern invention of selling pews for money, and giving to the highest bidders the choice seats in the Lord's house.

The argument that it is a successful plan for raising money, settles nothing; for there are many successful ways of raising money, which are nevertheless *base methods*, and condemned as such in the Scriptures. In the Christian church, the first thing to be asked about any method of raising money, is not, whether it will succeed, but "Is it in harmony with the letter and spirit of the Scriptures?" Our correspondent has clearly shown, that such distinctions as the appropriation of special, preferred seats to individuals, because of their wealth or rank, is specifically condemned by the Scriptures. But the system of selling pews does this. It is a direct conferment of honor upon the most sordid quality of rank—the *purse* of the man. The question is, Who shall have the chief seat? The answer is, The man that will pay the most money for it! He may happen to be a man, in other respects, of degraded character. This case actually occurred some years ago in one of our eastern cities. The front pew was purchased by a man publicly and odiously infamous. His presence anywhere was an offense to all virtuous and moral people. Yet by this system, and through his great but basely-gotten wealth, he had been able to outbid everybody else for this conspicuous seat, and there he sat, by legal right of his contract, an offense and a reproach to the people and the system, and they had to submit to it.

It might readily happen, under this system and with a popular preacher, that the actual communicants of the congregation would be pushed back into such scattered and distant positions in the church, that the worship (especially in the supper) could not be conducted with decency or order. Communicants in one pew—unconverted persons in another, and both kinds mingled together in a third—a fourth vacant altogether, and a fifth filled with children only:—this state of the congregation might and does present itself frequently in any church that disposes of its seats in this way.

Again, the effect of this system is to give the world a power and influence in the affairs of the church, which is corrupting in the extreme. The owners of the pews will soon control the pulpit. They will not only say who shall preach for us, but by a law which is too well known to need more than an allusion, they will also control the

character of the preaching. If the preacher cannot preach unless he is supported, andhe cannot be supported unless the rich A, B's and C's will rent pews. The practical result is evident. We have only to reverse the order of the sequences—and we find, that unless the preaching pleases the rich A, B's and C's, the rich A, B's and C's will not pay for it—and unless they pay for it, it will not be had at all.—Therefore the preaching must please the monied nabobs—and they must be allowed to control it.

This is one of te worst features of this system. It is a fatal one. Poverty and piety often go together in this world—and therefore to the poor, under God, are committed the best interests of the church; not because they are poor, but because they are pious. We should be careful how they are disparaged by any arrangement of the Lord's house. The raising of revenue is a very important feature in the successful management of the Lord's kingdom, but we must take care that our systems do not sell us to the world-friends whose aid we invoke.—If they will help us, well and good, but let us not sell our birth rights to them for money. The rage for building fine churches, gorgeous religious temples, cathedrals worthy of the glory of the Lord, &c., led to many corrupting inventions for raising money—such as the selling of indulgences, the hawking of relics, the shameful device of Peter-pence, and other ingenious tricks, till the thunders of Luther's remonstrances burst forth against the abuses of the church, and the great reformation shook the foundations of the Vatican. We are in perpetual danger of secular corruptions, and it behooves the sentinels at the doors of the Lord's house to guard watchfully against their entrance. We trust that there is scarcely a beginning of these things among us as yet, and hope that there will be too many faithful voices to cry out against them to allow of their making any progress to mar the beauty or corrupt the purity of our primitive faith and order.

W. K. P.

A VERY SHORT AND DECISIVE ARGUMENT.

A number of years ago, I became acquainted with a German preacher, advanced in years, a fine scholar, and of rare Christian humility and piety. He was born and educated during the reign of rationalistic infidelity in Germany, when in all the German Universities—more than thirty in number—the theological chairs were all filled by unbelievers. My aged friend was one of the brands that had been plucked from the general burning. His life had been very varied and full of interest. Among the many memorable circumstances of his history which he related to me, was the following:

"When I left the University of Utrecht, and had finished my theological studies, like all the theological professors and students of that day, I was a rationalist unbeliever. Nevertheless, I was ready with full diploma to enter the ministry and become pastor of a church. I was making my tour through the country to find a desirable settlement as preacher. In passing through the rural districts, I stopped one day at a farmer's house. Naturally enough the conversation at table turned upon religion. A part of the system of the unbelieving theology of that day, was, as a matter of course, the denial of the doctrine of future punishment. We were all Universalists.—I was then full of enthusiasm for the new liberal, enlightened ideas, as they were called, and at the farmer's table I discoursed eloquently and powerfully, as I thought, against the notion of future punishment. This 'enlightened' theology had not yet pervaded the unlearned classes, especially in the rural districts. Like a good apostle of the new Faith, or rather No-faith, I was trying to enlighten and convert my host. Respectfully and patiently he heard me through. Then with a firmness and boldness which surprised me, he said: 'I don't believe what you say; I can't believe it while I have confidence in the truth of God's Word, which I was taught to believe when a child, and yet believe. In that good Word I read that Christ said of Judas, 'it had been good for that man if he had not been born.' Now, sir, if what you say is true, those words of Christ are not true; for if Judas suffered no punishment after death, but went to heaven, it was surely good for him to be born, and good for everybody, the worst murderers, to be born. I would rather believe Christ than you.' I was confounded by the boldness and the argument of the plain farmer. With all my learning, I could make no answer. The simple, strong faith of my host, and the unanswerable logic of his reasoning, set me to thinking. From that day a change came over me; and by the blessing of God, I became a firm believer in the Word of God, and have ever remained so. I gave up rationalism, and with it universalism."

My old friend always regarded this as an important event of his life; and I have here related it, as it may not be without profit to others.

C. L. L.

The Baptists of the State of New York, according to the minutes of the State Convention, have 834 churches, 771 ministers, and 92,280 communicants. The baptisms in 1863 were 3,540. The minutes of the Massachusetts Convention show the Baptists of that State to number 266 churches, 322 ministers, and 34,589 communicants. The baptisms of 1863 were 1,015.

AN INVOCATION.

BY THOMAS BUTLER.

O God of Israel! deign to hear
The humble, penitential prayer,
Regard the mourner's bitter tear,
And shield thy people everywhere.

Thou knowest all the ills of life,
Which vex the spirit to complain;
Our frailties, and the busy strife
Of jarring nations and of men.

Let not the heaven of heavens be brass;
Show us the spirit's mercy-seat:
Let not the awful sentence pass,
That God and man may never meet.

Let not the earth a stranger be,
To Him who trod its devious ways;
But from the soul's pure sanctuary,
Arise availing prayer and praise.

O God! eternal, wise, and just,
We bow beneath the dust of earth:
Sinners and sinful; still we trust
To gain the resurrection birth.

Bend the vast canopy of heaven,
Part the blue vaulted sky, and come;
Let the dark clouds above be riven,
And make our hearts thy mystic home.

Convict us of our countless sins;
Make the dead conscience live again;
Conquer the power that woos and wins
Our souls; and passions that would reign

Convince us of thy sovereign power;
Show us thy spotless purity;
And lead us, in this gracious hour,
To loathe our sins, and follow thee.

Break down the barriers that arise,
To intercept thy pardoning grace;
And let the earth, like yonder skies,
Behold her God and Savior's face.

Destroy the power of pride and hate,
Purge our vile souls from every stain:
Humble us at affliction's gate,
Ere mercy, hope, and succor wane.

Give us the agonizing cries;
The deep contrition of the soul
That feels its ruin;—bid us rise;
Rebuke and cure, and make us whole.

Take from our land the flaming scourge,
Disperse the demons hovering here;
Quench the wild tide of blood, whose surge
Dashes upon us far and near.

O God! regard our ceaseless groan,
Our wounds, our dying, and our slain;
Let peace throughout the land be known,
And kindred, fellowship again.

ARCHBISHOP WHATELY.

This distinguished prelate, Archbishop of Dublin, died in October last, in the seventy seventh year of his age. He was, as most men of great minds are, eminently liberal and tolerant in his feelings towards those who honestly differed from him in opinion, and was, therefore, well fitted to "commence the great experiment of national education in Ireland, based upon the principles of religious equality, from which should be excluded everything liable to even the suspicion of proselytism." But, as is common in such cases, he was misunderstood by a majority of his clergy, and "became the object of their dislike and suspicion on account of what they regarded as his heterodox views respecting the law of the Sabbath, the inspiration of the authorized version of the Bible, the authority of the Athanasian Creed, and other matters. Some zealots in the cause of scriptural education went so far as to denounce him as a Socinian. But, not heeding personal attacks, he set to work in great earnestness in combating and refuting the errors that prevailed around him. He was indefatigable in his efforts to advance what he believed to be the truth, and to free the Protestant religion in Ireland from the odium brought upon it by the spirit of intolerance. There never was," continues *The Examiner*, "a more disinterested prelate, or one more munificent, according to his means, than the late Archbishop. He had but one son. He is a clergyman of many years' standing and superior ability, and yet all that his father did for him was to give him the small parish of St. Werburgh, in Dublin, worth only £300 or £400 a year. This self denial contrasts favorably with the excessive nepotism of some of the most evangelical and pious of our bishops, who have been giving the best livings in their diocese to their young sons and sons-in-law and nephews, while able and excellent men, who had grown up grey in the service of the church, were left to drag out the remnant of their existence on their miserable stipends as curates. The liberality of Archbishop Whately in assisting the destitute families of clergymen and others, especially during the tithe war and the famine years, was unexampled in Ireland, except in the case of the late Lord Primate, whose great wealth enabled him to surpass every one, in princely munificence. The Archbishop of Dublin's income consisted almost entirely of the revenues of his diocese, and it may be truly said that, according to his means, his bounty was unparalleled, and that in his character, he presented the rare combination of great intellectual power, profound learning, and extraordinary public spirit, with an extremely kind and sympathetic heart. His generosity, however, was

not impulsive, but well regulated and discriminating. He once boasted in the House of Lords, that there was one thing with which he could not reproach himself,—he had never relieved a mendicant in the street. He took care so to administer relief as not to encourage idleness and vice. When he gave very considerable sums of money to relieve deserving persons in temporary difficulties, he was accustomed to get them to sign a document promising to repay the amount whenever they were able to persons similarly circumstanced. Among the monuments of his liberality, which he has left behind him, is the Whately Professorship of Political Economy, which he endowed in the Dublin University."

We have been furnished with the following interesting particulars by our young friend E. S. Tener, of Moree, Ireland, which serve to reflect still further luster upon the character and genius of this deservedly eminent man. "Doubtless," says he, "you have seen in the papers the death of the Archbishop of Dublin—Dr. Whately—announced. In him we have lost our greatest man. I believe there are few Colleges in England or America in which his works are not used as text-books. But his fame does not rest upon that alone. As a biblical scholar and liberal divine, he was much esteemed. Without a trace of bigotry or intolerance in his nature, he was the fitting person to inaugurate the excellent system of national education now happily established in Ireland; and his success in this great cause would, in itself, stamp him as a man of genius. But his versatile intellect did not confine itself to philosophical treatises and educational works;—he was a *telling* debatant in Parliament, and a brilliant magazine writer. Up to the last his graceful essays appeared in the various Reviews of the day—sometimes *short*, but always interesting and original.

"To those who have read Dr. Whately's 'Historic doubts of the existence of Napoleon Bonaparte,' it will not be a surprise to learn that the playful sarcasm and sparkling wit observed in his writings shone racy in his conversation. As a *talker*, I have heard from those who have been in his company that he was marvelous—able of course to converse on literature and science, but not the less for that, fond of *lighter* conversation; and more than one witty *diner-out* has had reason to repent having drawn forth the Dr.'s talent for repartee. For "his grace" was a *hard hitter*.

He was quite a *punster*, and about six months before his death, happening to sit beside Dr. John Gregg—Bishop of Cork—at a dinner-party, he called upon the Bishop to pass the wine, saying, 'Though you are '*John Cork*,' you mustn't stop the bottle!' Bishops, you know, sign the name of the *Diocese* instead of their surnames. Thus,

Dr. Whately's style was 'Richard *Dublin*.' But as the Bishop of Cork happens to be a most uncompromising *teetotaller*, the joke was all the better.

"And not long before his death, in passing along one of the streets of Dublin, he met a friend riding on horseback, to whom he said, 'I am glad to see you, Mr. Speare; have you become an equestrian?'—'Yes,' replied the other, 'I have been ill, and the Doctor has advised me to ride, saying that the *tossing about* on horseback will do me good.' 'All right, all right,' said the Archbishop;—'I say,' continued he, 'Have you named your horse yet, Speare?' 'No, I have not,' said the other. 'Well, then, cried the Dr., 'call him *Shakspeare*!'

"I heard another charasteristic story of him from a clergyman I met at dinner the other day. There was a church which had undergone some additions and repairs, and of course had to be *consecrated* by the Archbishop before *service* could be held in it. But there is no *special form* for the consecration, and on that account it is considered an interesting performance in a church where every detsil is regulated by law.

"Thus it naturally occurred that when Dr. Whately came, the building was crowded—all present being anxious to witness an imposing ceremony and hear an elegant discourse. The Archbishop walked up the aisle about half way, and stopping and looking round over the assembled congregation, said, 'Well, I suppose you all expected to see a popish ceremony here to-day.' 'Is this house,' said he, turning to the minister, 'entirely completed?' 'Yes,' replied the minister. 'Very well, then,' said the old man, 'be it known to all here, that I license this house for public worship. Good morning to you all'—and away he went!"

These anecdotes are new to us, as is the revelation of this side of Archbishop Whately's character. But it does not surprise us. A mirthful reaction is the natural provision for the relief of the hard-worked nerves of a great and laborious thinker. Were it not for this wise provision in our mental constitution, many a one would soon give way under his toils, who with this wholesome relief is enabled to keep up, for a long life, under almost superhuman labors. The life and good work of this great and singularly gifted man are full of instruction, and let us, who are left, lay it to heart. W. K. P.

Thirteen hundred dollars were given on Sunday, January 31, to the cause of missions, by the Seventh Avenue Methodist Episcopal Church, New York City. Of this sum, the young people contributed $600.

THE ARTICLES OF THE NEW BELEIF.

We copy from the February No. of the "Theological Eclectic," p. 244, the following very just abstract of the new phases of the religious infidelity which is at present seeking to weaken the authority of the Bible, and which, under the guise of a reverence for the *true and genuine* in christianity, is artfully attempting to sap its real foundations and overthrow its established power over the hearts and consciences of men. It is well for us to discriminate sharply between these errors and the truth, because they have so artfully combined the commonly received expressions of our faith with their qualified forms of presenting them, that there is the greatest danger of the fatal error passing without being noticed at all. They believe all that we *say*, but in a *sense* of their own, that makes it utterly nugatory. The abstract is taken by the "Theological Eclectic" from the London Christian Advocate and Review, and gives us a very fair exposition of this new garb under which the enemies of the Cross are disguising their assaults against the church. W. K. P.

The events of the two last years have been thus far favorable to Christianity; men have spoken out their hitherto concealed doubts and misgivings, and we have learned to the full the dangers which threaten the orthodox belief. Different men have made different degrees of progress in the new path; but, taking as a point of departure, "The full persuasion of the Divine authority of every part of Holy Scripture, and a full belief in the facts it narrates as history," we may say confidently, that we can now, with tolerable accuracy, measure the progress made in this descent by Dr. Temple, the Edinburgh Reviewer, the Congregational Lecturer for 1859, Messrs. Pattison, Kingsley, Llewellyn Davies, Garden, Ludlow, Maurice, Jowett, Wilson, Williams, Davidson, and the Bishop of Natal. If we may judge of the nature of the ground by the movement of the travellers, the inclination downward would appear to be both rapid and great; it seems difficult to stand still in any part of it. There is impulse enough given at the very outset to carry any man to the bottom. If any are held back, it is evidently (at a great sacrifice of consistency) by the strong force of early training, from regard to the opinions and feelings of beloved friends, from the obvious loss of position and character and influence which would ensue; in some cases, from the fear of God, and an earnest desire not to give offense to the weakest in the faith. These causes, however, *reach only to individuals*; intellectually and logically, no one who has rejected the full divine authority of Holy Scripture, can find one safe step between the ground he has forsaken and

open infidelity and atheism. Dr. Priestly justly ridicules the timidity of those who halt between Unitarianism and Orthodoxy; Gibbon in like manner sneers at Dr Priestly for his coquetry with faith and infidelity; and it would be easy enough in the same way to convict the deist and sceptic of inconsistency in maintaining any principle short of atheism, or pantheism, or universal unbelief.

In comparing together the sentiments of the writers mentioned above, we may notice that there are principles which seem to underlie them all, but which rise to the surface, some in one writer, and some in another. These principles may be thus arranged under the name of "*The Articles of the New Belief.*"

1. We believe in one eternal God existing in the Trinity of Persons, but we do not on that account assent to any dogma or doctrine expressing or defending this belief, either in the language of Scripture, or of the Councils of the Church.

2. We believe in the Holy Scriptures as the inspired Word of God, containing in them a revelation of all things necessary for the religious instruction and salvation of men; but we do not receive the books of Scripture, that is, the documents themselves, as necessarily true and divine, either as to their history, their prophecies, their modes of reasoning or their forms of thought and expression. What we do believe in them is what *we* discern and feel to be the Word of God.

3. We believe in the Lord Jesus Christ as very God and very man, but we are not on that account obliged to accept all that is narrated of his conception, his birth, his miracles, his resurrection and ascension into heaven. Some of these things have been stumbling blocks to the greatest minds in all ages, and may be quite as helpful to us if understood in an allegorical as in a literal and historical sense.

4. We believe that Christ by his death made atonement for the sin of man; that he was a true sacrifice for sin; that he reconciled the whole world to God; that he obtained redemption for us. He sacrificed himself *on our behalf* according to the will of God; but we do not on that account acknowledge that he died in the room and stead of transgressors; that his death has any reference to the punishment due to man's sin, to the sentence of the law, to the claim of the Divine government, or to our deliverance from guilt. He was our representative, our example and pattern, not our substitute, bearing the punishment due to us and so reconciling the Father to us.

5. We believe in the Holy Ghost, that through his grace men are born again and born of God; that some men are converted in later life, so as to be more earnest and religious than they were before; but we object altogether to classify men into believers and unbelievers, into saints and sinners, especially as connected with any religious opin-

ions or sentiments of any kind. All men in a Christian country are sinners, and all are children of God whether they be Papists or Unitarians, Dissenters or Churchmen, Socialists or Atheists; so that they earnestly strive to do good and be good, we are warranted to call them brethren; nay, even the worst characters, we have no right to condemn or to withdraw from them our charity. Such distinctions only foster pride, and are altogether contrary to the Christian religion.

6. We believe in a future state of rewards and punishments, but we believe these punishments to be strictly remedial; they are in no sense *penal*, otherwise than as all sufferings are penal. They are mercifully ordered to check us in dangerous and ruinous courses, and their continuance after this life will be of the same character, viz., with a design ultimately to cure and remove the evil.

7. We believe that Jesus Christ will come to judge the quick and the dead, and that men will be raised from the dead at the last day, in their bodies to receive the reward of their works; but as we think all representations of God as the moral governor of the universe to be essentially absurd and foolish, we receive this doctrine with necessary reservations.

8. Finally, we believe in the Christian religion as truly divine, but not exclusively so; other religions have had in them elements of truth, even of saving truth. It is conceivable that another form of religion more pure and perfect than Christianity may yet be made known. We despise, therefore, what are called "The Evidences of Christianity." So far as Christianity is divine it needs no evidences; so far as it is human no evidence can prove it to be otherwise than it is.

NAPOLEON III AND ANTICHRIST.

We do not give it out as a settled doctrine that Louis Napoleon is destined to play the part of the dreaded Antichrist. And whether he is, or is not, does not at all affect the system of interpretation or the general teachings to which our serial is devoted. We hold simply that there is to be a personal Antichrist, who is to meet his destruction, after a brief career, at the descent of Christ himself; and that the indications, and resemblances to the prophetic outlines, are all very strongly corroborative of the surmise that the present Emperor of France will be that Man of Sin.

A correspondent objects to this idea, on the ground that Napoleon is not at the head of ten subordinate kings. But we do not say that he is the Antichrist already, except so far as a youth is a man. The Antichrist is a *growth*; and we think we see the expanding rudiments of that growth in Napoleon III, and his schemes and characteristics.

Another correspondent objects to the idea, on the basis that the little horn of Daniel, chap. 8, has a *Greek* origin, whilst Napoleon and his Empire are *Latin.* But the Napoleon family is of Greek extraction; whilst many able interpreters apply that little horn to the Roman power. Either of these considerations would obviate the objection. But the little horn of Daniel 8 we would rather apply to Mahomedan and Turkish rule, and to the Antichrist only on that system of *crisis* which refers the fulness of all Antichristian powers of all time to *The Antichrist* of the last days, who is to be the embodiment and final culmination of the whole of them and all their characteristics.

As regards the "number of his name," another correspondent has put us in possession of an additional fact. That name according to the Apocalypse, must number 666. The first name of the French Emperor, in Latin, *Ludovicus*, counts this Number. His second name, thrown into Greek, as if struck on a coin or engraved on a statue, Ναπολεοντι, also counts the same. Both those names together, in Greek, Λουις Ναπολεον, again count the same. This was fully set out in vol. i, pp, 18, 19, of our serial. The additional fact upon this point is, that his whole name, *Louis Napoleon Bonaparte*, in Hebrew, furnishes precisely the same; thus, *Lamed* 30, *Aleph* 1, *Vau* 6, *Yod* 10, *Samek* 60, *Nun* 50, *Pe* 80, *Lamed* 30, *Aleph* 1, *Vau* 6, *Nun* 50, *Beth* 2, *Nun* 50, *Pe* 80, *Resh* 200, *Teth* 9, *Aleth* 1; which, added together, make 666. If there has ever been another case of so many and such remarkable coincidences in harmony with the scriptural designations of the Antichrist, it has never come to our knowledge; whilst other signs go very far towards requiring the belief that the man who is to figure as The Antichrist is already in the world, and advancing rapidly towards his full development.—*Prophetic Times.*

RUSSIAN TOLERATION.

The following statement in one of our Baptist exchanges proves that the Emperor Alexander II is sincerely and faithfully carrying his liberal policy into religion:

"Two Baptist clergymen of Germany, on a mission into Poland, were thrown into prison by the district court in Courland. As soon as the question came before the Directing Senate, the decision was reversed. But the Czar, not content with this, has issued an imperial ukase, which sets forth the principles of religious toleration. Read these words as they came from the throne at St. Petersburg. The Emperor says, 'the use of force is all the more to be deprecated in a doctrine of religion, which may later find acknowledgment.'"

REPORT OF THE RELIGIOUS CONDITION OF COLLEGES.

Colleges.	Students.	Profs. of Religion	Prepar'g for ministry.	Conversns in 1863.	Religious Condition.
Amherst college, Mass.	202	137	65	7	Spirit of prayer manifest.
Bowdoin " "	130	43	15	4	Good, at times encouraging.
Brown University, R. I.	202	102	—	—	"Not very good."
Dartmouth coll., N. H.	203	49	14	2	No special interest, but good degree of seriousness.
Dickinson " Pa.	124	31	10	1	"Steadily improving."
Franklin & Marshall college, Pa.	74	47	25	6	No special interest.
Genesee college, N. Y.	114	76	—	3	Good degree of interest.
Hamilton " "	137	72	29	19	Encouraging.
*Harvard University, Mass.	432	108	—	—	
Jefferson college, Pa.	130	65	45	10	"Decidedly improving."
Lafayette " "	52	23	15	—	Religion has languished, but interest is reviving.
Madison Univers., N. Y.	113	90	69	4	Encouraging revival in the summer.
Middlebury college, Vt.	65	26	17	2	Interest improving.
Pennsylvania " Pa.	89	42	20	—	No special interest.
Rutger's " N. J.	79	41	38	2	
Union " N. Y.	220	94	40	5	No marked interest.
University at Lewisb'g, Pa.	59	40	29	3	"No special religious interest"
University of N. Y.	91	23	11	—	"Very low, indeed."
University of Rochester, N. Y,	104	71	30	10	Revival in the spring.
University of Verm't	40	17	8	—	Interest unusually good.
Washington coll., Pa.	87	41	32	3	Good, but no special interest.
*Waterville " Me.	83	54	27	8	
Wesleyan Univers., Ct.	133	103	33	—	"No special interest."
Williams coll., Mass.,	182	83	36	9	"No general religious awakening."
*Yale coll., Ct.	445	176	—	—	
Total, 1863, 26 colls.	3,370	1,088	658	102	
Total, 1862, 19 colls.	29,20	1,300	577	54	

*Statistics of 1862. These Colleges failed to furnish a report of their religious condition for the year, in season for publication.

WESTERN COLLEGES.

	No. Stu. in four college classes.	No. Profs. of Religion.	No. graduates of last 10 yrs. in the ministry
Beloit college,	63	43	30
Franklin "	20	12	7
Hanover "	96	28	62
Ind. State University,	70	20	20
Marietta college,	50	31	—
Oberlin "	102*	67	55
Shurtleff "	44	34	18
Univ. of Mich.,	184	51	—
Wabash "	41	18	25
Western Reserve College	50	24	18
Wittenburg "	64	54	93
Lawrence Univ. Wis.,	32	16	10

* Includes only the gentlemen in the course.

GOD AND MAN.

The two greatest themes in this universe submitted to man, are God and man. A philosophic poet has said, "The proper study of mankind is man." But neither God nor man can be studied without a supernatural revelation of both. We must study God in man and man in God, before we can form an adequate knowledge or conception of either.

It probably did not occur to the philosopher whom we have quoted, that a Divine revelation of man to himself was indispensable to man, in order to the apprehension of himself. I do not say to the comprehension of himself. Man needs a revelation of himself to himself before he can apprehend himself; much more before he can comprehend himself. But if it be a conceded fact that comprehension is indefinitely superior to apprehension, then no man can comprehend himself; because that which comprehends is always greater than the object or subject comprehended. Hence the prayer of the sweet Psalmist of Israel:

"Judge me, O God, and prove my heart,
Try me, and prove my thoughts:
And see if in me be any way of provocation,
And lead me in the way everlasting." A. C.

BRITISH MILLENNIAL HARBINGER.

We have just received the British Millennial Harbinger for March, 1864. It has an attractive table of contents. It will be gratifying to his old College friends, and numerous other acquaintances in the United States, to know that our beloved Bro. Henry S. Earl is still engaged in a most successful evangelical work in England. We take the following letter from him, from the March number of the B. M. H.:

"My labors in London closed on Thursday evening, Feb. 6th. We had a most happy season, sweet and refreshing—"a feast of fat things"—a rich harvest of souls—a glorious jubilee. Scenes we witnessed which made our hearts leap for joy, and angels rejoice before the throne of God. Since my last report sixteen have been added to the church in 'Milton Hall'; thus making in all fifty-two additions during my visits. Of this number forty-four were baptized, six from the Baptists who had ben previously baptized, and two restored. Besides these, four had decided for Christ, and several others were 'not far from the kingdom,' when I left. The successful results of this series of meetings depended in no small degree upon the excellent accommodation afforded by the new hall, and the hearty co-operation of the brethren, (especially the officers of the church); we thus have addi-

tional evidence of the importance of securing the most eligible place to preach the gospel in, and of the solemn responsibility resting upon the brethren to second and upho'd the Evangelist in his arduous, yet blessed labors. I have been at this place (Chester) two Lord's days, and have baptized one person. Others we hope will shortly surrender to the 'King of kings.' HENRY S. EARL.

SERMONS ON CHRISTIAN UNION.

The obligation to strive for union cannot be altogether ignored by the divided sects of our Christendom. Every now and then we see some faint recognition of it, but generally in some abortive form, that seems perhaps for a time to quiet the uneasinsss of the conscience, but leads in the end to nothing but the expression of fair words and idle hopes *about* union. The pious folk-sectarian in New York are moved by one of these union impulses just now, and have fallen upon the plan of giving to each congregation of every denomination a sermon upon this theme, from a clergyman of the sect most apposite in faith and practice to themselves. Rev. Dr. Gardener Spring, D. D. preaches on Christian union to the St. Paul's Methodist Episcopal church, and Rector Dix of Trinity holds forth on the same subject to the congregation of the Broadway Tabernacle. So the course is to be kept up by Rev. Drs. Vinton, Crosby, Crooks, Cox and many others, on successive Sundays. We will not predict the result, but with the best wishes for its success, wait to see.

PHOTOGRAPH OF A. CAMPBELL.

We return our thanks to Bro. B. F. Duvall, of Versailles Ky., for his very fine photograph of Father Campbell. It is a copy of his face as it was many years ago, and has, on this account a peculiar interest. Bro. Duvall furnishes them to order at 50 cts. apiece.

NOTICE TO OLD SUBSCRIBERS.

BRO. PENDLETON:—Dear Sir: Will you insert in the Millennial Harbinger, as soon as convenient, that having transferred it to you, I desire all indebted to me for the past volumes, to settle their accounts as soon as possible, and oblige, Yours truly,

A. CAMPBELL.

We gather from our exchanges the following summary of the success of the gospel:—In Ohio, 206; Ky, 106; New York, 93; Ind, 64; Kansas, 46; Ills., 45; Pa., 34; Mich., 22; Mo., 16; Iowa, 9; England, 106; South Wales, 6; Australia, 6, New Zealand, 4; making an aggregate of 763.

GOOD WORDS FROM OUR CORRESPONDENTS.

Our enterprising and gifted Bro. David King, of Birmingham, England, Editor of the British M. Harbinger, in a letter to Father Campbell, says:

"Things are moving on here much as usual. Every year gives us a decided increase. We begin to see the end of your national struggle. May the Lord hasten it! The churches here will (we expect) set apart the 2nd Lord's day in February for special supplication in behalf of the brethren, churches, and cause in America, that they may have a happy issue out of the present troubles; and we believe it will be so."

LAFAYETTE, IND., March 1, 1864.

BRO. PENDLETON:—You may comfort the hearts of the brotherhood by informing them of the recent success of the "Word" in opening the hearts of 30 noble persons to make the good confession; also, 2 from the Episcopalians, 1 from the Methodists, and 1 from the Baptists,—38 in all added to the congregation here. May the Lord preserve them with you and us blameless unto his glorious appearing. Bro. J. Z. Taylor was the laborer.

We now number 153 endeavoring to walk worthy of the high vocation wherein we are called. We also have a good and live Sunday School. Brethren, pray for us! Bro. Taylor is now our pastor. A. J. MORLEY.

WOOSTER, O., February 21, 1864.

BRO. PENDLETON:—In this missionary district, including the counties of Wayne and Holmes, there have been 100 accessions to the cause—76 of them by confession and immersion—since the middle of December.

Yours very truly, R. MOFFETT.

WOOSTER, O. March 4, 1864.

BRO. PENDLETON:—We closed a meeting last night with the congregation in Ripley township, Holmes co., with 16 valuable additions to the cause of Christ by immersion. I was assisted in this very joyful meeting by Bro. Price.

R. MOFFETT.

SALEM, O., February 24th, 1864.

DEAR BRO. PENDLETON:—An interesting meeting at Hanover closed on the 22d inst., with 5 immersions and 3 restored. The brethren seem to thank the Lord and take courage. Yours in Christ, S. B. TEAGARDEN.

OBITUARIES.

Died, at Bethany College, on Friday, the 26th of February, 1864, our young friend and brother, Luke Lea, of Nashville, Tenn., in the 17th year of his age. He was sick but a few days, and was cut down just in the bloom of life, and when the fondest hopes of his parents and many friends were beginning to find so much promise of rich and gratifying fruition. But if in his life there was so much to excite high expectations of his future on earth, there was in his death even more to satisfy us of his exaltation and honor in the better life to which he has gone. When informed by his physician of his approaching departure, he bore it with the utmost calmness and resignation. He was far from

his home, with no relative nigh save his elder brother, and it was natural for him to turn his thoughts and his heart for a momnet to the dear mother and revered father, whom he should look upon no more on earth. The sunny brightness of his southern home, and its sweet memories, so lovingly linked with the unforgotten years of parental love, came before him with touching pathos, for a long and final farewell; and who can wonder that the tears fell and the voice faltered while he delivered to his devoted brother his last words for these pleading but absent ones. But they were words of sweet comfort and of triumphant hope. "Tell her," says he, while looking upon the ring that his mother had placed upon his finger with the injunction that he would never touch the intoxicating bowl, "*Tell her I have kept my promise.*" Noble boy! True to his plighted word to his mother, he was equally faithful in his vows to his Savior; and he could well turn from all earthly supports, as they failed him, to the sustaining powers of the gospel. With unfaltering faith he went down to the brink of the dark river, and the last we could see of his departing soul, it was holding on with unshaken confidence to the "anchor that entereth into that within the vail." W. K. P.

At a meeting of the students of Bethany College, held March 1st, 1864, the following preamble and resolutions were unanimously adopted:

Whereas, It has seemed good to the Supreme Ruler of all things to take from our midst by death one of our fellow students, L. Lea, of Nashville, Tenn., when far from his home and the frends of his youth; Therefore

Resolved, That we publicly express our esteem for him, and our sorrow for the loss of one in whom were seen such promises of future usefulness.

Resolved, That while we deeply feel our loss, yet recognizing in him the Christian, we can cherish the hope that our loss is his gain, and that he is but taken from the evil to come.

Resolved, That we sincerely express our sympathy with the bereaved family, and especially with his estimable brother, who left here in much sorrow for his home, along with the body of him whom he dearly loved.

Resolved, That we wear the usnal badge of mourning for thirty days.

Resolved, That a copy of these resolutions be sent to the parents of the deceased, and also that they be published in the Mill. Harbinger, A. C. Review, and Nashville Press. H. McDiarmid, S. S. Moore, A. Taylor, Com.

Sister Laura Ann, consort of Elder Wm. A. Lillie, of Mentor Plains, Lake co., O., passed away peacefully to the saints' rest the 22nd inst., in the 45th year of her age. She was eminently humble, confiding and unselfish in her disposition. In all the duties devolving on her as daughter, sister, wife and mother, the aim and labor of her life was to be *faithful*, A high sense of duty ruled throughout her life. Bro. Lillie is well known in N. E. Ohio, and valued as a useful preacher of the gospel; and much of his usefulness depended on the careful and prudential management of his home, permitting him to go forth to sow and reap in the gospel field.

Her death was the result of a cancer, the pains of which she bore with marked resignation. A family of six children mourn with their father their irreparable loss. With unfaltering trust in the Lord Jesus Christ, she resigned her weary spirit into his hands. A. S. H.

Feb. 29, 1864.

THE

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FIFTH SERIES.

VOL. VII.] BETHANY, W. V., *APRIL*, 1864. [No. IV.

TYPE-TEACHING.—NO. 3.

In the Mosaic account of the first days of our world, everything is told in the briefest manner. The sublime cosmogony of the Bible is delivered in a single chapter; the primitive state of our first parents, described in another; their fall and expulsion from the garden of Eden, with the appointed symbol of mercy and pardon, in a third; and the rebellious and infidel spirit of the fallen race, illustrated and punished in a fourth. Of course, in such comprehensive and brief sketches, we could not expect any very great minuteness of detail. It is not wonderful, therefore, that Moses, himself the divinely appointed founder of a dispensation in which sacrifice was so prominent, and writing for a people to whom the divine original of this institution among themselves had been attested by so many and terrible symbols of the divine authority, should deem it unnecessary to state, with positive emphasis, this fact concerning the sacrifices which were offered by Cain and Abel. But since his omission to do so has led many to imagine that these sacrifices were no more than the will-worship of these first representatives of the new race, and that they therefore were simply human in their origin—it becomes us to examine them carefully, and to gather from the Scriptures what light we can concerning their true nature.

We have seen that, so far as Cain was concerned, he could not have originated the thought of sacrifice, since his offering was so unwillingly and skeptically presented, that it was not accepted at all. If he originated anything, it was a mockery of the divine appointment, and so far, at least, only a counterfeit of the genuine institution.

Let us consider the facts which are thrown before us in this brief narrative. At some *appointed* time, both Cain and Abel brought offerings. Cain brought of the fruit of the ground; Abel also brought of the firstlings of his flock and of the fat thereof. This is the statement, as presented in the common version. But Dr. Kennicott contends, with much show of reason, that "the words, *he also brought* (*hebi gam hu*), should be translated, *Abel brought* IT *also*, that is, a *minchah* or gratitude-offering, such as Cain had brought; and beside this, he brought of the *first-born* (*mibbechorath*) of his flock; and it was by this alone that he acknowledged himself a *sinner*, and professed faith in the promised *Messiah*." Cain brought one offering, but Abel brought *two*. Abel's was respected, Cain's was not. The author of the Epistle to the Hebrews, commenting upon this case, says, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts."* The expression in the Greek, (πλειονια θυσιαν) *pleionia thusian*, literally "a *more* or *greater* sacrifice, is supposed to favor the view of Dr. Kennicott, especially as Abel's offering is also designated as (δωροις *dorois*, gifts, in the plural. This criticism is ingenious and plausible, but we confess, not altogether satisfactory. It seems a strained interpretation to suit preconceived ideas; for whilst (πλειων) *pleion* literally signifies *more* with reference to number or quantity, it also by an easy transition, often means *more* or *better* as to *quality* or *worth*. For example, the Savior says, Unless your righteousness shall *exceed* (*pleion*) that of the Scribes, &c.;† and again, Is not life *more* (*pleion*) than meat, and the body than raiment?‡ Neither can there be any argument from the use of the plural, *gifts*, for Abel in the *one offering* brought the *firstlings*, in the plural, which the apostle might well call *gifts*. To justify the criticism, (θυσιαν) *thusian*, *sacrifice*, should be in the plural.

Nor does it appear at all necessary to resort to this ingenious and doubtful criticism, for the reason that the difference in the treatment of the offerings of Cain and Abel is, in Hebrews, made expressly to turn upon the quality of *faith* in the offerer, as indicated by the nature of his gift, and not upon the number or variety of the gifts themselves. Now, if these sacrifices had no other origin than in the thought of Cain and Abel, there could have been no faith in the case. If by faith we mean merely a *conjecture* that perhaps God would be pleased with these gifts, then Cain must have had this, as well as Abel, or he would not have offered it at all. But the author of the Epistle to the Hebrews did not use the word faith in any such rationalistic sense as this. The faith of Abel, with him, was evidently faith in the purpose

* Heb. 11: 4. † Matt. 5: 20. ‡ Ib. 6: 25.

and appointment of God. But if sacrifice had not been divinely appointed, and with a specific form and typical purpose, evidently neither faith nor the want of faith could be predicated of it. It is said, however, that Abel offered by or in faith. This expression leads us also to a knowledge of the nature of the sacrifice offered by Abel.—It is most probable from what we know in the after development of this mode of worship, that God had already appointed both *eucharistic* and *expiatory* offerings, offerings of thanksgiving and gratitude, and offerings of atonement. The first of these required no special faith beyond the conviction that God was the author and fountain of the temporal blessings of this life. This no doubt Cain believed, and any sacrifice which might have been required to express his gratitude or thanks to God, for sending him fruitful seasons and abundant harvests, he could have rendered with perfect good will and sincerity.—It required no acknowledgment of sin—no exercise or expression of confidence in a provision made and promised by the Creator for the restoration of man from his fall, through the sacrifice of an offering to be accepted in his stead. Cain's offering was no doubt an *appointed* offering, but it was only a gratitude or thank offering, such as the devout deist in every age from then till now has been ready and willing to make;—but here, and this early, we strike the radical difference, so prominently recognized through all dispensations of religion, between the man of faith and the philosopher—the man who recognizes in himself a sinner, and believes in the necessity and efficacy of the divinely appointed sacrifice, and the man whose confidence is in his own worth, and the merit of his own service. Abel was the type of the former class; Cain, of the latter. Abel's offering was a sacrifice for sin—involving an acknowledgment of guilt, and the faith that, through that, through the promised atonement, symbolized in the sacrifice of an innocent animal, he should find mercy and pardon and reconciliation with God. Cain's offering, on the contrary, looked to none of these things. It gave thanks for favors received, but acknowledged no sin and plead for no pardon.

If we consider the words addressed to Cain by God, this conclusion will appear still more evident. It is said, "And the Lord had respect unto Abel, and to his offering; but unto Cain and to his offering, he had not respect. And Cain was very wroth, and his countenance fell." There was a sensible recognition of Abel's offering. The Jewish tradition is, that fire came down from the Lord and consumed it.—This we know was a method by which in after times God recognized sacrifices, and showed to the offerers that they were accepted. When Abraham asked of the Lord a sign by which he might be assured of the promise concerning Canaan, he was commanded to prepare a sac-

rifice, and when he had waited and watched in faith and hope, beheld a smoking furnace and a lamp of fire passed between the parted members of the victims.* In like manner fire fell upon the sacrifices offered by Moses at the dedication of the Tabernacle,† and upon those offered by Solomon at the dedication of the Temple;‡ and in other examples that will occur to the student of the Bible. It is probable that this was the method of recognition in the case of Abel; but whether or not, the acceptance was *sensibly evident*, and proved, that if God had not appointed the sacrifice, it was at any rate acceptable to Him, and was made by Him the means of respecting the one worshiper, and of rejecting the other.

"Cain was wroth and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? [or have the excellency?] And if thou doest not well, sin lieth at the door. And unto thee [or subject unto thee] *shall be* his desire, and thou shalt rule over him." This is a passage which has called forth much criticism, both of translation and interpretation; and before we attempt to weigh its significance, in reference to the point before us, we beg leave to lay before our readers the various versions that have been given of it, by the most distinguished scholars who have attempted to explain it.

We have just given the common version. Besides, we give from "Barrett's Synopsis, &c.," so much as bears upon our inquiry.

1. From the version of the Septuagint—"If thou have rightly offered, yet have not rightly distinguished, hast thou not sinned? Be quiet," &c., &c.

2. That of the Vulgate, followed by the greater part of modern interpreters—"If thou do well, shalt thou not be accepted? But if thou do not well, shall not sin lie at the door? Yet the lust of it shall be under thee, and thou shalt be able to control it."

3. That of Le Clerc, &c. combined out of the two preceding—"If thou behave well, shalt thou not retain thy dignity? but if thou behave ill, is not sin at the door? Be quiet, and he (*thy brother*) will be submissive to thee, and thou shalt have dominion over him."

Geddes—"Doth not one if he have done well, look up, but look down if he have not done well? Hast thou sinned? Be quiet!—He (*thy brother*) is still subordinate to thee, and thou hast dominion over him."

Boothroyd—"Is there not, if thou doest well, acceptance, and if not well, a sin-offering lying at the door? Still to thee shall he be in subjection,§ and thou shalt rule our him."

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*Gen. 15: 17. ‡Lev. 9. 24. ‡2 Chron. 7: 1.

§ Gesenius and Schumann, however, render *tashuqueh* by *desire*, both here and in chapter iii.

Professor Lee, in this verse, takes *chattath*, as *sin-offering*.

These quotations will furnish us with what light the learning of translators has thrown upon this passage. From them all, this is evident:—The reproof of Cain is made to turn upon his not offering *rightly*. This is indeed a radical point; for if no way had been prescribed, then Cain might well rejoin—"How could I know what was right? I am a tiller of the soil, and I have brought to thee such as I have received. Why should I be reproved for the mistake, since I have had no instruction?" Clearly the reproof of the Lord implies that Cain knew better, but wilfully adopted his own way, just as thousands do still with reference to the plainest and most established ordinances of the Christian institution.

But the point of most difficulty in the passage is, to determine the true meaning of the clause, in the Hebrew, *Cappethach chattath robets*, translated in the common version, "*sin* lieth at the door." But *chattath*, translated *sin*, may be translated *sin-offering*. This word occurs about 280 times in the Old Testament, and is translated in the common version by *sin-offering*, 101 times, and is the word commonly used to express this idea, as *ahsham** is for the idea of *trespass-offering*. So far as usage is concerned, therefore, we are at perfect liberty to translate *chattath* by *sin-offering*. Lightfoot, Boothroyd, Dr. A. Clarke, Kennicott, Hales, Magee and others, think it should be so translated.

This translation appears to be justified by many reasons. To say, as the common version does, "If thou doest not well, sin lieth at the door," is, when analyzed, mere tautology, equivalent to this—If thou *sinnest*, it is *sin*; for not doing well in this case, is the sin—and it could be no encouragement to Cain to chide him. But for the Lord to remind him, under these distressing circumstances, of a way of escape from his sin—to point him to the appointed sin-offering, by which he could bring himself into favor and find acceptance with God—this would be natural and divinely benevolent. It gives consistency, too, to the whole narrative, and enables us to see that the sin of Cain was the sin of unbelief, manifested in neglecting the appointed means of pardon which God had provided for him. Cain felt this neglect of his offering to be a rejection of his rights as the older and first-born, and he was wroth. The words of the Lord are encouraging. If you do well, you shall be accepted, and if not well, the case is not hopeless; there is still the means of restoration in a cordial resort to the *sin-offering* lying at the door, and thy brother, Abel, though accepted in his offering, shall still be subjected to you as the first-born.

* *Ahsham* is once translated *an offering for sin* (Is. 53. 10.): but in every other case where we have *sin-offering* in the common version, *chattath* is used in the original.

Three clear inferences may be drawn from these details. 1st. That this *sin*-offering had been appointed by God; and 2nd, It had been, in the same rationalistic spirit which still characterizes infidelity, haughtily rejected by Cain. 3. Though thank-offerings and expressions of gratitude are enjoined, and are acceptable when proceeding from and accompanied with the right spirit, it is still universally true that, "without faith it is impossible to please God." But faith has respect to the will of God, not to our own will. It lays hold of a promise, a precept, or a positive institution, and accepts it just as God gives it. It makes no modification by way of addition, subtraction, or omission. It attaches no private interpreration, and claims no worth or merit for the performance. It is implicit, childlike, literal. To philosophize or reason about it, and then to act, not because it is the clearly revealed will of God, but because it seems good, and only so-far as it seems good, in our own eyes, this is to offer "will-worship" —to be like Cain; and we shall find that, like him, we shall in the end stand before our rejected offerings with countenances dejected, hopes disappointed, and our haughty spirit of self-sufficiency angry under the merited reproof of our own folly. There will be no true answer of fire accepting our gifts, but we shall feel that God does not regard us. Happy for us, if we imitate Cain no farther, and add not to our first mistake a stubborn resistance to the benevolent teachings and warnings which invite us to a better way. W. K. P.

SELDEN'S ADVICE TO PREACHERS.

Lord Selden, the most learned man of his age, and one of the wittiest, gives this sensible counsel to preachers: "First, in your sermons, use your logic, and then your rhetoric. Rhetoric without logic is like a tree with leaves and blossoms but no root. That rhetoric is best which is most seasonable and most catching. An instance we have in the old blunt commander at Cadiz, who showed himself a good orator. Having to say something to his soldiers, which he was not used to do, he made them a speech to this purpose: 'What a shame it will be, you Englishmen, that feed upon good beef and brewers, to let those rascally Spaniards beat you, that eat nothing but oranges and lemons!' And so put more spirit in his men than he could have done with the most learned oration. Rhetoric is either very good or stark naught. There is no medium in rhetoric. If I am not fully persuaded, I laugh at the orator."—*Selden's Table Talk.*

Reading, without reflection, will never make a man wise.

MEANS OF COMMUNION.

The descension and the ascension of the Lord Jesus the Christ are the two most interesting scenes and themes inscribed on the pages of time. They are, indeed, in their whole area, the most comprehensive revelation and development of the attributes and characteristics of both his divinity and humanity. How numerous and various and impressive are the reported incidents of his sojourn in this then benighted and alienated world of ours!

Born in a stable, he was wrapped in swaddling clothes and laid in a manger, in Bethlehem Judah, the city of his royal father David, the beloved of God. A minor till thirty years of age, according to the Jewish law, he was subject to his parents.

Luke the Evangelist narrates a beautiful incident in his early life. When he had finished his twelfth year, he went up with his parents to Jerusalem, to the feast of the ever memorable passover. His parents, at the close of the feast, set out for home; but the youth Jesus tarried behind. They, supposing him to be in the crowd, went a day's journey without seeing him, or hearing of him. They became somewhat uneasy, as parents generally do when their children are lost in a crowd.

When they found him not, they prudently returned to Jerusalem.—After two days' earnest search in the city, they wisely thought he might be in the Temple.

To the Temple they went, and what then? They found him sitting in the midst of the doctors, "both hearing them, and asking them questions!" Luke informs us—and we are much indebted to him for the information—that "all who heard him were astonished at his understanding and his answers." And what about his parents? Like other good parents, they were superexcited or amazed. His mother broke silence, saying, "Son," (motherlike) "why hast thou so acted with us? Behold, thy father and I have sought thee with sorrowing hearts. With all suavity, he propounds the question, "How is it that you sought me? Did you not know, mother, that I should be in my father's house?" This is an approved version.

They ceased to complain, overwhelmed with the response which he gave; not, however, comprehending its special and proper significance. His mother, in this case, as thoughtful and affectionate mothers generally do, kept silence, and pondered over all these things in her heart. "Jesus," we are informed, "increased in wisdom and stature, and in favor with God and man."

We occasionally regret that the memoirs of the whole life of the

Lord Jesus Christ, minutely detailing every speech and action of his life, had not been fully written out. But in this regret, there is more of mere curiosity than of sound wisdom or discretion. How few of our most inquisitive contemporaries read the Scriptures once through in one year! And still fewer read them five times through in five years! And yet they profess to believe that this is virtually and really the Book of life everlasting, to all who believe and obey it!

Communion with God is maintained and enjoyed more profitably and more happily through the Bible, than by any other instrumentality. We speak to God in prayer, and he answers us either through his Spirit speaking to us in his word, or in his positively bestowing the blessings asked.

It is true we also commune with him and he with us in and through his positive institutions. In the Lord's day, and in the Lord's supper especially does God commune with his sons and daughters, and they with him. This, to the living Christian, is a banquet of love. Blessed is the man that meditates upon God's testimony by day and by night: he shall be like a tree near planted by a never-failing stream. He is ever verdant, and his fruit never fails.

The means of grace are the means of happiness. Without them there is no real enjoyment, no real and enduring happiness. No man can physically enjoy good health without physical means of good health. It is equally true that no man can really enjoy spiritual health without the bread of life, the water of life, and the pure air, or spirit of life. "To be carnally minded is death." "To be spiritually minded is both life and peace."

God, in his written word, teaches man by symbols and parables, because more intelligible and more apposite to man's sensuous nature. He also teaches us the good and the evil in his moral government, as as he does by his physicsl and sensible instrumentalities, the means essential to our growth, health, and enjoyment. Every man has a body, a soul, and a spirit. These three make one man. They have each its proper nourishment, and must have it, in order to full development and enjoyment.

The special and the general providence of God stand out in bold relief, as do the laws of material nature. Means and ends are indissolubly asoociated in both. We sow and reap spiritually as we sow and reap literally. These are as immutable and infallible laws as are the laws of the material universe.

There is, too, an abundant sowing and an abundant reaping; a penurious sowing and a penurious reaping. There are both quantity and quality in both cases. "The Judge of all the earth will do right."—He will reward every man in quality and in quantity according to his

works. So we understand the oracle which saith, "The Judge of all the earth shall do right;" as said father Abraham, Gen. 18: 25.

He who sows to the flesh, from the flesh shall reap destruction; but he who sows to the Spirit, from the Spirit shall reap everlasting life. "Let us not then be weary in well-doing, for in due seasoh we shall reap if we faint not." (Gal. 6: 7–9.) A. C.

INFIDELITY IN OUR LAND.—NO. 1.

One of the most startling facts in the moral history of these momentous times, is the wide-spread prevalence of Infidelity in the Christian world. Every day's successive developments in the religious, social, political, literary, and scientific worlds, bring additional confirmation of the depth and extent of this manifestation of the Power of Darkness. In other days some of the Christian nations could look upon Infidelity as an openly-manifested power, only at a distance, as it rose from the pit of darkness and worked its quick ruin in other lands,—in Germany and France. The sea-girt Isles of the North, and the ocean-guarded continent of the West, seemed as yet comparatively untouched by the rank pollution. The press, the public tribune, the professor's chair, the pulpit, had not yet there, to any extent, become sanctuaries and propagandas of Infidelity. But the work of evil, as of good, the kingdom of Satan, as the kingdom of God, grows, and from small beginnings becomes a power among men. To-day the infection has spread over all Christendom. The tide which swept so ruinously over the European continent, is roaring around and over the fast-anchored Isle, and unstopped by the ocean, has reached the western world. Its dark, sullen waves have for many years been rolling upon our shores. No natural or national boundaries can limit the operations of the human spirit, so active and so subtile.

This European infidelity has found in various places in our land a very susceptible and well prepared soil, ready to receive and nourish it. It has been sometimes, as well might be expected, modified to suit the tastes, feelings, and purposes of its American disciples; and an active propagandism of its principles and doctrines, has already for years been established in our midst. Public lecturers itinerate over our country, boldly advocating the rankest and baldest warfare against the Bible; and co-operating with these, and guided by the same spirit and hands, a prolific press is scattering the fatal poison far and wide. But the least is to be feared from an infidelity thus openly and boldly avowed; and this class of infidel missionaries is by far the smallest and least efficient. The approach of this power of darkness in its naked, undisguised form, shocks and repels the spirits of

men. To succeed and find a listening ear, it must come in disguised forms and with fair pretences. These it has abundantly adopted; and herein lie its chief power and success in our day,—in its hypocrisy. Lying and deceit are eternal attendants of Satan and his work; "he was a liar from the beginning." His entrance into power among men was by a bold deception; and this has been his great strategy for success ever since. One of the most astounding moral phenomena of our day, is the shameless, in some instances, almost insane, hypocrisy of Infidelity! Yet this crypto-infidelity is its most potent form, because under its banners are ranged its most numerous and efficient hosts, and it is most successful in insinuating itself, and establishing its dominion, in the hearts and minds of men. Let us look at its various methods of propagandism, taking into our field of view particularly our own country.

First, then, we would name the newspaper and periodical literature. There are newspapers in our land, political in their character, in which, in their reviews of religious books, publication and criticisms of sermons, and in many other forms, a constant, silent, subdued, concealed current of rank infidelity is sent abroad, gradually, but surely, undermining the foundations of true Christian faith. This is especially true of some newspapers that rank among the first in power and influence in our land. We here speak what we know, and testify what we have seen. How dishonorable it is for newspapers that claim to be political, and are accepted and trusted as such, to commit a fraud upon their readers, by secretly distilling religious, or rather anti-religious sentiments subversive of a common Christian faith, let every candid mind decide.

Then again there is a kind of periodical literature, of a higher order, popular literary monthlies, engaging some of the best talent of the nation, in whose rich and seductive pages often flows a half-hidden stream of pernicious infidel poison, the more effectual and certain in its work, from the lofty tone in which it is uttered, and the attractive forms of thought and language by which it is surrounded.—To these may be added a lower order of widely disseminated periodicals of a popular scientific character, advocating some special science, such as phrenology, or discussing more generally the laws of human life, which in one way or another, are constantly and of necessity, coming in contact with questions affecting the foundations and elements of the Christian faith, and as constantly teaching doctrines and sentiments subversive of the fundamental facts and teachings of the Bible. All these together constitute an ever-flowing and very prolific fountain of evil, the bitter waters of which are spreading far and wide over our land, reaching and affecting the cultivated and the uncultivated.

Because Infidelity is here distilled in an unobtrusive, apparently innocent and often very refined form, we must not affect to despise the power of evil in it. This perpetual repetition of perverse ideas, however harmless it may appear for a while, will by-and-by gain an influence and sink into the heart. This these writers very well know and calculate upon.

We refer next to another means by which Infidelity seeks to gain access to the public mind, and that is the system of public lectures, so popular all over our land. This is a grand means of general public enlightenment and improvement. But it needs to be most strictly guarded against abuse. It has already been often perverted to shameful ends. Here, at these public lectures, under the patronage often of respectable associations, composed to a large extent of religious believers, Infidelity has had a free field. Men notorious for their anti-christian sentiments; oftentimes, indeed, active advocates of various forms of Infidelity, have been called to address and teach the people; and they have not omitted to make good use of these opportunities to propagate their anti-christian creeds. We know what we here affirm from what we have on many occasions heard and read. We have noticed lists of these season lecturers proposed, and sometimes out of a dozen not more than two or three were true believers in Christianity, and the others mostly notorious apostles of infidel systems.—It may be answered that some of these are men of extraordinary powers. Granted; but if a man had the intellectual power of a seraph, but is an enemy to the religion of Christ, he should never be encouraged to open his mouth to become a teacher of men! Freedom of thought demands no such sacrifice as this at the shrine of error and sin. It is but poor consolation, when you have in this gratuitous way aided to poison the minds and ruin the souls of men, to say that you believe in free discussion. As well might you *invite* the devil to your house to give him fair play with the souls of your family.

We must not omit here referring to another note-worthy fact. There are instances in our land,—a thing very common in Europe,—of out-and-out infidels occupying professors' chairs in some of our first institutions of learning. It may be said the private views of these professors do not affect their public teaching. This is a very great mistake. Every one well acquainted with the various departments of learning in our universities and colleges, knows very well that it is almost impossible for a professor in any chair, to avoid meeting questions affecting the truth of the Bible. The Word of God is too many-sided for this. Besides this, a positive man,—nay almost any man of any force,—cannot and will not so perfectly isolate and imprison his inner life, his moral and religious convictions, that side especially

which looks to Christianity, as to avoid all manifestations of it in his private and public utterances and life. Nor is it done. Let facts testify, and it will be seen that no class of men are more eager propagandists of their creeds than the infidels of all shades. Now, a professor that has daily access to a large class of young men, who are especially open to impressions, and over whom he exercises a peculiar, powerful influence, can in a course of years scatter the fruitful seeds of unbelief far and wide over the land. And the soil in which he has sown is most rich and fecund. All devoted propagandists of their creeds, therefore, eagerly seek after these chairs of learning. Witness the Jesuits and the infidels of Europe. For our part, then, we hesitate not for a moment to declare, that *no one who is untrue to the Bible in any of its great essential truths, ought to be a teacher of men.* Did space permit, we could draw a real picture of the effects of indifference to this important truth, that would awaken and alarm the most careless Christian. It matters not to us what the high talents and attainments of any man may be; the safety of the human soul is worth more than all the wisdom and knowledge of the world. "The fear of the Lord is the beginning of wisdom and of knowledge"; and the loss of this is the loss of all. "To fear God and keep his commandments, is the whole of man," in his knowledge, his power, his duty, his joys, his life. Strike this out, and all else will be but "vanity of vanities." Better, a thousand times, live and die an humble, toiling peasant of the field, loving and reverencing God and his word, than to become the most learned of men, and a mocker and scoffer of the religion of Christ, or even totally indifferent to it. This exclusive idolatry of knowledge to the neglect of our God, is the first and ever-repeated temptation of Satan, that ruined a world.

When one infidel is the university chaplain, and another a most prominent, influential professor, renowned over the world, and the idol of the youth, occupying a chair that brings him in direct contact with the question of the truth of the Bible history, as has been the case at one of our greatest schools, what else could be expected than just what all know followed,—a flood of infidel sentiments in morals, religion and science? As some one describing the reign of rationalist infidelity in Germany has said, "as the professors in their chairs in the universities sang, so twittered the younger birds in the remotest towns and villages." Let a Christian people beware of the unfailing mischievous influence from this source.

But there is another page in the current history of infidel propagandism, on which the genuine Jesuitism of the missionaries of an active, hostile unbelief has been most strikingly displayed far and wide over our land. As before suggested, so deeply seated is the reverence for

Christianity and the Bible in the hearts of the American people, that a bald, naked infidelity, making open war on these would find but little acceptance with them. This these infidel Jesuits perfectly understand. An ingenious system of maneuvering strategy and juggling trickery must be adopted to insure success. The purpose must be at first fully disguised. The attention, and if possible, the feelings, of men must first be secured by some other attractive plea, that must always, to make the deception the more complete and successful, be kept in the fore-ground. While with one hand this plea is held before the eye, with the other, the rankest infidelity is slipped under. A system of gradual approach also is adopted, One point after another is ingeniously carried, till at last every vestige of faith and reverence for Christ is obliterated in the heart. The plan of these spirits of evil is to ally themselves to some scheme of human benevolence, or of some social or moral reform, that addresses itself to the strongest feelings of our nature. The grand plea of human liberty with all its soul-stirring inspirations, is often laid hold of as a mighty argument under whose guise to work the work of ruin. It was in the garb of this holy principle that Satan went forth in France, in the last century, to conquer Christianity, and by which he so widely accomplished his awful deed of darkness there. It is the watch-cry of the infidel hosts all over Christendom. Satan is a skillful general. Conscious of his superior power he has sought to measure arms even with the Son of God. The events of the two great temptations, which give such a thrilling dramatic interest to the beginnings of the Old and the New Testaments, develop the marvellous, daring power of deception over the human soul in the arch-fiend, and the whole history of his warfare with God and against humanity, attests it. Under these fair pretences these infidel Jesuits of the long and the short robe, creep into houses, into churches, into communities, and with a marvellous, persistent activity they stealthily pursue their victims. Every art is used, every means applied. As Milton's Satan, when he met Uriel, changed himself into the shape of an angel, so these "spirits impure" on their lips have reverently the name of Christ and the word Christianity, and by this deceive many an unwary soul. Gradually they spread their nets, with fair speech lulling the spirit to rest, till finally the victims are effectually ensnared. The completeness of this work of desolation and death, is often terrible. We could point to many of these awful wrecks, men and women who once revered and loved Christ, his word and his church, with a deep and holy reverence and love; men whose stirring words even of prayer and exhortation we have often heard; who were in this way ensnared by the deceivers, and robbed of the most precious, cherished treasure of their souls. Some we know who

have by this means been plunged into the most awful impiety; who from pious men and women have been changed into demons, with a passion revenging themselves on their former faith and piety by cursing and blasphemy, and outraging everything they once held holy and dear. When this awful murder of the soul is completed by these Thug-like secret assassins of Christ and Christian faith in the heart, they rejoice with exultation over the desolation they have wrought.—They measure their victories, and inspire their fanatical zeal, by the number of souls they have slain. Let Christian men and Christian churches and communities everywhere, be warned against these deceivers. Let them have no entrance into our Christian confidence, no approach to our hearths or our ears. Let them be unmasked, in whatever disguise they come to us. There is abundant power among good men, with the Mighty God on their side, to work out every great and good work on earth, without the aid of such evil spirits.

C. L. L.

REVIEW OF J. W. McGARVEY ON GRACE.

It is not my purpose in the present paper to dispute the several definitions of the word grace assigned to it by the writer, so much as to suggest that one very important scriptural definition belonging to it is not only omitted, but altogether denied. That CHARIS, grace, often means the kind disposition maintained by both God and men toward man, as well as a feeling of thankfulness in man toward God, ought not to be doubted; but that these exhaust the meaning of the word, is by no means so clear. Were any one to define the human being as composed, *first*, of a physical nature, embraciug an osseous system, a muscular system, a nervous and a circulatory system: and *secondly*, of a mental nature, capable of the operations of thinking, reasoning, remembering, and so forth—to these definitions we should not object as far as they go in defining human nature; but they leave out the soul, the moral, the spiritual element, the crown and finish of our nature and the true differential between men and animals. Even so we do not so much object to the definitions of grace Bro. McGarvey has made out, as to his robust denial of that very meaning of it which constitutes the very soul of the word—a meaning that ought to be evolved not for the sake of the mere classical value thereof, but for the sake of its religious influence upon the recipients of grace.

All the kind feelings and kind acts of our Heavenly Father toward us constiute but the scaffolding to the building; the final end and aim of all, being to implant that very "infusion" of grace in our hearts against which the writer so earnestly protests. That the sects

have cherished a given thought and allied it with some abuses, though not a sufficient cause, is sometimes quite an efficient one in securing our rejection of that which, trimmed of associated errors, may be the most soul-reviving truth. Let us not be driven from the embrace of any truth because the sects accept something like it; a diamond in the mud is still a diamond.

We will now proceed to produce a few of many passages that prove God's grace to be an inward, *subjective* blessing, and not only an *objective* something to be contemplated at a distance, whose nearest possible approach to the soul is when it is embodied in some divine "act" of beneficence. We do not complain at all of the high latitude in which this idea chooses to locate, for in a free country, it has just as good a right to choose 70° as any other point on the meridian, provided this suits its nature. Still, we have a right also to assert that grace *objectively* is only God's machinery, while grace *subjectively* is God's work performed. We need most of all things grace subjectively, as the aim and purpose of all outward embodiments of religion, an illustration and proof of which is found in those consoling words of our Lord to Paul—"*My garce* shall be sufficient for thee, for *my strength* is made perfect in weakness." "My grace" and "my strength" are equivalent expressions. Spiritual strength, then, is the highest definition of grace. Not Christ's strength in heaven, or on earth objectively considered, but *his strength in Paul*, to enable him to bear the thorn.

"I can bear all things through Christ who *strengtheneth me*."—"When I am weak *then am I strong*," subjectively. "I glory in my weakness, that the *power of Christ* may *rest upon me*." "At my first answer no man stood with me, yet the Lord stood with me and *strengthened me*." Now as grace is defined to be the Lord's strength, whatever is said of strength in these passages may also be predicated of grace. Hence grace, as a divine "infusion," (and why not an infusion?) strengthens the disciple to "bear all things," makes him "strong" in his weakness, and is itself the "power of Christ" that rests upon him." It is then a subjective reality, a spiritual blessing, an "infusion" of power by which we may serve God with reverence and godly fear.

Why such an aversion to "infusion?" Is not love an infusion into the human heart? Surely, for the love of God is *shed abroad* in our hearts by the Holy Spirit. Infusion signifies a pouring in. There was an outpouring of the Spirit from heaven, and an inpouring into the souls of 3,000 of God's people on the day of Pentecost, making them strong in the Lord and in the power of his might, and inclining them to come to the throne for that grace which always "*helps*" in

time of need. Not only love, but all the fruits of the Spirit—joy, peace, long-suffering, and even the "thankfulness" our writer names as a definition of grace, are infusions into every Christian heart; and I always pray that the grace of God may be "with our spirits," as an integral element of spiritual power.

Again: "He giveth grace to the humble." Is this expression equivalent to, He doeth a kind act for the humble? or, He entertaineth kind feelings toward the humble? Kind feelings and kind acts, according to the essay we are reviewing, being the two lonely methods by which God can manage his grace, these methods ought, the one or the other, to harmonize with the above passage, or else said essay should "grow in grace" a little, and add the other and richer definition to *charis*—divine aid, or "strength" to "help in time of need."

Then there is that loftiest of benedictions—"The grace of the Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all"—intimating very plainly that grace, love and communion are all subjective blessings, to be prayed for and enjoyed by every Christian. Every intelligent disciple will joyfully admit that the love of God is an inward spiritual blessing, and the communion of the Holy Spirit the same; and what sort of logic or lexicon definitions of *charis* can exile grace from its home in the pure heart where its companions, love and communion, dwell, is not very readily perceived. Paul has spared no copulatives necessary to bind this trinity of blessings together as suitable companions to be received together into the Christian soul in the same subjective relations thereto.

The passages already quoted are thought sufficient to intimate the presence of Bible evidence for our additional definition of grace; and for the present it shall suffice to add that our philosophy often gives complexion to our theology, and puts us at the undesirable work of trying to refute a doctrine because it contradicts our philosophy; or, because the sects hold that doctrine, and of course we ought to oppose it.

But why should there be objection to the idea of *infusion* of grace, in the absence of any Scripture condemnation of it? In accepting this thought, are we made responsible for the blunders of those who have abused the truth? If not, and if there be nothing in the Bible nor in the analogy of things to forbid it, why so hostile to that which the Apostle regards as the very strength of Christ? Must we admit that God can infuse heat into metallic and all other conducting substances, and yet be unable or indisposed to warm the soul by his love, rendering it all the more manageable and impressible? Must we confess the power of the loadstone to pour its mystic infusion into

he soft iron, and then deny to Christ the power or inclination to infuse his mystic power into the hearts of all his people? When a poor, trembling woman but touched the hem of his garment for the cure of her body, he perceived and she felt the power of the infusion, for virtue had gone out of him—gone where? We are taught by this example that while the common touch of the thronging multitude could evoke no grace from Christ, the touch of faith is a good conductor, that electrifies the soul with the love of God, and renews it with all spiritual health. The grace of the Lord Jesus infused into the spirit of Paul, enabled him to bear all things. It was not Christ's outside grace that did all things for Paul, but his inside grace, enabling Paul to do all things for himself. Nor is it God's outside strength that does everything possible for us, but his inward strength that helps us to bear the unremoved thorn. To preserve the ovate form of a balloon, it is better to fill it with the power of an up-heaving supporting gas, than to put a hundred hands on the outside to preserve its position and its shape.

Let us not even appear to cheapen our religion by discrediting any of its rich mysteries, which are all placed far beyond the regions of coarse palpability, and out of the reach of the rude manipulations of the sensuous. "The *secret* of the Lord is with them that fear him" —the secret of his love and fellowship, the secret of that ineffable union and communion with the Holy Spirit, the secret of that peace that passes understanding and that raises the happy song—

"My willing soul would stay
In such a frame as this—
Would sit and sing itself away
To everlasting bliss."

"Christ in you the hope of glory," is an irresolvable mystery to the sensuous; that ye are "sealed with the Holy Spirit of promise," that you grow in grace and habitually draw nigh to God, are propositions no more intelligible to the carnal mind; and above all, it is strange to them that ye take any pleasure in what to their minds seems a gloomy, forbidding view of life. These rich mysteries none but Zion's children know, for a man must be born again before he can see that kingdom which is righteousness and joy and peace in the Holy Spirit. Yet all these things are plain to him who can pray

"Nearer, my God, to Thee!
Though it be a cross that raiseth me,
Still all my song shall be,
Nearer, my God, to Thee!"

As cognate to these things, we may observe that what we consider a false philosophy has caused some of the best of men to doubt the

propriety of praying for the Holy Spirit, because it was once received at our baptism. They do not reflect that our having our daily bread yesterday would be a sorry reason for not praying this day for our daily bread, both spiritual and temporal. The office of the Spirit is to impart love, strength, and comfort; and when our love grows cold, our strength fails or our comforts are few, we are to be revived by "supplies of the Spirit of Jesus Christ." Is there any outside, mechanical process apart from the Spirit directly, in connection with his ordinances indirectly working, by which we can be strengthened? or are we to be "strengthened with might by his Spirit in the inner man?" When our love waxes cold, can we revive it merely by a sort of mental friction, rubbing our thought against the facts of the gospel? No, no; in the name of grace, no. "The love of God is shed abroad in our hearts by the Holy Spirit which is given to us" Love is the gift of God and the fruit of the Spirit, and our prayers should daily ascend to Him who will give his Holy Spirit to them that ask him. We know that an artificial magnet will in time lose the power it first received, and that it can be renewed only by a fresh application to the loadstone by which it first was charged? And many a new-born convert, electrified by love, when first he felt redemption, and depending on his first inspirations instead of going daily to the fountain whence those feelings were supplied, neglects his prayers for God's presence, dwindles away and finally becomes altogether fruitless. The hottest thunderbolt ever forged by Vulcan or hurled by Jupiter, would decline in temperature amid a forest of icebergs, and the warmest Christian heart in a world like this tends to the common equilibrium, if, because it once received the Spirit, it no more prays for it, and obtains no more supplies of grace sufficient for it.

Thus I fail altogether to sympathize with Bro. McGarvey's views on this subject, in so far as it has been discussed, believing that the religion of the Bible is no less objective in the means by which it works, but much more subjective in its results upon the soul than his theory seems to me to indicate. The above remarks we submit in all kindness, hoping that while we accept and welcome to our hearts the love of God and the communion of the Holy Spirit as subjective spiritual realities, we will not deny a place there also to the *grace* of the Lord Jesus Christ.

THOMAS MUNNELL.

The number of Bibles and Testaments printed and issued by the American Tract Society for the year 1863, was 1,200 000, of which 500,000 were given to the army, and 300,000 sent within the rebel lines. The Society's buildings and grounds are worth $300,000, and this sum was secured by private subscription alone.

SKETCHES FROM A PASTOR'S PORT-FOLIO.—NO. II.

PREACHERS AND PREACHING.

From the diary of Eusebius, we submit some interesting extracts touching pulpit effort and pastoral labor. The reader must remember that they were not written for the press. This will account for certain *naive* expressions, which probably our aged friend would have erased had he thought of the possibility of their appearing in print; but which are so refreshing as belonging to the semi-soliloquy of diary writing, that we cannot consent to change them.

March 1st, 1825.—It is now fifteen years since I gave myself to the work of the ministry. Having some leisure to-day, (a rare thing now-a-days,) and being led in my reflections into a review of my ministerial life, I have looked over the diary of the first few years of my pastorship, and have read several of the sermons preached in those years. I have been somewhat amused, and exceedingly humbled, in reading these sermons. I do not refer to their *sophomorishness*—that is bad enough—but to their horrible pedantry, and the labored reaching after *effect*, by which they are marked. In the first sermon—the first, I mean, after my trial-sermon—I find one quotation from Cicero, two or three scraps from Plato, one from Montaigne, and a whole paragraph from Hervey's Meditations among the Tombs! In poetry, there is a scrap from the first Georgic, another from Shakspeare, and a verse from Gray's Elegy. It reminds me of what Cowper says:

> "How oft, when Paul has serv'd us with a text,
> Has Epictetus, Plato, Tully preached!"

Then the long, pompous, inflated sentences—"all sound and fury, signifying nothing;"—the "Alps on Alps" of towering adjectives—"Pelion on Ossa piled"—erecting themselves among the clouds; the wild mixture of incongruous notions, in a hard straining after sonorous sentences! Here is a specimen:

"Yes, my beloved auditors, it is inexpressibly beatifying, to him who breaks the fetters of Somnus, in the early gloaming, and adventures amidst the virgin dews that sparkle like diamonds on every blade of grass in the flowery mead, and admiringly gazes into the circumambient heavens, just as the jeweled stars are fading from the cerulean sky, and the first auroral blushes are suffusing the eastern horizon; when the gates of morn swing noiselessly open on invisible hinges, and Aurora—"rosy-fingered daughter of the morning"—strews flowers over the path of the advancing chariot of the god of day; when golden floods of rosy light pour from hill-top to valley, and bathe in heavenly refulgence 'the pomp of groves and garniture of fields';

amid the joyous carolings of the lark, ascending in spiral grandeur with mellifluous and enchanting melodies, until lost to your enraptured vision; when streamlet and river and lake are all aglow with the sheen of the majestic orb of day: it is, I say, supremely beatifying, —aye, more 'spirit stirring than the minstrelsy of glorious war,' to contemplate the grandeur of Nature, and let the soul, like the dews in response to the light of heaven, exhale in admiration and devotion!"

Ah me! that first sermon! What agonies it cost me—and what prayers it wrung from me! For, despite its fustian, it was prepared in a deep religiousness of feeling. I do not think I meant it for vain display. I was anxious, for the honor of religion, to make it attractive and impressive. I was not aware of its empty verbosity, nor of the noisy flapping of the untried wings on which I sought to soar into eloquent declamation. Yet it was not *all* verbose. It had an intermingling of grave reasoning, and many apt Scripture quotations, and many a sober truism, which, together with a modest and somewhat trembling delivery, saved it from utter failure. I was trembling'y anxious as to its fate. In the confusion of the hour, I knew nothing about the attention or interest of my hearers, and hurried away from the public gaze as soon as the services were over, to hide the perturbations and agonies of my heart. My theological preceptor had urged on me the importance, at the outset of my labors, of pastoral visitation: so, during the succeeding week I spent half of every day in a round of calls among the families of the church and congregation. I was not long in learning, through hints which I was not slow to understand, that my first essay in preaching was sadly defective. Some judicious friends spoke encouragingly of such parts of the sermon as they could approve, but maintained an awful silence concerning my tumorous declamation. Some of my more rustic hearers frankly asked me the meaning of *circumambient*, and *cerulean*, and sundry other polysyllabic ornamentations. Many of my youthful auditors, and some gay worldlings, were loud in praise of the sermon as highly *entertaining* One dear old mother in Israel, without speaking a word of the sermon, talked freely of the beautiful simplicity of the language of inspiration—of the style of preaching that distinguished the Savior and the apostles—and of the significance of Paul's direction to Timothy—"*Preach the word.*" I returned to my study humbled and perplexed. I was most grieved to find no trace of any saving impression made by the sermon. I sought, with tears and prayers, a rectification of my errors. I overhauled my books of Rhetoric, and read eagerly the most popular books of sermons. Few are aware of the agonizings and darknesses through which an earnest and conscientious nature gropes its way to success in pulpit ministrations. I do not think I ever again sinned so egregiously against the

dignity and sacredness of my calling; yet it was several years before I came to understand myself properly, and could say truthfully, with Baxter—

> "I preach as if I ne'or should preach again,
> And as a dying man to dying men."

I was troubled from other sources quite as much as from the desire to preach rhetorical discourses. My ambition to be devoutly orthodox, led me to study the Scriptures in the light of a favorite system of divinity; and some knotty points of doctrine, with which every sermon had to be besprinkled, gave me immense trouble in attempts to adjust them so as to appear at all reasonable to myself or my hearers.

I am now of the opinion, in the light of my own experience and observation, that young men who intend to fit themselves for pastoral work, should for a few years occupy the place of *helpers* to experienced pastors, or under the counsel of spiritual men; and *grow* into a true practical knowledge and skill. I found my own errors, however, most successfully overcome by mixing freely with the people and learning their spiritual wants; which led me away from my models into a preparation of discourses suited to the circumstances of the people, and into a simplicity and directness of style which my knowledge of these circumstances demanded of me.

My fifteen years' experience has led me to form the following programme of study and labor:

I. Four mornings in the week, from 7 to 12 in my study. From 7 to 9, Bible reading, prayer, and theological studies; 9 to 10, regular reading in History, Literature or Science; 10 to 11, miscellaneous reading—periodicals, new books, etc.; 11 to 12, correspondence, entries in my note-book and diary, writing for the press, etc.

II. Four afternoons for pastoral visitation.

III. Evenings—one for preaching in the suburbs or the country; one for prayer-meeting; one for Bible class; one for receiving calls at my own house.

IV. Two days in the week are held sacred to preparations for the pulpit. The evenings of these days give a margin for business, social intercourse, attendance at public meetings, etc.

My general method in my public ministrations is, to devote three Sabbath mornings to *teaching*: sometimes a course of lectures on an epistle; sometimes, the lives and characters of eminent Bible personages; sometimes, portions of the Gospels, as the Parables, the Miracles, the Labors or the Sufferings of our Lord. Every fourth Sabbath morning is devoted to some lesson in Christian life, such as the circumstances of the church may most urgently demand. The evenings are devoted to preaching to the unconverted. These, with the

instruction in the Bible class and Sabbath School, the weekly preaching in school houses, funeral sermons and pastoral visitations, together with literary lectures, writing for the press, and a variety of demands on my time and attention from a long list of correspondents, and a large circle of friends, make for me rather a busy life.

How far Eusebius was enabled to carry out the programme given above, may be gathered from a sketch of one week's labor, given in his diary. The reader may think this to be an exceptional week.—But, in looking over all his papers, I am compelled to say that for every week of diminished labor, there is another in which the demands on him exceed those which I am about to give; so that the selection from the diary may be fairly regarded as furnishing an average week's toil.

Sabbath.—A busy day. Besides the regular appointments, had one in the afternoon seven miles off; and visited three sick families on the way back. Had a number from the country to dine with me. [Eusebius at this time was residing in a village of some 4,000 inhabitants.] Had their horses to feed. Two or three of my guests occupied all my spare moments with a narration of troubles in their neighborhood. A brother who rode with me to my afternoon appointment, occupied me all the way with suggestions for a sermon on the text, "*Ephraim is a cake not turned*": and pressed me to preach on it at the school house! I could not help thinking that my officious brother was in about the same predicament as the cake!

At the close of the evening service, I learned of the dying condition of Bro. F——, to whose house I repaired, and remained till midnight, when he yielded up his spirit in peace. Weary as I was, I felt it to be a privilege to be at his side, and witness the closing scenes of an honest and earnest life. It was sweet to listen to the calm utterances of peace and of hope. But the parting with wife and children, and the overwhelming sorrow of these stricken ones, drove sleep from my eyes till break of day. May God comfort the widow and fatherless. Bro. F. was a poor man, but rich in faith and an heir of the kingdom. There was a kind of regal dignity about his death, which, despite my constitutional sensitiveness at death-scenes, and my nervousness after the exhausting labors of the day, charmed me into forgetfulness of all that is dark and terrible in dying. I doubt if I could meet the monster with equal fortitude. But I do not fret over this thought. At present, I am called to *live* and *toil*: let me seek grace for *this*. When death comes, God will give grace according to the needs of that hour also.

Monday.—Slept till 8. Laid aside my regular studies to prepare a funeral sermon. In the afternoon, visited the bereaved family, and sought to comfort them. Read and prayed with them, and conversed

with the older members of the family separately. The eldest son and daughter seem to be so deeply impressed with the last counsels of their father, that I have hope they may both be brought to Jesus. Evening—received calls at my house: several interesting religious conversations.

Tuesday.—Attended the funeral at 10½. This consumed the day until 2 P. M. Facts which I learned of the destitute condition of the bereaved family, led me to occupy the rest of the day in measures for their relief. Bible class in the evening.

Wednesday.—Pursued my studies until 9, when I was interrupted by calls until 11. This is vexatious. One brother stayed an hour, seeking to interest me in a patent churn he has been getting up, and to obtain a certificate from me, recommending it. At 11, attended to the letters which have accumulated for three days. Here is one, four pages foolscap, from a brother 60 miles off, enclosing a bill of $2.62½ against one of the members of the church, requesting me to collect and remit, or have the delinquent brought to trial. Two contain requests from young ladies to get them situations as school teachers. One from an eccentric old friend—a thorough Bibliomaniac—who desires me to inform him where he can get a copy of a work published two hundred years ago, entitled, "Eggs of Charity, hatched by Chickens of the Covenant." Three, desiring me to come and preach at different places, or inform them where they can get a preacher. One from a young minister, recounting his trials, and asking advice. Two from publishers, urging me to get up clubs of fifty subscribers for their pages. And one, breathing in sweetest and cheerfullest strains, the language of genuine friendship, from one who is unto me as Jonathan to David.

Spent the afternoon in inquiries suggested by these letters, and in writing replies. Prayer meeting at 7. It was a sweetly solemn meeting. The shadow of death upon the community, gave peculiar unction and pathos to the prayers. The children of Bro. F. whom we have mentioned, both arose and spoke very feelingly of the last counsels of their dear departed father, and requested the prayers and counsels of Christians in their behalf. Spent an hour with them after the meeting, seeking to instruct them in the way of life.

Thursday.—Enjoyed an uninterrupted morning in my study, and had a refreshing time with my favorite authors. The afternoon was occupied with company from the country, save two hours, during which they requested my wife's assistance in shopping. I seized the opportunity to prepare a few thoughts for an evening sermon, which I went six miles to deliver. A dark night and muddy roads made me late getting home.

Friday.—Numerous calls have so distracted me, that my pulpit preparations have been entirely frustrated. Woe is me! how am I ever to overcome these interruptions? I had hoped for a quiet evening; but just at dusk, a clerical friend from L—— drove up, and has kept me till midnight with sad tales of Campbellite heresies prevailing in his church;— ransacking my library for authorities with which to explode false doctrines which he says are subversive of sovereign grace and effectual calling. I loaned him Boston's Fourfold State, Edwards on the Will, and some tracts of Toplady's.

Saturday.—I had fairly begun the arrangement of a sermon, when the good-natured Principal of our High School, who has Saturdays to himself, came to edify me with two hours' discourse on the Pestolozzian system of instruction, and the application of Phrenology to school discipline! He has grown very fond of spending Saturday mornings with me. I do not know that he would have left before noon, had not an agent of the American Bible Society called to claim the remnant of the morning.

A covenant meeting in the afternoon was full of interest. The son and daughter of Bro. F., and two others, gave in their experience, or rather told how they had been led to trust in Christ for salvation.— Several of the older members spoke disparagingly of some of these narrations, as not sufficiently experimental; and wished to propound to the candidates the question, Whether they had been led, through grace, to such a change of heart, that they were willing to be eternally lost for the glory of God! But I have become so thoroughly convinced that repentance towards God and faith towards Jesus Christ, are the scriptural conditions of admission to baptism, that I took the occasion to dwell on these items with more than usual emphasis. The candidates were received by a nearly unanimous vote; but some of our more rigid devotees of established custom went home with me to protest against this innovation, and more than insinuated that I was becoming leavened with the heresy of Campbellism. This unpleasant conversation left me in a feverish excitement, which I could not throw off. So I must rise by break of day to prepare my morning sermon. May God forgive the fretfulness and impatience which I have *felt*, and which I fear I have sometimes *shown*, over the petty trials of this week. Yet even while I pray, my spirit is rising up in bitter protest against this absorption of all the precious hours of the the day and night, by outside cares and interests.

When Eusebius next called, I led him into a conversation on the important question of pulpit-preparation—but this must be laid over for another number. I. E.

FREE DISCUSSION.

In our zeal for *our orthodoxy*, I fear we are forgetting the virtue of toleration for which in earlier days, we contended so earnestly. Old readers, like myself, remember that we thought it a great grievance in the first days of our struggle for a pure speech, that we were not heard with patience and affectionate confidence, by those from whom we differed. We thought it right to speak, because we discerned a a better way. We were honestly convinced that our religious contemporaries were in error in some matters of vital importance to the purity and success of the gospel, and in all benevolence, thought it our duty to tell them so. But they thought that the presumption of proof was in favor of their long established opinions and practice, and and in a very bigoted and denunciatory way refused to hear us. The things which we censured and opposed had, many of them, hoary antiquity on their side; they were enshrined in the hearts of myriads through reverence for their ancestral faith and institutions, and they felt it almost like sacrilege to question their sacredness or their truth. "The things which we have believed, which our fathers have delivered unto us; which have come down to us mellowed by age, and purified by millenniums of controversy; which the learning of canonized scholars has illustrated, and the piety of sainted dead attested and confirmed; these things, that are written on all the tablets of our scholastic monuments; that are embodied in our church ceremonials; that are taught in our colleges; that breathe in our prayers, and thunder in our sermons, and rage in our controversies; shall these things be questioned, opposed, overthrown? And by whom? Who are you in these far off ends of the earth, that presume to lift the sacrilegious hand to strike down our venerable pile of ripe and blessed faith. Avaunt! We will none of it. Out from us with your poison of heresy! We know in whom, and in what we trust, and we will not hear you."

Such was the indignant spirit in which our first overtures for reform were repulsed, and out of it came our great cry and plea for *toleration*. We were *persecuted*, because we could not believe errors, and cast out of synagogues, because, seeing them we could not keep silence. The method was "Away with him, he is not of us any more, he is tinctured with Campbellism; he is disturbing the harmony of the brotherhood; he is teaching things contrary to what we have received, and which is most surely believed among us. Don't hear him, nor patronize him Warn the brotherhood against him, lest he deceive them and lead them astray." So they said, and so they did. I remember it well, and I do not forget how hard we thought it, that by such methods the truth

should be gagged, and the spirit of benevolent reform driven to the necessity of embarking upon the angry sea of controversy. But it was so. We accepted the alternative, for we could not hold the truth under a bushel, and lo, the result which to day crowns our labors!

But now—*we* have become a "Religious Body." We have our shibboleths, our "fixed principles," and there is danger lest we, too, shall become infatuated with the Romish conceit of infallibility, against which we said so much in those early pioneer-days, which the veterans among us have so much reason to remember. Errors, like fashions, forever repeat themselves. In our prosperity and strength we fall into the abuses, and repeat the injustice, against which in our weakness and hour of suffering, we so loudly complained.

Many years ago, our venerated Bro. Campbell re published in the Harbinger Locke's Essay on Toleration, and I have a very vivid picture before my mind to day, of the cordial approbation with which it was received by the brotherhood. It seemed to condemn with such crushing power of reason, the narrow and proscriptive bitterness that was indulged in by our religious contemporaries towards us. I think it would do us good to study this essay now, and particularly and prayerfully to ask ourselves, how far, in this our day of strength and triumph, we are meting out to others the measure which we formerly claimed for ourselves.

For my part, I am constitutionally pretty fixed in my opinions, though I trust not bigoted, and now that I am old, I do not expect to change much, or to learn a great deal that is new. Still I strive to cultivate a large spirit of tolerance towards those who think they can add anything to my knowledge. I am neither infallible, nor fully and thoroughly taught on all subjects. I have ever been grateful for light, and not unfrequently I have seen it all the brighter because I had patiently followed some pretended instructor into the little narrow and dark corners of his own understanding. By contrast it has revealed itself in new lustre and distinctness. Therefore I am not offended or alarmed at honest efforts to penetrate into deeper recesses of truth. I can hear a courteous discussion without denouncing either party, and receive my brethren with all cordiality, without respect of opinions.

I am anxious that our brethren should strive to keep the unity of the Spirit in the bond of peace. At the same time I have no confidence in any thing that cannot bear the test of thorough investigation. I am never sensitive about the exposure of the truth, for I know it is great and must prevail. All it wants is freedom. It is the gag that silences her, not investigation. She cries in the streets, and throws her silver voice over the busy hum of the market place, but bids no man to be silent, further than to give her revelations a respectable hearing, and

to submit to the authority of her demonstrations. She carries in her right hand the key of knowledge, and in her left the golden rule, "Do as you would be done by. Hear if you would be heard. Be just if you would receive justice; humane, if you expect humanity." She takes the honest inquirer by the hand, and leads him lovingly to the oratory by the sea-shore, and says, "Come and learn with me. Here is the great ocean of truth; see how its waves come rolling up from all quarters of the infinite space. Have you explored it all? In that northward line, that leads to the polar lights, you have gone very far. I see your buoys, and anchor-floats, far out, even upon the very verge of distinct vision. But look here! You have never sailed in this direction. Come with me and under a warm and loving sky, while the waves and the winds are asleep, let us sail to yon cluster of sunny isles, and we shall find beautiful things, that do not flourish in the rigid regions with which you are familiar. The same great father has made them all, and why should not his children equally love them all?" And who has ever heeded this invitation and come back, without a freight richer than the wealth of the golden Pactolus, or the fabled fleece of Colchis.

I love the man that opens to me any new avenue of light, and I soon grow weary of him who tells me to shut my eyes, there is nothing more to see. Let us then open our pages to free discussion, break the Procrustean bed, whose classic fable used to delight us so much in the early days, and let every man stretch himself at full length and if it may be, grow in stature as in years. I speak as one who has looked on for many a year, and who has himself been no small participant in the struggle through which we have come up so gloriously. Having begun in the freedom of the Spirit, let us not end in the bondage of the flesh.

SENEX.

THE ISLAND OF CYPRUS.

LETTER TO A. CAMPBELL.

MY DEAR FATHER:——Nearly six months have fled by since we arrived in this Island, and I should certainly charge my pen with inactivity in not acquainting you yet with our new home more minutely than I have hitherto done, had not Dessie been the most faithful and energetic chronicler of matters and events, and her happy pen seized the occasions I would gladly have availed myself of, but for fear of informing you of the same things. You will be gratified to know that her first impressions of Cyprus have not been disappointed in her experience of its climate, as well as acquaintance with the society. She finds no difficulty now in ordinary French conversation,

and occasionally *startles* me with a long direction or order to the servants in Greek or Arabic.

We have made several delightful excursions into the Island from Larnaca, a short description of which, as well as the history of the Island, I trust, will not be uninteresting to you. Its history in the past, its many magnificent ruins, and unique relics, that date back to the time of the desolating invader Salmanezar; the traces of mediæval magnificence that still exist in the ruins of Famagusta and Nicosia; its prominent place on the sacred page as well as in heathen mythology, and its unrivaled beauty of natural scenery, entitle it not only to a place in the hand-book of the tourist, but it should be as well known as Jerusalem or Damascus, Cairo or the Pyramids, to which alone it is second in interest and attractiveness. A short time since a statue of Shalmanezar, covered with cunie-form characters celebrating his conquests, was discovered amid the *debris* of this town, which takes us back to a very remote antiquity. This statue was purchased at great cost by the Academy of Berlin. It certainly fixes a very important epoch in ancient history. A beautiful statue of the "Paphian Queen" was also exhumed not long since in nearly a perfect state of preservation, supposed by many to be the Phenician Astarte. It is certainly a Venus of exqnsite beauty and art. Phenician inscriptions are not unfrequently found in the immediate vicinity of this place, and I indulge the hope of securing some of them, to add to the collection of minerals I intend making for Bethany College. As early as 740 B. C., this Island, or at least its ports, were peopled by Phenician sailors, and it took its share in the commerce and carrying trade of the first maritime nation, "whose merchants were Princes."

The mountains on this Island contained a good supply of timber for ship-building, and what was equally valuable, its mines yielded a large supply of copper. Hence its name, *Kupros*. On this account the Greeks called it *Macaria*, or *Fortunate*. Iron was probably worked here, and bronze, long before this time. The Cyprian breast-plate in which Agamemnon foughht against Troy (Iliad xi. 20), was probably made of bronze, if not *steel*, inasmuch as it was so hard that no dart, even when thrown by a machine, could make a dent in it. The number of little harbors in the mouths of the Nile, and on the Phenician coast, made Cyprus a place of great importance to the Tyrian merchants. Its language was Phenician, and the names of the towns. Hawath, called by the Greeks Anathus, and Hethlon, called Idalion, (Dahli at the present day,) seem borrowed from towns of the same name in Syria; while the harbor of Sechelni (or *happy water*), called Salamis—where St. Paul, accompanied by Barnabas and John Mark, first landed in this Island—tells us by its name that

its people had derived their language from Phenicia. When the powerful nations of Assyria, a few years later, struggled for dominion over the States that lay between them, Cyprus became important in Eastern politics. Afterwards, when the Greek navy mastered the south-east end of the Mediterranean, Cyprus became almost a Greek colony, retaining its language to the present day. The government of the Island, though it alternated between Egypt and Babylon, had nevertheless always been governed by its own kings, and was divided into nine little States. One of these cities was *Citium*, or Chittim, whence the Island or its people had been known to the Jews. Larnaca now occupies part of the site of old Citium. Amasis made it a province of Egypt in name and in reality, making its population do him homage and pay him tribute. Egypt was now threatened by the Persian power, after their conquest of Sidon, Tyre and Tarsus, and against Cyprus. Cyrus then sent a powerful force, which defeated the Egyptian troops, and conquered the Island.

Let me here mention that the Island is about the size of Lower Egypt, 160 miles long and 75 broad. The large and safe harbors gave to this island a great value in the naval warfare between Egypt, Phenicia and Asia Minor. Alexander had given it as his opinion that the command of the Sea went with the Island of Cyprus, and when he held Asia Minor, he called Cyprus the Key to Egypt; and with still greater reason might Ptolemy, looking from Egypt, consider it as the key to Phenicia. Accordingly, he landed here with so powerful a force that he took possession of it without resistance. He added the Island to the rest of his dominions, banishing the petty kings, and appointing his own Representative. Ptolemy was beaten by the fleet of Demetrius, near Salamis, and the Egyptian fleet, heretofore regarded as invincible, was destroyed. Thus Cyprus was lost to him, and left to Demetrius.

Cato was sent by the Roman Senate into Cyprus, and deprived it of all its wealth, which is said to have furnished the Exchequer with far more than the spoils of any other conquest, amounting to 30,000 talents. From the time of Constantine the Great, it was always under the Greek Emperors, until all the Island revolted, and Isaac Commenes made himself master. Richard Cœur de Leon, going in 1191 to fight the infidels in the Holy Land, driven hither by a storm, retook it from this Commenes. It was at Limasoe, a few hours' ride from this place, where occurred that interesting episode in the romantic life of King Richard—his marriage with Berengaria. He left it to Guy, of the family of Lusignan, of France, whose successors held it till 1473—after which it was given over to Venetian rule. It was then transferred to Charlotte, who married Louis of Savoy, the island lapsing

again from him to the Venetians. It was held by the Commonwealth till 1571, when the Turks made themselves masters of it under Selim II, whose authority it still acknowledges, though three-fourths of the population of the Island is Greek, and Greek is the common language of the people.

If the *length* of this letter should not prove an imposition upon your time, I should be happy to give you an account of the Island under the Turks, and sketches of its present condition, with the numberless *sacred* traditions and mythological fables that attach no little importance and interest to it. In all filial duty, love, and reverence,

Yours ever, J. Judson Barclay.

Larnaca, Dec., 1863.

"SPEEDY COMING OF CHRIST."

This is the title of a *duodecimo* volume by J. C. Waller, of Louisville, Ky. It advocates the personal appearing of Christ, as introductory to the Millennium, and his reign during the thousand years personally on the earth with the risen, translated and glorified saints; and all this, according to chronological calculations of the prophetic periods, as near at hand. As introductory, the author gives us several chapters on the fall and recovery of man, in which he develops and defends the theory of a limited and unconditional atonement.—We do not see that this has any logical connection with the question of the second coming, which must be treated as a subject of specific positive revelation;—and receive it therefore and let it pass as a free-will offering to Calvinistic orthodoxy.

The proper subject of his book, the author argues with great plainness and point. By much repetition of scriptures, and an almost prolix elaboration of formal syllogisms, he has succeeded in placing fully and clearly before the mind of even the cursory reader, the positions and the proofs upon which the pre-millennial adventists rely for their expectations. The subject is one which must ever deeply interest the children of the kingdom, and much as we deplore the evil effects of enthusiastic dogmatism on a subject which we believe the Author of our faith has intentionally left obscure, as to many of its features, and indeterminately indefinite, as to its *precise time*, still we think it our duty, and indeed an almost necessary fruit of an active faith and lively hope, to search the Scriptures for the signs of his coming, and to wait and watch as those who expect and desire his appearing. It is only the infidel scoffer who throws the chilling breath of indifference over the subject, and pushes it from him as a vain and idle dream.—These ought not to shake our faith, but be taken rather as a confimation of the prophecy, for we are assured that "in the last days scoffers

shall come, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The question upon which the greater part of the controversy on this subject hinges, is as to the time of the personal coming of Christ, relatively to the millennium; that is, whether it shall *precede or succeed the thousand years.* The author, of course, contends for the former, and as we wish to excite our readers to examine the whole of his arguments on all the points discussed, we cannot do better than to lay before them some extracts from his chapter on this question. He says:*

"It seems to be a belief very general, if not universal, among the professed believers of the sacred Scriptures, that a time, yet future, will come, when this earth, now cursed for man's sake, shall be restored to its Eden-like harmony and beauty. When the barren and waste places shall become as the garden of Jehovah's first planting; and be made again to rejoice and blossom as the rose. When no briars, nor thorns, nor noxious growth, shall again mar or despoil its fair surface. Where now there are parched and thirsty plains, there then shall be refreshing pools and springs of water. Where thorns and thistles were wont to grow, there shall *then* the rose and myrtle blossom. Then the inhabitants shall no more build, and another inhabit; or plant, and another eat the fruit of his labor. But every one shall sit under his own vine and fig-tree, and none shall make them afraid. Wars will then cease unto the ends of the earth; and the sword of the warrior shall be beaten into a plowshare, and his spear into a pruning hook for the use of the husbandman. The fierce warrior shall then become the peaceful tiller of the soil. No more shall carnivorous beast prey upon his inoffensive victim. Then the rapacious leopard and the wolf shall lie down with the lamb and the kid; and the calf and young lion and the fatling shall feed, and dwell together in safety; and the lion shall eat straw like the ox. The poisonous reptile shall then lose its venom, and the suckling child may in safety play with the asp, and the weaned child upon the serpent's den. And then shall the peace of Paradise, and the beauty of Eden, be again restored to this now sin-stricken and groaning earth.

"This will be the long promised time of peace and safety, and sabbatical rest to the people of God. The time when the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, and they shall possess the kingdom. If these things be so, and we may with confidence rely upon it, and what reader of the Bible doubts it?—then may we

* Page 128.

not with equal confidence believe that the Lord our Redeemer shall be King over all the earth in that day?

"If the truth of such a happy period yet future, is admitted and believed; and that Christ will be King in the earth at that glorious millennial day, should there be any question as to his *visible personal presence?* We think not. We think that both reason, and the testimony of the sacred Scriptures, upon which alone we can found our reason, furnish ample assurance that the Prince of Peace will be personally present and visible to all, in his millennial kingdom.

"We may, we think, safely affirm from an abundance of scriptural authority, that there will be no permanent general peace on this earth until the Prince of Peace shall come. There can be no general peace until Satan, the enemy of all peace, shall be bound and cast out of this earth, with his myriad of unclean spirits that do his bidding, that the world be no longer deceived by them. This, we are assured, Christ the mighty angel who has the keys and can shut and no one can open, will do; when He comes with his holy angels and all his saints to raise the bodies of the sainted dead, and change the righteous living, and to establish his millennial kingdom on the earth.

"We are told as plainly as words can tell it, that when Satan shall be bound and cast into the bottomless pit, and shut up, that he shall deceive the nations no more for a thousand years; that *then*, the sainted dead—*they who sleep in Jesus*—whose spirits Christ will bring with him, shall live and reign with *Christ* a thousand years. This the inspired author explains to be, "*the first resurrection.*" And then adds: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but *they* shall be priests of God and of Christ, and shall *reign with him* a thousand years."

"If Christ reigns with his saints during the millennium, he must come at its commencement. And if Satan is to be bound during the millennium; and the angel that comes and binds him is Christ, then Christ comes at the beginning of that period. And if the reign of a thousand years in which Satan shall be shut up, is that kingdom which Christ as the '*nobleman*' went into a far country to receive, and for which we are directed to pray, then Christ comes at the commencement of that period; for the apostle Paul places his '*appearing and kingdom*' together. He says (2 Tim. iv: 1): 'I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the *quick and the dead* at his *appearing* and *kingdom*.'

"It is no where mentioned, nor intimated in the sacred record, that the saints shall '*possess* the kingdom' in the personal absence of the King of glory. But on the contrary, it is said, 'When the Lord shall build up Zion,' and establish his people in the earth, 'He will *appear in his glory*.' * * * When the Son of man came first, it was as a servant,

in humiliation and suffering, and was not then glorified, but learned obedience by the things which he suffered; but when he shall come the second time, he will come in his glory, with his holy angels and all his saints with him. Then he shall arise and have mercy upon Zion; for the time to favor her, yea, the set time, shall then have come.

"They, therefore, who believe the set time to favor Zion, mentioned in this conuection, relates to the millennium, even if they do hold that it is the result of the spread of the gospel, with the influence of the Spirit in the conversion of the world, must nevertheless accept this also, that whenever that shall occur and by whatever means 'the Lord shall *build up Zion*,' 'He will *then appear in his glory*.'

"The connected details in the order of events given by our Lord in his great prophecy, delivered on the mount in answer to the inquiry of his disciples as to what should be the sign of his coming and of the end of the world, precludes an intervening millennim of holiness, happiness, and peace on the earth, before the coming of the Son of man in the clouds of heaven. This we think will clearly appear by a careful attention to the order of events as our Lord gave it. In concluding his prophetic description of the days of vengeance upon the Jewish people, our Lord proceeds to say: 'There shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down by the Gentiles, *until* the times of the Gentiles be fulfilled.' And '*immediately after the tribulation of those days* shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken: and *then* shall appear the sign of the Son of man in heaven: and *then* shall all the tribes of the earth mourn, and they shall *see* the Son of man *comiag* in the clouds of heaven with power and great glory.'

"The order of events as they were to occur, as detailed by our Lord himself, is: first, the destruction of Jerusalem, with great distress among the Jews in the land; then they are to be led away captive into all nations, and their city and land to be trodden down by the Gentiles until the *times of the Gentiles* be fulfilled. Then, as recorded by Matthew in continuation of the discourse, *immediately after* this long captivity and consequent *tribulation*, and the *times* allotted for the treading down of Jerusalem by the Gentiles, there will be darkness upon the earth, the sun, moon and stars failing to give their light; *then*, not before, but at that time, shall appear the *sign* of the Son of man in heaven, amid the surrounding darkness that shall cover the earth, and thick darkness the people. And *then*, at that time, shall all the tribes of the earth mourn, and they *then*,

shall see the Son of man himself coming in the clouds of heaven with power and great glory.

"Here we may ask with emphasis; where, or at what time, from the carrying away of the Jews captive into all nations, and the treading down of Jerusalem by the Gentiles, to a time '*immediately after* the tribulation of those days,' when Christ is to be seen '*coming* in the clouds of heaven,' can there be found space for an intervening thousand years of holiness, happiness, and peace on the earth? There is not in our Lord's discourse pointing out the order of events that are to precede his coming, any intimation of, or space for, such happy intervening millennial period. Nay more, the connecting order in the events preceding his coming, on the contrary, wholly excludes it.

"If an event so marked as the millennium—a thousand years of holiness, happiness, and peace on the earth—which must of necessity terminate the captivity of the Jews and the treading down of their city by the Gentiles, had been contemplated by our Savior as a period to precede his coming, he would not certainly have entirely omitted to mention it, or to at least leave space for it. But on the contrary, his statement that the coming of man should follow *immediately after the tribulation* consequent upon the captivity of the Jews, and the *times* of the Gentiles, in which Jerusalem should be trodden down by them, precludes even the possibility of such an intervening millennium."

In still further confirmation of his views, he next proceeds to develop the argument drawn from the vision of Daniel concerning the fourth kingdom or universal empire, with its division into ten kingdoms, and another, symbolized by a *little horn*, diverse from and rising after the ten, and which is so generally interpreted by Protestants to mean the Papacy. Our space will not allow us to introduce this part of the chapter. It is handled with clearness and point, and with the usual application of Protestant interpreters. On page 139, he continues:

"In 1 Cor. 15: 22, 23, we have this language: 'For as *in Adam* all die, even so *in Christ* shall all be made alive. But every man in his own order; Christ the first fruits; afterwards *they that are Christ's at his coming*.' And in verses 51, 52, 'Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the *dead shall be raised incorruptible, and we shall be changed*.'

"Here we are taught that the resurrection of the righteous *dead*—'they that are Christ's'—and the change of the righteous *living*, take place at the *coming of Christ*, when the last trumpet shall sound.—This is shown to be the *first resurrection*, in contradistinction to

'the rest of the dead,' by the 43d verse, thus: '*It* is *sown in dishonor; it* is *raised in glory.*' So that all who are included in, and referred to, by the pronoun "*it*," are to be *glorified* by the coming of Christ, for *they* are '*raised in glory.*' They who contend that the apostle is here speaking of a resurrection which is general, and common to all mankind alike, must perceive the difficulty of answering, or avoiding, the the conclusion that all mankind will be *glorified*, and therefore saved. We see not how such a conclusion can be avoided, if the premises are admitted. But the apostle was not speaking of a general resurrection, and therefore no such conclusion is involved. He was only speaking of the dead *in Christ*—'*they* that *are Christ's at his coming*;' whose bodies though '*sown in dishonor*,' will at the coming of Christ be '*raised in glory.*'

"In corroboration of these views, the apostle, in 1 Thess. iii. 13, says: 'To the end he may establish your hearts unblamable in holiness before God, even our Father, at the *coming* of our Lord Jesus Christ with *all his saints.*' And again in chap. iv. 14, 17, 'For if we believe that Jesus died and rose again, even so them also that *sleep in Jesus* will God (Christ) *bring with him.* For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent (go before) them which are asleep. For the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the *dead in Christ shall rise first: then we which are alive and remain*, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.'

"We have given this extended quotation because there is here a minute, detailed account of the order of Christ's *coming* in the clouds of heaven with all his saints—they that sleep in Jesus; the resurrection of their bodies; the change in a moment, in the twinkling of an eye, of the righteous living; and their being caught up together to meet the Lord in the air. Here are made to synchronize, the resurrection of the dead in Christ, and the change of the righteous living, and the coming of Christ with all his saints to commence his glorious millennial reign on earth.

"In Rev. 20, we learn that the binding of Satan and the first resurrection, whatever that resurrection may mean, take place at the same time; and by the consent of all, both take place at the commencement of the millennium. The apostle tells us that the dead are divided into two classes; the first class 'lived and reigned with Christ a thousand years.' '*This*' he defines to be '*the first resurrection.*' 'But the rest of the dead *lived not again* until the thousand years were *finished.*' During this period, Satan was to be bound and shut up, 'that he deceive the nations no more till the thousand years should be fulfilled.'"

In a few pages more the author states the three distinct views of *the resurrection* to which the apostle refers in 1 Cor. 15, and rejecting the *metaphorical*, which makes it consist in *the saints living in the spirit and temper of the martyrs*, and also the *spiritual*, which makes it consist in *rising from a spiritual death* by regeneration;—he defends the *third* or literal rising of those that have died in Christ, from *literal death*, by the following argument (p. 145):

"As the first resurrection, or rising of the righteous dead, takes place at the beginning of the millennium, and synchronizes with the binding of Satan; and as the binding of Satan and the first resurrection synchronize with the coming of Christ; therefore, Christ comes at the *beginning* of the millennium. And again: Either Christ will come and bind Satan, and raise the righteous dead at the commencement of the millennium, or the dead in Christ will remain in their graves, and Satan continue at liberty to deceive the nations *during* the millennium; the dead in Christ *will not* remain in their graves, and Satan *will not* continue at liberty *during* the millennium; therefore, Christ will come and bind Satan, and raise the sainted dead, at the *commencement* of the millennium.

"From all which, we conclude, and we think with sufficient reasons for doing so, that a period approaches, distinctly marked and pointed out in the sacred word, and which we believe is near at hand, when our long absent Lord—the Son of man—will come *himself* in the clouds of heaven, according to his promise, and raise the *bodies* of the sainted dead, and change those of the righteous living, and enter upon his glorious millennial reign of peace, on this *now* blood-stained and sin-polluted, but *then* redeemed and beautified earth.—*Then*, not till then, will wars cease unto the ends of the earth, and happiness and peace prevail in every land. Then, too, will every hill and vale of this then renewed earth with its Paradise regained and Eden restored, be vocal with praises to Him who hath caused these once wildernesses and solitary places to rejoice and blossom as the rose, and hath brought peace on earth and good will to men."

Our space constrains us to close our examination of this book here. Our object has been simply to excite what we regard as a legitimate and wholesome interest in the subject of which it treats, that Christians may not, in the overwhelming passions of the hour, forget that "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is only of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God, abideth forever." (1 Jno. ii. 16, 17.) *This shall be in the last time.*

W. K. P.

"HOW TO PERFORM."

[We copy the following from the "Christian Advocate," an excellent little monthly published by Bro. Thomas Hughes Milner, Edinburgh, Scotland.]

It is easier to trace principles than to practice them. Many see how things ought to be, who fail in the performance of them. And this not from intentional deviation from the right, but from the difficulty of keeping it. When one sits down calmly and quietly to consider the leadings of any great or first principle, whether in religion or morals, science or art, its lines are seen to be clearly distinguishable. There is little or no disturbing or counteracting element at work to distort the regularity and propriety of its lines. When, however, the theoretic comes to be reduced to the practical, it is very different—numberless conflicting potencies come to be encountered; so that what in theory was clear and beautiful as symmetry itself, is dull and awkward as possible in practice. It is not the principle that is at fault; nor the view that has been taken of it: it is a right and true principle, and ought to work well, but does not. And the reason why is simply that it is interfered with by numerous abrating circumstances and elements that were not, and indeed could not be taken into the theoretic account. Doubtless this is why many well-informed, well-intentioned persons fail in the outcarrying of their convictions, as also why many well-conceived projects of reformatory benevolence come so far short of the prospectus of their projectors.

In its individual reference, the difficulty is represented by the experience so well expressed by Paul in the seventh of Romans. Here is the convicted spirit of man struggling after that which is good, and complaining of itself thus:—"That which I do I allow not; for what I would that do I not; but what I hate that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do."

The difference between the case of an individual striving after the performance of duty, and that of a corporate number of persons seeking some common good, lies chiefly in this—that in the former instance the great foe to progress is within, while in the latter it is as much outward as internal. When it is said, "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me," it is plainly intimated that the enemy has obtained possession of the

citadel. Yet the possession is not undisputed, for the conflict still rages, since it is said by the Apostle, and experienced by all who have passed through the crisis of being: "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

Doubtless there is more or less of this in the individual members of an associated body of even the best of men, taken as society presents them; but beyond their personal frailties, there have to be met, and if possible overcome, the many outward untoward influences that existing circumstances present to any movement of a reformatory type. It may be said that the individual, equally with the association of individuals, has to contend with the many inimical assailments of life. Yet it must be allowed, as every one who has made efforts not only after personal holiness but towards the salvation and sanctification of others will allow, that the latter endeavors comparatively fail in his hands, while the former are comparatively successful, simply because, as his experience teaches him, the outward adverse influence is stronger relatively to the power put forth to meet it in the one case than it is in the other. How often has the philanthropist to realise himself "as the voice of one crying in the wilderness"—how often does he feel assured of a progress in his own case which he fails to realise in the cause of the common salvation—how often is he ready to exclaim, "Who hath believed our report, and to whom is the arm of the Lord revealed?

Nor is it with any self complacent pharisaic sentiment that the Christian so mourns what has much the appearance of labor lost; for whatever progress he himself has made in the divine life, he well knows has been secured to him by simple adherence to that grace which is ever sufficient, and whose characteristic it is to perfect divine strength in human weakness. This keeps him humble, as it keeps him safe. His glorying is rather in his infirmities than his accomplishments: in the former, that is to say, as keeping him, by constant silent admonitition, within the orbit of the path of life—within the radiance of the Sun of Righteousness—that path which shines brighter and brighter unto the perfect day. As for his accomplishments, he must of them say, "What have I that I have not received."

Were the whole body of the professedly believing so to run, as run they should, the benign influence of the Church would be immensely greater than it is. But, alas, all do not so. If all did, the resistance offered by outside society to the power of the truth and the purity of the Church would be greatly counterbalanced. The wages of the

world, so adverse as many of them are to true piety, would fail to so readily engage the attention and embrace of Christians. The line of demarcation would be far greater between the Church and the world. The tendency to popularise ecclesiastical arrangements, to the forgetting, in many cases, of higher considerations, would much slacken. The liability to forget that the end of Christian service is to please God would be greatly lessened, while the expedient of pleasing men would not so widely rule. The reproach of Christ, in adhering to his appointments against all disfavor of men, whether reputedly good or bad, would be more joyously and decidedly chosen; and, altogether, the Church of the nineteenth century would be liker that of the first.

What is the remedy, if remedy there be? How are we to perform that which the Scripture shows so unmistakably to be the will of God? How are the ordinances to be observed, as delivered by the apostles? How is the Church to be rendered and held pure and potent as the temple of the Holy Spirit—a spiritual house, the Church of the living God?

Simply by faithful adherence to the New Testament Scriptures.—All depends on this. Just as any religious community makes the word of God's grace the rule of its procedure, is it, as a society, in accord with the mind of Christ. Just as it does this, is its action the outcarrying of the will of God. As a power for good on earth, in the highest sense of the word—the salvation of men—a Church has but to watch, with godly jealousy, over any departure, individual or collective, from the commandments of the apostles of the Lord Jesus.

This done, the work prescribed is performed, while all desirable, all proper liberty is accorded to each member of the community in his varied relations; and no imposition or hindrance is laid on the congregation so ordering its proceedings that can in the long run militate against its true work, as a living testimony and exemplification of the truth of God. The evil influences around, if not entirely extinguished must at any rate be more nearly vanquished by this primitive fidelity, than by any method that human ingenuity, plausibility, or laxity—misnamed charity—can ever suggest.

And this is simple enough. The difficulty we have been considering arises, in fact, from not taking God's simple, easy, unencumbered plan. Just as with the individual sinner, so with the churches. God's way is too easy: it is forgotten; mere human expedients and efforts are resorted to, and the end is not attained. But the sinner is led to see his error, and thereby to "cease from sin;" and relying on the wise for wisdom, the strong for strength, the Savior for salvation, he is led to exclaim, in the language of the victor, "I thank God through our Lord Jesus Christ." So with the churches. Let them accept-

practically, truly, the farewell commendation of the Apostle, "to God, and to the word of his grace, which *is able* to build them up," and the work *is* done.

MERE FORMALITY.

The Word of God, and the church of God based upon that word, countenance no mere formality.

Violence must be done to the conscience, or the scriptural ordinances of the church must be wrested from their plain meaning, before membership in it can be professed by careless or thoughtless believers, or office assumed in it by any of its members animated by considerations merely worldly.

Miserable is the thraldom of those who endeavor to unite with the service of the world. the felt mockery of a profession of religion.

If the young did but believe the happiness which is inseparable from the sincere devotion of the whole heart to know and serve a reconciled Father in Christ Jesus, would they not pause ere they give an immortal soul, capable of eternal pleasures, to the service of the vain and foolish world, receiving in return a few gilded pleasures, vexing in the pusuit, disappointing in the possession, and ending with the wages of sin—eternal misery? For not only the *wicked* shall be turned into hell, but all the people who *forget* God. We cannot serve God and mammon.

Eiiher *God* or the *world* will have our hearts' best thoughts and best services. But oh! to serve God—to come daily to His Word and learn something more of His heavenly and gracious character—to submit to His teaching, and, by His word to be furnished to all good works;—amidst all our imperfections and short comings and stumblings, still to be led on by His tender and fatherly hand, forgiving, strengthening, and enabling us to live not to ourselves, but to Him who died for us and now lives for us, and who will, we know not how soon, appear for us, bringing in his kingdom of glory: is not all this worth *decision?* Is it not worth the sacrifice of a world which perishes in the using? Is it not worth everything? and is it not worthy a creature formed for communion with his Creator—formed for happiness, for enjoyment, for eternity? Do any inquire how they may secure this happiness? By the study of the Word of God, in which He has made Himself known. And what must they give up for its attainment? All things contrary to that word. Let it never be forgotten that the education of the Word is opposed to the education of the world; but, the one has the promise of the life which now is and that which is to come;—the other has also its fruits—disappointment and death.

C. D. H.

RESIGNATION OF BRO. D. S. BURNET,

CORRESPONDING SECRETARY OF THE A. C. MISSIONARY SOCIETY.

Early last autumn I communicated to many persons in several States my intention to decline a re-election to the position of Corresponding Secretary. Indeed, I mentioned the subject to some persons in the summer. Prominent among the reasons for this step, were these: That Mrs. Burnet's health no longer permitted her to adhere to her determination to accompany me in all my extended tours. Long since, she had exceeded the demands of duty in her sacrifices and exposures. My own health had at times materially suffered by continued travel; and my constant preachings, physicians have told me, would entail upon me permanent disability. I am thus particular in my statement, lest it should be supposed that I had grown weary of, rather than in, the work of evangelizing, which I always associated with my official duties, or in the other work of the Society.—From the time I urged the scheme of associated evangelical action upon the brethren, in 1845, to the present, the work has commanded my heart, my best energies, and my means.

When waited on by the committee of nomination last October, I adhered to my declination. Yet when their report containing my name was read at the last afternoon session, owing to the exciting character of the debates of the morning, I made no public objection, preferring to communicate with the Board, to whom I stated that I had at least a provisional engagement with the church in Baltimore, and that I should spend the winter East. In my report of March 1st, I again urged upon the Board my resignation, and it was accepted.

The policy of the Board requires a traveling Secretary, and it is desirable that a competent person be secured in time to improve the opening season. I quit the more public field with many regrets, especially at this juncture, commending to God an association so vital in its relation to the cause of primitive Christianity. May God bless all the co-operauts in this work! I shall still aid the Society as occasion may require. For the present, Bro. H. S. Bosworth, Recording Secretary, Cincinnati, Ohio, should be addressed by agents and others. My post-office address is Baltimore, Maryland.

D. S. BURNET.

"Whatever we beg of God, let us also work for it, if the thing be matter of duty, or a consequent to industry; for God loves to bless labor and to reward it, but not to support idleness."

MONTHLY SUMMARY.

Bro. T. Munnell, Cor. Sec. of the Ky. Missionary Society, is rapidly exploring the fields of his labor, and reports that the churches in many places are suffering for the want of suitable preachers. He has frequent applications to recommend such, and also for school teachers. These are growing wants among us, and we are not sufficiently alive to the importance of providing for them. We are not educating as we should, the pious young men among us, who would gladly fit themselves to occupy these important and responsible places, if they could find the means to defray the expenses of their education. Kentucky has done much in this direction, more than any other State in the Union,—yet with her Education Society and large liberality in other ways, the cry which comes up through Bro. Munnell to day, shows that even she is not sufficiently alive to her own wants and interests in this vital element of evangelical success. If we would grow with a steady and sustained growth, we must provide for the ever increasing and expanding wants of the body.—The wise of this world know that, as they expand their business, they must multiply the number of their managers; or as new companies, regiments, divisions and corps are added to the army, there must be a correspondent supply of officers, fit to discipline and marshal them for the duties of the battle field. Let the children of the kingdom learn wisdom of the children of the world.

It is the experience of Bro. Munnell, that wherever the churches have for some time been without any regular preaching, *there nothing can be done in the way of Quarterly Contributions to the missionary fund.* This is a monumental fact, and needs no exposition. Those who are indifferent on the subject of preaching and preachers, as a regular part of church organization, will do well to ponder it.

Bro. J. W. McGarvey has prepared a Scripture Question Book, at the instance of the Trustees of the Ky. Female Orphan School, and for the use of their school. Our industrious brother spent several months on this work, and has donated the fruits of his labor to this benevolent Institution. Such works are a *sine qua non* to many who teach the Scriptures in their schools, and we shall be gratified to know that this book is universally used by our teachers. Bro. McGarvey desires to avail himself of the experience of teachers in improving his work, and to this end requests all who may use it, to send to him, or to Bro. B. F. Patterson, Midway, Ky., any suggestions that may occur to them, by which it may be rendered more perfect. Teachers who introduce the Midway Question Book, will not only secure to themselves

a valuable auxiliary in teaching the Scriptures, but aid at the same time the Ky. Female Orphan School.

Bro. W. B. Johnson, agent of the A. C. M. S., publishes the names and the *post office* address of *one hundred and three preachers* in Illinois, to whom he makes an earnest appeal to come to the help of the Lord, in raising funds for the C. M. Society. He urges them to "*institute quarterly collections in the churches*, since by this method *money is raised without expense of agency*." This is an important suggestion, for as a general thing, about *one fourth* of the public benevolence of the churches is consumed in paying agents. If every church would attend to these matters through her regular organization, this expense would be annually saved, and virtually added to the treasury of our general Society.

Since his last report, Bro. Johnson has collected $268.15 in money, and added *sixteen* to the saved. He says, "With rare exceptions, the brethren whom I have visited have taken hold of the work with a zeal worthy of the holy cause in which they are engaged." All honor to these generous workers!

Bro. Joseph Wasson, of Lexington, Ky., reports the labors of *ten* evangelists employed by the Ky. C. M. Society, in some seventeen counties in that State. They had introduced into the church *two hundred and thirty-two* members.

We are grieved to learn that "the buildings of Kentucky University, together with the libraries, and much of its valuable apparatus, have been destroyed by fire. The entire loss is not less than $25,000." But the exercises of the session are not suspended. The Faculty and students promptly repaired to other rooms, and went on with their work. Our indefatigable Bro. Bowman, who has already done so much for the University, proposes to give his energies anew to provide for new and more extensive buildings, &c. Of course the brethren will promptly meet this appeal, and more than restore the loss which has been sustained.

Bro. R. L. Howe, Cor. Sec. I. M. S., reports $1696.15 in pledges, and $325 90 cash, from twenty-six churches in the 5th district. "The work is progressing gloriously, and God is blessing the labors of his servants."

Bro. J. F. Brown, who has been preaching for the last two years in some seven counties of West Tennessee, gives an interesting account of religious affairs in that much disturbed region. He says, "In the main, the brethren are of one mind, and favor a united effort

of the servants of our Lord, subscribing to the teachings of the apostles in not being entangled with worldly affairs. They are generally willing to render tribute to whom it belongs, without murmuring, giving temporal effects to the support of temporal power when demanded, and the body and spirit to God, as they are his." He has had for his constant co-worker Bro. John Nash. During the year 1862, they traveled 3,675 miles, delivered 400 discourses, organized and revived *seven* congrgations, heard 123 confessions and restored 21 to their first love. Had $750 pledged for their support, and received $408, on which they had to feed and clothe their families. During 1863, Bro. Brown traveled 2,488 miles, preached 283 discourses, baptized 101, brought back *five* congregations from political division to Christian unity, and received jointly with Bro. Nash, $500. This was hard and perilous service, but it assures us that the love of souls is still a mighty impulse with the true man of God, and that the command to endure hardships as a soldier is not all unheard by the followers of the Cross.

The brethren in Pennsylvania, it would seem, are behindhand in organized missionary effort. Last fall there was a meeting held in Pittsburg, at which a Society was organized, with our faithful and excellent Brother James Darsie as President. Except an occasional note of success from Bro. A. Wilcox, we do not hear of much being done under its auspices. We are happy to know, however, that there is a beginning, and besides this, an anxious feeling arising as to this important duty in other parts of the State. "*A Pennsylvanian*" writes, "We must have a State organization. The times demand it. The brotherhood demand it. Thousands of dying sinners call for it.—Who will move forward in this important work? Brethren Encell, of Bradford; Edwards, Chatham, Harvey, Sloan, Packer and Best, of Clinton; Mitchell, Ridge and Yarnall, of Center; Hale, Singer, Lloyd—and you, Bro. Alanson Wilcox, of the Western Pa. Missionary Society—*are you all ready?* And Bro. J. C. Harvey, of Greenville—your voice has been raised for co-operation for years. Bro. W. A. Atwood, of New London, brethren in Philadelphia, Pittsburg, Johnstown, Ebensburg, brethren of the State at large, shall we have a State Convention the coming spring or summer?" We like to echo this call, and hope that it will strike a responsive chord, not only in every heart personally appealed to, but in the great mass of the brotherhood in this great State, that she may shake off her lethargy, and shine forth among the brightest of her sister States for missionary labor.—The brethren are in earnest everywhere this year, and let everything be done to give efficacy to the aroused zeal of the church.

Bro. J. S. Sweeney, Cor. Sec. of the Ill. M. S., reports his visit to several churches in the extreme west of the State, and besides his own success, says he has encouraging reports from all the missionary agents of the State.

Bro. W. F. Patterson, agent of the Ky. Female Orphan School, announces that all subscriptions and notes given for the benefit of that Institution are now due, and politely urges their prompt payment. We sympathize with all agents of public benevolence who have outstanding subscriptions to collect, and desire to render Bro. Patterson all the aid we can, in exciting the benevolent friends of the Ky. F. Orphan School not to forget their promises. How many are there, who can pay their promises almost as well one day as another, who, by simple negligence, are causing embarrassment to the great enterprises which have bee undertaken by their agents upon the confidence that they would not forget their pledges! In this connection, we hope some of her friends will be reminded of their promised aid to Bethany College.

Several brethren are justly excited against the growing custom among Protestants of sending their children to Roman Catholic schools. The subject should be well ventilated. It would be a reflection upon our Protestantism, if there were any just grounds for this. But there is not. We have among us schools enough, and of the first class, for all the purposes of a good education. It is almost exclusively the females who are sent to these nurseries of Romanism, and we have just glanced over the State of Kentucky alone, and we recall many female schools worthy of our confidence and support. At Hopkinsville, under Bro. Enos Campbell; at Harrodsburg, under Bro. John A. Williams; at Versailles, under Sister Caroline Neville; at Eminence, under Bro. Giltner; at Newcastle, under Bro. Z. F. Smith; at Jeffersonton, under Bro. Miller; at Louisville, under Bro. Mullins; at Flemingsburg, under Bro. Brooks; and for the orphans, at Midway, under Bro. Broadhurst. Some of these—nearly all of them—have fine buildings, and are an ornament to the age. Brethren, we are called to a work that demands union and co-operation. The sectarian world is against us; let us not forsake one another.

Bro. E. H. Hawley has been called to the pastoral care of the church in East Cleveland, O., and his correspondents will please address him there.

Bro. R. R. Sloan, Cor. Sec. of the Ohio M. S., announces—"The coming anniversary of the O. C. M. Society will be held on Tuesday, Wednesday and Thursday, May 24, 25, and 26, at Belle Fontaine.—

Our Board have expressed their wish for the following programme of exercises. Tuesday evening, Address by W. Baxter—Subject, *The Pastorate.* Wednesday Address, by W. K. Pendleton, on, *Resolved, That the age demands an elevated Christian Literature.* Thursday evening—Annual Address, by I. Errett. An Address (hour not fixed) on *Resolved, That the Church must have an educated Ministry*, by Silas E. Shepherd." The topics selected by the Board for discussion, are all of growing importance to us every day, and it is characteristic of our brethren, that they are not backward to call for their full, free, and candid discussion. We reply to Bro. Sloan and the Board, that we will take great pleasure, the Lord willing, in "filling our part of the programme."

The resignation of Bro. D. S. Burnet, as Cor. Sec. of the A. C. M. Society, will excite no small surprise with many of its friends.—His reasons must be accepted as satisfactory; but we take leave of him, in this capacity, not without a grateful recollection of his long interest, zeal and valuable co-operation in inaugurating, nursing and maturing the important organization from whose Secretaryship he now withdraws. The best wishes of thousands of brethren will follow him into whatever field of labor he may enter; and we especially congratulate the church in Baltimore on his accession as their pastor. The Board of the A. C. M. Society have laid upon them the important duty of selecting a successor, and we doubt not they will act with the wisdom which has hitherto characterized them. We have deeply regretted the unpleasant excitement which has been occasioned by the forced innovation at the last anniversary upon a long cherished principle among us, concerning the introduction of resolutions foreign to the direct objects of the organization. We had to concede this principle in the clearest and most unqualified terms in the first organization of the Society, before many of the best men among us would have anything to do with it; and I know that there cannot be a brother among us to-day, who has been early imbued with this feeling, and duly impressed with its scriptural warrant, that is not, in his calm and impartial moments of pious reflection, conscious that the action referred to was an innovation, justly calculated to shock the feelings and offend the convictions of many of the most tried and excellent men among us. Still, we say to these brethren, as we reason with ourself: "This is an innovation proceeding from a present and very transient excitement. The occasion of it will soon pass by, and then we can reason more clearly about it. In the meantime, let it not destroy the permanent interests of the church. It is a time for mutual forbearance. Testify faithfully, but with all long-suffering and forbearance, for the truth. Our Missionary Society must not be aban-

doned because of a single imprudence or unwarranted innovation upon its sacred principles. These things are human, and we must deal with them as such. But the high and ultimate and legitimate objects of the Society are divine. It is the divine element and the divine power in the Society that work it and make it glorious and good.—We expect no good—nothing but evil—from anything that is of the earth, no matter how *popular* it may be, that is thrust upon the Society against the religious convictions and conscientious objections of many of its earliest, most generous and steadfast friends. But let us make this evil as light as we can, neutralize it by the counter-power of positive good, and show that we can bear with a brother and work with him too—*if he will work*—though our sensitive olfactories do discover the smell of strange fire upon his garments. It is a base abandonment of reason to give ourselves up to the control of narrow and ephemeral prejudice.

Bro. Oliphant's "Banner of the Faith" comes to us under the new name of "Message of Good Will to Men." He proposes to "forget the past campaign, only as its bright and beneficial side may be edifyingly remembered," and comes "greeting every man, helper and opposer, with a message of Good will."

The "Canadian Day-Star" is the title of a paper published at Montreal, and edited by H. Melvillle, Toronto, and G. Anderson, Huntingdon, C. E. *We should be happy to receive this work regularly in exchange.*

Bro. Isaac Errett, of Detroit, reports that they are steadily increasing in numbers; their membership being now about *one hundred.*

We aggregate the reports of the success of the gospel from our exchanges for the last month, as follows: Ill., 145 by 10 preachers; Ohio, 125 by 10 preachers; Ind., 118 by 8 preachers; Iaow, 88 by 9 preachers; N. York, 82 by 2 preachers; Ky., 41 by 8 preachers; Kansas, 19 by 1 preacher; Penn., 15 by 2 preachers; Cal., 11 by 1 preacher; Mich., 7 by 2 preachers; England, 90 by 5 preachers. Total, 741 additions, through the labors of 58 preachers. We naturally ask, what are the other *one thousand preachers about?* We greet the workers, and note the idlers. *Brethren, let us hear from you.*

In making out our monthly summary, our attention has been arrested by several things of which we have made no mention, but which, I am sure, are seen by the large mass of the Lord's people with pain. I shall here only quote a Scripture which they suggest to me: "Let us endeavor to keep the unity of the Spirit in the bond of peace," and

add this suggestion. When the brethren (the popular masses of the Lord's kingdom,) who love and pray for the peace and harmony of Zion, see that they are by any means threatened, it is their prerogative and duty, to interpose their remonstrance, and rebuke the movement, no matter from whom or what quarter it proceeds. Writers are apt to represent the spirit of their readers, and if the hearts of the masses of Christians are for union, they can very soon silence the agitators of strife.

THE HARBINGER.

We issue this number "on time," and henceforth the brethren may expect the Harbinger as a punctual visitor, so soon as the mails can bring it to them after the first monday in every month. We have received privately many expressions of encouraging confidence in our labors, and one or two of our papers have had the courtesy to speak a kind word of welcome and of hope. For all, and to all we return our christian thanks. We have many friends, who we know wish us the fullest success, that could do much to *help* us, if they would make a little effort. Will they not do so? Many have come up to our aid with generous warmth and efficient effort. Our list is increasing every mail; but there are not many who know how far this is necessary yet before we can stand on the broad foundation which the Harbinger should occupy for the brotherhood. We hope, therefore, that those friends who have done so well, will not relax in their efforts to do still better, and that many from whom we expected to hear, are disappointing our expectations, only to surprise us with a better and bigger word of encouragement when they do speak. We wait, therefore, and work in faith and hope.

This April number is issued so close upon the heels of the March number, that we find no "good words from our correspondents" on our files for this month. Last number came so soon after the Feb. number, that we omitted our "monthly summary" for the same reason that we now omit "good words." Both of these departments we hope to keep well filled regularly with interesting *items*. We renew our very earnest and cordial invitation to the brethren to furnish us liberally with material for this purpose. They can help us much to gratify the general interest of readers in all that pertains to the success of the gospel.

W. K. P.

Obituary.—Died, in Clarence, N. Y., March 14, Mary A. Hershey, aged 40 yrs. and 4 mos., in the hope of a glorious immortality.

J. M. B.

THE

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SKETCHES FROM A PASTOR'S PORT-FOLIO.—NO. III.

PULPIT PREPARATION.

"I conclude," said I, "from your diary, that you are in the habit of writing your sermons. Do you think this advisable?"

"Not always," he replied. "There can be no uniform rule given. David could not fight with Saul's armor on. Let every man know himself, and be true to his own instincts and idiosyncrasies. I can not advise a young preacher to be cramped with rules. It is too much like walking on stilts. As a *general* rule, I would counsel young men to write often, at least until a good style is formed; and often enough afterwards to preserve that style from degenerating into slovenliness, or even diffuseness. If there is a tendency to verbosity, writing will prune redundancies. If there is a lack of fluency, writing will cultivate a freer expression. Besides, few, if any, can tell whether their ideas are sufficiently clear or definite, until they attempt to give them utterance. But if you do not write, do not imagine that you are thereby to escape labor. Unwritten sermons call for as diligent and severe preparation as written ones. No man has a right to go into the pulpit to speak at random, and deal out twaddle or rant, on the transcendent and awful themes of Life and Death. Rowland Hill said: 'I never write my sermons; I always trust to the gospel. The gospel is an excellent milch cow, which always gives plenty of milk, and of the best quality. I first pull at conversion; then give a plug at adoption; and afterwards a tit at sanctification; and so on until I have filled my pail with gospel milk." But such eccentric preachers are poor mod-

els; and such coarse and undignified illustrations, furnish a poor apology for the rambling and incoherent style of most extemporaneous speakers. Better to move in a regular orbit, than attempt to follow a blazing comet in its eccentricities. You know I have little respect for the *oracular* style of which ministers are so fond. I believe it is the preacher's business to awaken his hearers to think, rather than to think for them; to lead them into an examination of the Scriptures; to furnish, from his superior knowledge, *helps* to the proper understanding of the word of God; and to rouse the people to a sense of duty. But even in this view, it is a post of fearful responsibility, to guide the minds of hundreds from error into truth; and no word should be spoken lightly. There is such a variety of minds, moods, and conditions to be dealt with:—cultured and uncultured minds; imaginative and unimaginative hearers; happy and sorrowful people; skeptical and credulous people; tender consciences, that may be driven to despair by severity—hardened hearts that must be riven by thunderbolts; babes that need milk, and mature understandings that require strong meat; every sermon needs to be in a sense *encyclopedic*. Moreover, the boundaries of truth and error are often so dimly defined, that he who ventures blindly as a leader cannot but mislead. I would as soon trust a blind driver to take me safely over the Allegheny mountains, as a purely extemporaneous teacher to lead me over the rugged steeps in the path to heaven; or a crazy pilot to steer my bark safely between Scylla and Charybdis, as the preacher who trusts the impulses of the hour to furnish me instructions for safe voyaging over the tempestuous sea of human life. And I would be better entertained watching a blind horse on a treadmill, than in listening, week after week, to the monotonous, jejune platitudes, or the windy declamations, into which, from paucity of material, every extemporaneous speaker must at last descend. Your Evangelists, traveling from place to place, may mature a set of discourses, which, although calculated for a certain meridian, will, like the almanacs, answer without material alterations, for an extensive scope of country. The stirring incidents of their meetings, will furnish material to give these sermons freshness and piquancy. But a pastor, who is to feed regularly the flock over which the Holy Ghost has made him a bishop, must '*study* to show himself approved unto God.' The preparation of three or four sermons a week, fit to be heard, calls for laborious intellectual effort. And give me leave to say, *en passant*, that pastors should not be ambitious to attain that high degree of oratory which has made a few men famous. They cannot be Bourdaloues, or Massillons, or Whitfields—not even if they were naturally gifted for such eminence—without a sacrifice of many of the essential duties of the

pastorate. That high success in oratory calls for an outlay of time and labor in the work of preparation which the pastor cannot give. Read the accounts of the price paid by Demosthenes and Cicero for their success; or, in modern times, of Chatham practicing before the mirror: of Brougham locking himself up three weeks to prepare an oration, and then writing the peroration fifteen times over before he could be satisfied with it; and of Whitfield, of whom Foote and Garrick both gave their judgment that his oratory was not at its full hight until he had repeated a discourse forty times: and you will be satisfied that a pastor, preaching from four to seven times a week, to the same people, can never hope to reach it. The Evangelist may.—In that field, there ought to be eminent success in oratorical power.—But the pastor should strive for a neat and perspicuous style, clear statement, cogent argument, pointed illustration; an easy and graceful delivery; and for the rest trust to the *eloquence of the heart*, and the ready entrance to the sympathies of his hearers which their respect and love will freely grant him. Indeed, this superb oratory, even if attainable, would not be desirable. Meteoric showers are attractive, now and then; but a nightly recurrence of them would soon sate our curiosity, and weary our gaze. We prefer the steady beaming star, ever beautiful, ever welcome. Niagara Falls presents a scene of ineffable sublimity; but one Niagara is enough for a continent; and to those who hear the roar every day, the grand thunders have no charm. Better the sweet, modest streamlet, that brings daily refreshment, and a gentle ripple, whose music is always pleasant. The pastor should aspire to *excellence* of matter, style and manner; but he must not hope for that pre-eminent excellence in a single department of his work, which can only be purchased by the neglect of his other duties. His task is too varied to allow it. It belongs to him, even as a preacher, —to say nothing of his other duties—to develop intellect, conscience and heart symmetrically—to educate the entire nature of his hearers in just proportions, so that 'their whole spirit, and soul, and body may be preserved blameless.' This is not the work of mere oratory. But it calls for most earnest and laborious intellectual application.—He 'watches for souls, as one who must give an account.'"

"But your diary shows you so crowded with labors, and interrupted with calls, and pestered with other people's business, that I do not see how you find time to prepare even one sermon a week."

"It is not so bad as it seems," said Eusebius, smiling. "True, I am often vexed and oppressed that I have so little time for the studies which I love. It is sadly true, too, that even when I have time, the dissipation of mind growing out of my varied duties, lets me come but unwillingly to my work, and compels a severe *whipping in* to my

task. But if I study *books* less, I study *men* more. I form an acquaintance with the hearts and lives with which I have to deal, and learn the avenues through which I can best approach them. A preacher's road to success is half traveled, when he makes his audience feel that he is in sympathy with them; but no mere *bookishness* can give him this advantage. My sermons are often suggested and arranged as I go from house to house among the people, and learn their circumstances and their wants. I generally select my themes early in the week. If I have on hand a course of lectures, of course my theme is already selected. These themes I bear in my mind in my perambulations, conversations and readings. I make everything tributary to my preaching. I am continually on the *qui vive* for thoughts, illustrations and embellishments. When a happy thought strikes me, I jot it down. When my readings suggest a theme, or a train of thought, I immediately enter it in my common-place book. I always read pen in hand—and travel pencil in hand. Before the week is over, I have a goodly assortment of materials. Thus my illustrations—a most important part of every sermon—are drawn from familiar scenes, and often from passing events; and have the advantages of *nearness* and *vivacity*. Moreover, when I lack time, my sense of need urges me the oftener to the throne of grace. I believe it was Luther who said that to pray well was half the day's work; I have learned that to pray truly is oftener half the preparation of a sermon. It is well to come down from the mount with your spirit radiant with the smiles of heaven. But I have only given you an idea of what may be done under the urgency of necessity. It is all-important that a preacher have abundant time for study. To fit him for high success, he needs a *progressive* knowledge of the Bible; an acquaintance with men, with literature, with physical, mental and moral science; with the political and religious movements of the past and the present. If Timothy had to *study*—even with a gift apostolically bestowed; if the prophets had to ponder their own predictions to know their meaning; if inspired apostles wanted all their time to give to the word of God and to prayer: it is the extreme of nonsense to suppose that uninspired and half-educated men can be fit to instruct others without first learning the great lessons of truth."

I proceeded to inquire of my venerable friend, Who had been his models in the preparation and delivery of sermons?

"I cannot say that I have had any model. I have read the best sermons of Bossuet, Flechier, Bourdaloue, Massillon, Saurin, Tillotson, South, Leighton, Payson, Taylor, Hall, Edwards, Wesley, and many of less note. But I would not recommend any of these to young preachers, as models to be *studied*. I have always admired

Saurin. He is clear, vigorous, logical, earnest, and eloquent. But let every man be true to himself. Let Saul fight in his armor; let David have his sling, and the smooth stones from the brook. I have been exceedingly disgusted with the ridiculous aping of great men on the part of young preachers. They succeed better in copying the defects than the excellencies of their models. Pardon me for saying that the pulpit is often desecrated by the ass in the lion's skin. It is well to become familiar with the purest models of eloquence and oratory—but, as with the food which we eat, let one's own nature appropriate that it which needs, and reject what it cannot healthfully use."

"But," I remarked, "the preacher must be a student; he must be, to some extent, at least, educated. Your experience will doubtless suggest the best authors on theology, literature and science, for study and for reference."

"No sensible man," he replied, "will undervalue the blessings of education. That is characteristic only of fools and enthusiasts.—Knowledge is power. Yet the extent to which a man needs to be educated for successful work in the ministry, must depend partly on the degree of intellectual development in the community in which he is to labor, partly on the demands of the times in which he lives.—*He surely ought to be in advance of his hearers.* But back of all education, he must have the necessary powers of mind and qualities of soul. Education cannot furnish brains, nor yet character. But it is a mistake that a man of the right stamp needs many books, or a great show of learning, in order to a successful ministry. He may *read* many books—he should *study* but few. Indeed I have known several preachers of great power, whose only book was the Bible—yet I would not be guilty of the folly of recommending these as models.—They would have had vastly greater power, had they been properly educated. Now I can no more furnish a standard library for all preachers, than I can furnish a standard measure of garments for all sizes of men, or a standard measure and description of food for all appetites. I will give you, in general terms, what I would regard as the *minimum* standard of a desirable library for a preacher. First, the Bible, in as many languages as he knows, and as many translations as he can procure. He should commit the New Testament to memory; also, the Psalms, the Proverbs, and many of the finer passages of the poetical and prophetical books. These will furnish him with an inexhaustible store of truth and eloquence. If he is a classical scholar, he will need a few classical helps, such as are readily obtained. If only an English scholar, he needs one Commentary, such as Clarke's; Cruden's Concordance, a good Bible Dictionary, Geo.

Campbell on the Gospels, Macknight on the Epistles, Horne's Introduction, and Prideaux's Connection. Then let him get the best standard English Dictionary, along with Richardson, and to these add Crabbe's Synonyms. Then let him add all the good Histories he can get, ecclesiastical and profane; the old English classics, and the modern British Essayists; a Biographical Dictionary, and the Encyclopedia Americana; and one good literary periodical, like Littell's. To these he can add, at pleasure, such popular works on Science, Literature and Art as his tastes may suggest. Then my advice to him would be:

1. Study the Bible constantly. Keep up the sword exercise.

2. *Study well your own heart.* 'As in water face answereth to face, so the heart of man to man.' He who brings the truth home to his own soul, and learns its adaptedness to his own needs, will best know how to minister to the spiritual wants of others. Well has Goethe said:

> 'Persuasion, friend, comes not by toil or art;
> Hard study never made the matter clearer:
> 'Tis the live fountain in the speaker's heart
> Sends forth the streams that melt the ravish'd hearer.
> Then work away for life; heap book on book,
> Line upon line, and precept on example;
> The stupid multitude may gape and look,
> And fools may think your stock of wisdom ample:
> But all remain unmoved: to touch the heart—
> To make men feel—requires a different art.
> For touching hearts, the only secret known,
> My worthy friend, is this: *to have one of your own!*'

3. Study human nature, and keep in sympathy with your race.—The soul is a many-stringed instrument; and he must be familiar with its structure, who would sweep its chords and touch its keys with skillful hand, so as to awaken the desired harmonies. A babe of a day old, knows the touch of an experienced and tender hand. The soul instinctively recognizes the touch of skill and of goodness.

4. Remember that preaching is not an *end*, but a *means*. Keep the *end* in view, and value the means only as conducing to the end.

5. Seek to unite simplicity, earnestness and directness in your discourses. And let them be addressed alike to intellect, conscience and heart.

6. Live only to preach and gain the ends of preaching. Give yourself wholly to it. Let your reading, associations, recreations—every thing—be tributary to this.

7. While you plant and water, remember that God giveth the increase. Let every sermon be the offspring of many prayers."

As Eusebius rose to take his leave, I thanked him for the many valuable suggestions he had given me, and ventured again to inquire if he could not point me to some suitable model of pulpit ministrations; remarking that to young persons an example was of more value than many precepts.

"You will find among my papers," said he, "a sketch of the completest pastor I ever knew, so far as pulpit ministrations are concerned: one from whom, more than all others, I gained my ideas of the distinction between *preaching* and *teaching*, and of the style and manner of pulpit discourse."

We may yet give this sketch to our readers; but at present we are more anxious to bring out the revelations of the Port-Folio concerning *pastoral visitation*. These will form our next paper. I. E.

THE HOLY SPIRIT AND ITS FRUITS.

There is no theme, no doctrine, no tenet in christendom more conspicuous, more debated, more interesting than that of the *person*, *mission*, *character*, and *work* of the Lord Jesus Christ; and next to this in grandeur and importance, is that of the person, mission, character, and work of the Holy Spirit. A few essays on these themes well digested, perspicuously and definitely expressed in our native tongue, would, we think, from our present stand-point of observation and reflection, be of much importance; and indeed, because of sundry misunderstandings and consequent misrepresentations, are now imperiously called for by thousands of our new readers.

At present we cannot promise a volume, or a regular treatise on this or any other topic or theme. But the gross misconceptions, and the consequent misrepresentations of our views, and those of other writers, on these topics, imperiously demand a word or two; at least on the peculiar office or work of this *the promised advocate* of the claims of Jesus, as *the Messiah*.

The FATHER, the SON (or the incarnate WORD,) and the *Holy Spirit* are, by the Spirit of God, the *remedial revelation of* JEHOVAH—the *qui est*, the *qui erat*, and the *qui futurus est*,—or the "*who is*," *the* "*who was*," *and the* "*who is to come*." The Heavenly Father sent his Son into the world; the Son sent the Holy Spirit, or Holy Guest into his church, until the Lord Jesus return in all the glory of his Father, accompanied by all his holy angels. Hence the Holy Spirit was and is the conjoint missionary of the Father and the Son.

Neither the Holy Spirit, nor the Lord Jesus Christ, has, as we understand the Gospel, or remedial system, finished his respective official

services. They have, indeed, finished each a portion of their official work. Atonement, or a reconciliatory sacrifice, was consummated on Mount Calvary. To this nothing can be added in the everlasting future of the universe.

Again, as respects the work of the Holy Spirit in the plenary inspiration of Prophets, Apostles and the original Evangelists, this, too has been consummated.

One oracle, one imperative oracle, delivered by the evangelical prophet, Isaiah, indicates this. It is found chap. 8, 16, in these imperative words: "Bind up the testimony, seal the law among my disciples."

And does not the last surviving disciple of the Messiah place the seal at the close of his mission in these words:—"If any man shall add to these things," (commanded by Jesus the Messiah, and written by his apostle,) "God shall *add* to him the plagues that are written in this book. And if any man shall *take away* from the words of the book of this prophecy, God shall take away his part," his interest, "out of the Book of life, and out of the holy city, and out of the promised blessings written in this book." (Rev. 22, 19.)

Still the Holy Spirit, as a Holy Guest, abides in the Church, and works through the apostles, and *through the church* upon the world around it: for he will *convict* the world of its sin, and of his righteousness; of (its) sin in disbelieving him; of (his) righteousness, because he returns," (in glory) "to his Father;" and of (its) final condemnation or judgment, because the prince of this world," the usurper, is ejected from the throne, (Jno. 16, 8–11,) or is dethroned and divested of his usurped power.

These are plain and pungent oracles, which no man can reasonably doubt or deny.

But were we to judge of the fruits of the Holy Spirit by the fruits of some spirits that seem to reign and riot in the hearts of a portion of our contemporaries, who indeed, are ever and anon accusing us of heresy, and misrepresenting us on the whole premises, we should be compelled to pray to the Lord to deliver us from such a spirit of falsehood and blasphemy * as that too plainly indicated on the part of some of our contemporaries towards us.

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* *Blasphemy* is a word more used than understood. Hezekiah said of his day, that it was "a day of rebuke and of blasphemy." And the Lord said to his servant John, "I know the blasphemy of them who say they are Jews, and are not, but they are of the synagogue of Satan." We know too much of the "blasphemy" of some of our contemporaries, especially the editors of the so-called religious press, who are weekly and monthly blaspheming us as heretics while we are pleading for Christ, his cause and his people. They blaspheme us as denying the influence of the Holy Spirit in conversion and sanctification.—

The fruits of the Spirit which all true Christians exhibit, are "love, joy, peace, long suffering, gentleness, goodness, meekness, temperance and fidelity;" whereas, "strife, variance, emulation, covetousness, deceit, malignity, hypocrisy, heresies, schisms, and blasphemies," are the fruits of the spirit of this present evil world, as classified and designated in the Epistles of Paul, and especially manifested against all who protest against their theories and traditions, and plead for the Christian doctrine and institutions as delivered to us in the Christian Scriptures, without any alloy or intermixture with the doctrines and commandments of men.

Such is our attitude. But they labor to create the idea in their flocks that we deny the work of the Holy Spirit *in toto*, while opposing neither the person, nor the mission, neither the work, nor the aids of that Spirit. A. C.

DOCTRINE AND DOCTRINES.

We profess to know what Calvinism and Arminianism assume to be. They are, indeed, philosophies, or speculations, called *doctrines*,—a word never found in the Christian Scriptures except in grammatical alliance with demons and wicked men. The apostolic doctrine, "the *doctrine* of the Lord," the "*doctrine* which is according to godliness," "doctrine of God our Savior," "the doctrine of Christ," "sound doctrine," are found always in the singular number.

We read in the Christian Scriptures of "*doctrines*" or "*the doctrines and commandments of men.*" We also read of "*the doctrines of demons*," and of "*strange doctrines*;" but never once of "*sound doctrines*," nor of *christian doctrines*, never once of *orthodox doctrines*. These all were generated, and born, and nursed, and cherished in the bosom of the mother of harlots, and in the bosom of her meretricious daughters.

No Christian man of a *pure* speech, well educated in the Christian Scriptures, ever represents the inspired teachings of the Holy Spirit by the terms "Christian doctrines." A. C.

Yes, from the city of Richmond to the city of St. Louis, and from Georgia to Nova Scotia we are blasphemed by a portion of sectarian pulpits and presses. And this, too, touching the divine person and the mission of the Holy Spirit in the work of conversion and sanctification, than which there could not be a more palpable misrepresentation and blasphemy perpetrated in this age of the world, with all its means of knowing and appreciating what we do believe and teach, and have been preaching and teaching more or less for more than forty years.

INFIDELITY IN OUR LAND.—NO. 2.

We desire now to direct the attention of the reader to another most important fact in the current history of our country, connected with the question we are discussing. It is a great fact, most alarming, and most portentous of evil; and while it has attracted the attention and awakened the deepest interest of many thoughtful men, yet we deeply lament to know, that thus far, the efforts to arouse the religious people of our land to a proper sense of the impending danger, has met with but little success. A very fatal sense of security has shut our eyes and lulled to sleep our wakefulness. One of the most difficult tasks for the watchmen on the walls, is to convince the people of the city of the approach of danger, and make them "watch and pray." We refer to the immense, direct increase of the power of infidelity in our land, by the tremendous tide of European immigration. The mighty elements of numbers, of material and intellectual power, are by a steady, resistless current transferring themselves from the over-burdened old world to the new. These elements, whatever be their moral qualities, are mingling everywhere, from the Atlantic to the Pacific, from the great cities to the primitive forests and prairies, with the life-blood of the nation, giving it new ideas, new impulses and tendencies. That Europe should throw its superabundant masses on our shores is inevitable, in the eternal order of things, and doubtless the will of God. The Most High has a great and wise purpose in this marvellous migration westward over the Atlantic, wonderful beyond any similar fact in the world's history. Here is to be the great congregation of the nations of the earth, in intimate and permanent relations. Here the material, intellectual, and moral powers of the world are to meet, to enter into new conflicts, and into new combinations with each other. God may have chosen and kept this new world for this very purpose, from the great life-battle of nations here, under his providence to lead forth new powers for the regeneration of the world by the gospel. The great winds from the four corners of the earth—the great powers of the earth—here meet and are striving with each other. These moral, and often conflicting powers cope with each other here in a free field, in fair and open combat, each in the full integrity of its own strength, unaided and unrestrained by political and hierarchical power. So much more important, therefore, will be the contest and the issues of the victory. This is peculiar in the history of the world. In past ages, and elsewhere, the great, world-agitating and world transforming questions were not allowed to meet in free combat. At one time political pagan power sustained paganism in

its war with Christianity; at another, Christian political power aided Christianity against paganism. Here Catholic monarchs lent the secular arm of power to Romanism against Protestantism, and there again a Protestant throne used its power to subdue Romanism; and so with all the other great questions that concern humanity. How wonderful then the destiny, and how momentous the conflicts in this land! Let us awake to a full consciousness of the truth of this, that we may gird ourselves for action, and be ready and prepared, as a people, for the mighty task of labor that God in his providence has allotted to us.

We have extended our introductory remarks in this number thus far, because we desire, if possible, to lead the reader to appreciate the full importance of the fact referred to above, and to which we are now about more directly to call his attention. To be able to have a full, clear view of this matter, let us briefly look at the state of the question of faith and unbelief in those countries in Europe, from which the great tide of emigration is flowing to our shores. These are chiefly the British Islands and the Germanic or Teutonic countries.

During one of the meetings of the evangelical alliance in London, a German orator spoke of the fearful power of unbelief, and the ravages it had made on the continent, and spoke of Great Britain as, in this respect, offering a most favorable, encouraging contrast. Intelligent Englishmen, however, referring to this contrasting, said, that they regretted to know that the condition of Great Britain was not so hopeful by far, as the German theologian had imagined; that infidelity among the English people was already very widespread, and still rapidly on the increase. These statements were made by prominent men both of the established church and of the leading dissenting communities. From the statements made on that, and on subsequent similar occasions, and from successive new developments constantly coming before us, we have the confirmation of the fact that England, this great, free, enlightened Protestant nation, has in her heart a mighty, festering canker of infidelity, eating away at her very vitals. Why state this? Because it is true, and because it is a most important and alarming fact; and the more important and alarming the fact, the greater the folly of ignoring and concealing it. Among that immense mass constituting what are called the laboring classes of Great Britain, especially in the higher departments of industry, among the craftsmen, the lower and grosser forms of materialistic infidelity prevail. Deism, and to a wide extent, pretended Atheism, reign there, all uniting on one common ground,—a rejection of, and an active war against, the Bible. These masses have their associations, their meetings, their leaders and haranguers. They have even gone so far as to establish,

by common contributions, presses, from which issues and is distributed among them, an abundant literature of infidelity suited to their ignorance and their gross tastes and sentiments. For this immense substratum of British society is miserably educated. The facts continually coming up before Parliament, and ventilated ever and anon in the public press,—in newspapers, periodicals and books,—give an appalling picture of the intellectual and moral degradation of this section of the British people. This fecund mass, under a constant, we may say, always hopeless pressure of physical want, heavy labor, governmental, social, economical, educational, and religious neglect, and by all this goaded on to continual, bitter discontent and to the cultivation of the worst passions of our nature, constitutes a rich and most inviting field for the destructive machinations of the power of evil. They are permitted and made to see and feel only the present, oppressive, temporal, material wants. They are directed to look with evil eyes on the political, social, and religious aristocracy, as the origin of their evil, and to seek and hope in material good the only amelioration of their condition. A mercantile government, and a half-secular church establishment, that is busy with its secular interests and feels itself secure in its secular support, care but little for the spiritual,—we will not say moral or intellectual,—regeneration, and salvation of this human sub-basis of society, of this crowded mass of operatives and laborers; they have not yet, it seems, learned to know,—for these things are only discerned by the regenerated spiritual eye, and concealed from the carnal heart and eye of the politician and diplomatist,—that "the gospel preached to the poor" is the only sure, enduring source of their peace and peaceableness, of their contentment and happiness, of their good, safe power and usefulness as an element of a nation.

This evil of infidelity in the laboring classes, it is said, is also rapidly working into and developing itself in the middle and more intelligent classes of British society, where books and pamphlets attacking the Bible are eagerly sought after and devoured. All forms of materialistic, rationalistic, and humanitarian infidelity have a ready acceptance among these classes. Books claiming to base their objections against the Bible on scientific, critical, and historical grounds, dressed in a popular garb of language and form of argument, are current among them. It is astonishing to read of the immense circulation among this class of such works as "The Vestiges of Creation," "The Nemesis of Faith," "Gregg on Inspiration," and others of like character, and lately and most note-worthy, the works of Colenso. Many of these people who still prefer from inclination to keep up a pretense and appearance of religion, range themselves under the va-

riegated colors of Unitarianism, in whose ranks can be found all the odds and ends of a bankrupt, beggared, vagrant, tattered religiousness.—They generally, however, stop only a short time in this busy, noisy inn on the descending slope to the land of naked infidelity, merely to take refreshment for the journey, and they soon abandon even this poor, rickety edifice. Thousands, from habits and other motives, still keep up the form of attachment to the established church. To complete the picture, it is notorious that among the aristocracy a philosophical infidelity prevails. True, earnest, Christian believers,—so the statements declare,—are very rare among the nobility. Now all this widely extended infidelity would be much more evident than it is, were it not for the existence of the established church, in whose wide embrace as a national institution, it finds a home and a hiding-place. This is the fact wherever a state church exists, Catholic and Protestant. Like a charitable, wide mantle, it covers a multitude of sins. The secularized carelessness and security of state establishments, are the cause of this indifference to the true faith in its bosom.

With all that we have said, let it not be understood that there are not thousands of true believers in Great Britian. The existence of these is as well demonstrated as that of the others. The power of God and his word and Spirit is not lost or dead there. In the bosom of the established church, among the learned and unlearned, and among the dissenting communions generally, there is faith, true faith, in God and his Christ. This, however, makes the fact on which we have been dwelling, not the less true, and should not the less awaken our fear.

Now, it is from these lower and middle classes of the English people, that a great part of the emigration to this country annually comes; and with a community of language and race, they enter at once into an active moral and social co-operation and fellowship with the American people. As a general thing, too, they are found to be tenacious of their views, and forward in the advocacy of them. As to the immigration from Catholic Ireland, no good can be expected from them, of course, to aid in counteracting with their stupid, religious ignorance and slavish superstition, the evil influences of infidelity.

Let us now turn our attention to Germany, next to Ireland the greatest source of emigration to America. The story of the religious condition of this nation can be briefly told; and a very sad one it is. At the beginning of this century, and years afterwards, in all the theological chairs of her more than thirty universities, *there was not one single believer!* This is as notorious in Germany as that these universities exist. And though a great change has within a generation taken place, even at this hour, true faith does not yet control the theo-

logical training of the German ministry; in many instances the rank unbelief of a bygone generation yet sits enthroned in the cathedras of theological learning. Now this triumphant occupation of the chairs of the universities by infidelity, is not to be regarded as altogether a cause, but perhaps much more, as a concomitant manifestation and development of a general infidelity among certain classes of the people, that is, among the most active and powerful classes. For almost half a century, from these numerous great centers of power (some of these universities numbering sometimes over a thousand students) infidelity, in a most active form, armed with all the power that education, and all the passion and enthusiasm that novelty, could impart, was sown, and established far and wide over the land, until by preaching it in the pulpit almost everywhere, teaching it in the school, (for religion is taught in all the schools,) by its becoming the currency by-and-by in the newspapers and books,—the whole nation became enslaved to the power of unbelief. This was its gradual work and gradual triumph. In the language of an eminent man, a participator in this work of darkness, but who returned to the true faith, "this madness ran and rioted and devastated over the land like rfie in the dry heath." Infidelity has now pervaded the whole body of the people. The great battle of unbelief and faith on the scientific basis,—one of the most exciting and hotly contested conflicts the history of Christianity has to record—has been fought, and won by the Bible. Yet, while rationalism is dead scientifically, the effects of it on the heart of the nation remain; the people are yet dead. No regeneration, as a people, has as yet to any general extent taken place. Infidelity to-day pervades the social life, and is a power everywhere.—It has allied itself to exciting political questions. The leaders in political reform of the radical school, are all of the infidel stripe, and control by the press and by their harangues, the active, excitable youth of the land. The infidelity of this people is of a most virulent, belligerent kind. They hate religion, and whatever is religious, in every shape and form, and have vowed eternal war upon it.

Now, of the great multitudes of Germans that annually land on our shores, a large number are thorough infidels,—not of a negative or passive kind, but most earnest, noisy, active propagandists of their sentiments. In the associations they form here, social and political, among themselves,—for politics mix up in all their societies,—such as the Turners for instance, the cultivation of enmity to religion is a prominent element. Many of these men are very gifted, and talented, and often highly educated, giving them great power over their people. Among the large number of German political papers in our land, there is perhaps not one that is not an advocate of infidelity, not

one that believes, reveres and respects the Word of God. It was announced some two years since, as an extraordinary thing, that a German secular newspaper had started that was not infidel, but, if we are not mistaken, it did not live long. If we are mistaken in this last point, we shall be happy to know it. Now, this great body of very active, infidel, political and social agitators has already become a strong power in our land. They speak with boldness. They are mingling everywhere with the people, and as they are merging more and more in the great social body and life of the nation, speaking our language, and sharing in all places of influence, they are disseminating their pernicious sentiments through all the ranks of the people. We have noticed them co-operating also with our own native infidels years ago.

Now, a man must be blind not to see that such a mighty influx of powerful infidel elements from the old world, from Great Britian and the continent, numbering many myriads every year, and scattering all over the land, added to and often combined with our own infidelity at home, will build up, by accumulation and propagandism, a power of darkness here, of active and malignant hostility to the religion of Christ, that will sooner or later rise up against us, and arouse us to a sense of our danger, when perhaps it will be too late. Better, a thousand times better, see and feel the threatening danger *now*, arm ourselves with the armor of God, meet the foe, and secure the victory for God and his truth, for this generation and for generations to come.

C. L. L.

SERVICE IN LIFE, BETTER THAN REPENTANCE IN DEATH.

St. Cyril speaks of certain people that chose to worship the Sun because he was a day god: for, believing that he was quenched every night in the sea, or that he had no influence upon them that lighted up candles, and lived by the light of fire, they were confident they might be atheists all night, and live as they list. Men who divide their better portion of time between religion and pleasure, between God and God's enemy, think that God is to rule but his certain period of time, and our life is the stage for passion and folly, and the day of death for the work of our life.

But as to God both the day and night are alike, so are the first and last of our days: all are his due, and he will account severely with us for the follies of the first, and the evils of the last. The evils and the pains are great for those who defer their restitution to God's favor till their death.—Jer. Taylor.

TYPE-TEACHING.—NO. 4.

Let it not be thought that we are dwelling with undue length upon the question, as to the divine origin of sacrifice: for this is a point of radical significance. Let it be established that sacrifice is an appointment of God, and that it is a *type*, and we have a foundation upon which to rest the scriptural doctrine of sin and atonement, ancient and immovable as that of the everlasting hills. But this we shall more fully see as we proceed.

We make but one more point on this question now, and then we will proceed to consider in detail some of the lessons which are taught us in the more prominent *types* of the Bible. The point is this: If this institution of sacrifice had not been of divine origin, how can we explain the fact, that it was so signally and even miraculously recognized and honored by God himself? In the earliest times we notice that God meets the offerer over his offering, and graciously receives his gift. Again—How can we explain the fact, that in the after history of man, that which was a merely human invention, should have been adopted by God himself, in so many special commands and enactments, as we find in the Patriarchal and Jewish dispensations? This has no parallel in anything else in the Bible. The distinction of *clean* and unclean beasts was made even before the flood. Noah was commanded to take of *these* by *sevens*, but of the rest only by *twos*. This difference, which was made by divine command, had reference clearly to sacrifice; and accordingly we find that, when the saved part of the creation comes forth from the ark, Noah builds an altar and offers of *these clean beasts* unto the Lord. Not only is the offering accepted as a "sweet savor," but it is made the occasion for the announcement of the present *covenant of nature* under which we live. For the Lord said, "I will not again curse the ground any more for man's sake; though the imagination of man's heart is evil from his youth: neither will I again smite any more everything living, as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."* Let us honor the origin of an institution over which was signed, sealed and delivered this precious title-deed to our glorious heritage of the earth.—We tear off the seal from the covenant of nature and of grace alike, when we destroy the divine authenticity of sacrifice.

Type-teaching affords us, of course, many lessons besides that which is so fully elaborated in sacrifice. In laying, broad and strong, the foundation upon which we rest the authority of the lessons that are

* Gen. xxi. 22.

taught us in the types of Scripture, we have thought it best to do so with reference to the great and controlling type of sacrifice, because the whole system of other types is of worth and significance only as it circles around this controlling center. But in considering the types in detail, we shall follow a different order. As we find the weight of the sun by first determining the weight of our earth, one of its planets, so we shall best illustrate the meaning of sacrifice, by considering first, the lessons that are taught us by some of the lesser types which revolve around it.

Earliest among these, we encounter the Sabbath. It is as early in its origin as the completed work of creation, for "on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."* We enter not, here, into the discussion concerning the divine authority of setting apart the seventh day, as a day of rest, to be observed here on earth, nor of the moral and spiritual value of, not to say necessity for, such an arrangement;—but confine ourself to the consideration of this solemnly consecrated day of God's rest from the work of creation, *as a type*. We may notice, however, in passing, that the double significance which is a characteristic of Scripture types, is eminently conspicuous in this institution of the Sabbath. It has a practical and present influence and worth, which make it worthy of our regard; and also a future, prophetic meaning, that points us to better things to come. It is the present value of the Sabbath, that almost exclusively occupies our minds when we observe it; but it is its instructive and and cheering typical import, as an index to the blessed future of man, that we are now more particularly concerned to educe. Every Christian who observes this day of rest, attaches to it certain *commemorative* ideas, that are both true and profitable to the soul; and the mere philosopher or stateman sees in it a wise adaptation to the natural wants and weaknesses of man and beast. But there is a higher and more blessed lesson than these in it, and the question we should ask, is—Do we adequately discover and appreciate this?

That it is a *type* of the Sabbath rest which yet awaits the people of God, is expressly declared in the Scriptures. The author of the Epistle to the Hebrews profoundly argues thus:—"Therefore, let us fear, since a promise still remaineth of entering into His rest, lest any of you should be found to come short of it. For we have received glad tidings, as well as they (whom Moses brought forth out of Egypt); but the report which they heard did not profit them, because

* Gen. ii. 2, 3.

it met no belief in the hearers. For we, that have believed, are entering into the (promised) rest. And thus he hath said, "So I sware in my wrath, they shall not enter into my rest." Although his works were finished ever since the foundation of the world; for he hath spoken in a certain place of the seventh-day in this wise, "And God did rest on the seventh day from all his works; and in this place again, "they shall not enter into my rest." Since therefore it still remaineth that some must enter therein, and they who first received the glad tidings thereof entered not, because of disobedience, He again fixeth a certain day—"to-day"—declaring in David after so long a time (more than 400 years from Moses and Joshua to David, who sung this song*) as hath been said, "to-day, if ye will hear his voice, harden not your hearts." For if Joshua had given them rest, God would not have spoken afterwards of another day. Therefore there still remaineth a Sabbath rest for the people of God. For he that is entered into God's rest, must himself also rest from his labors, as God did from his. Let us therefore strive to enter into that rest, lest any man fall after the same example of unbelief." †

There is for us then a rest from our labors like God's rest from his; and this is perpetually brought before us in the type of the Sabbath. Now God's rest was a perfect and unending rest. He had finished all his work, and there was no interruption to the rest which followed. It has been remarked that Moses does not describe the seventh day, as included in "evening and morning," as he does the other days, but gives it a priestly dignity, like that of Melchizedek, who was without beginning or end of days. It was to symbolize the everlasting rest of the saints. And viewed in this light, how much is the interest of the day we keep, enhanced. It is not simply a day of blessed memories, but also one of cheering and alluring hope.

Rest is sweet to the weary. When the toils of the week are over, how gratefully do we welcome the morning of sacred rest. Man and beast partake of the joy, and even inanimate nature, clothed with radiance by the heart that looks upon it, seems to sympathize in the general sense of bounding freedom from the weariness of toil. The people go up to the house of the Lord. From hill and valley they come in glad release from the toil of the shop or the field, and seek a share in the rest of God. But it is only for a day. The sweet hours fly by and we are driven back to our toil, and must repeat again and again the weary round of our labors. The yoke of the world is still upon us, and we are driven by the goads of our earthly necessity to tread over and over and over again, the same furrows through the long and weary years of our appointed time. The Sabbath-rests which

* Psalm 95. † Heb. iv. 1–11

we enjoy by the way refresh us, and so keep us that we do not absolutely faint under the toils of the journey; but they go out with the setting sun, and we part with them with a sigh of regret that the rest is not perfect and everlasting, like the rest of God. We go up with joy to the congregation of the saints, and mingle with glad heart in the pleasures of worship and holy communion, but we feel that the "joy is not full," nor the "pleasures forevermore." And then the meditative mind is lifted up to the heavens, and the devout heart is drawn to the divine throne, and we realize that the rest for which we sigh is there—only there,—that all this is but foretaste and type, to allure and teach us while on earth.

We recover from the fall only by returning to God. Only in Him is there rest, and we can approach him only by degrees, and as we are made fit. Everything, properly used, is calculated to help us in this labor of restoration. Reason, humbly applied to study and meditation upon the works of God, gives us perpetual lessons of his wisdom, power and goodness. To one not viciously averse to hear and to read, "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."* But it is not enough for us only to know these *creative* attributes of the Most High. It is a poor and barren religion that ends in the simple intellectual contemplation of the attributes of God, as revealed in creation. We must know him as the ruler and governor of all—as the God of justice and holiness—the dispenser of a gracious and righteous providence: and this knowledge can only come to us in fullness of assurance, through the revelation of his word. We know his will because he hath spoken it; and it is the beginning of wisdom to hear and to fear his word.

The more we hear and know, however, the more are we led to Christ, until all things seem to shut us up to the gospel; and it is the end of this to bring us into the immediate felicity of God. This glorious comprehension of the plan of salvation is, to the philosophic mind, one of the strongest proofs that can be afforded of its divine origin and truth. What else but a divine system could encircle and control by its central attraction, all the elements of knowledge and spheres of truth, and bring them into an orderly and harmonious whole, with light and life and sublime significance, only as they whirled around and pointed to the Sun of righteousness, that riseth, at last, with healing in his beams!

* Psalm xix. 1-4.

In such a system, *types* are like comet-messengers, sent out to the outer verge of the planetary spaces, to teach the distant wanderers the way of return to the lost and far-off center of their life. The Sabbath rest! What is it but a scund of hope, rising above the despair of a paradise lost, and calling us to a paradise regained! O weary toil of this desert land! Oft as we pause at the oases that emerald the dreary way, we strain our vision onward to catch a glimpse of the everlasting rest, and "press with vigor on." Nature reveals to us much, revelation still more; but it is only in "thy presence," O Father in Heaven! that "there is fullness of joy, and pleasures forevermore." The rest that remains for the people of God, is not to be found on earth; it is only in the presence of Him who hath redeemed us, and who is now preparing for us mansions in the Heavens. And when the Sabbath bells call us to the humble earthly temples in which we refresh our weary souls for a day here on earth, let us lift our attention up to the sublime invocation of the type, and hear, as with the ear of the listening heart, the far-off chime of the heavenly summons, inviting us to the everlasting rest of God.

The object of all divine teaching, whether by type, example, prophecy or precept, is to fit us for the future life. And the farther we advance in the divine study, the more clearly do we see this important fact. As in the common course of a literary education, even the study of the alphabets of languages is subservient to the very crowning work of scholarship, so in the preparation for a transfer into the celestial classes, every step of teaching is ordered with a divine prescience of the ultimate end, and wisely adapted to conduct us to it. We do not see this often in the beginning, and we go plodding along, in implicit faith sometimes, through several lessons, not seeing to what they are leading us, nor to what good end they are looking; but we advance farther, and by degrees all becomes clear and beautiful. We see how the beginning and the end are joined together and held fast by all the intermediate links, and admire the wisdom of the system which at first perplexed us, and seemed in many of its parts altogether unmeaning. This is particularly true of type-teaching. Its present lesson is plain enough, but its future significance we do not readily see, until nearer to the goal to which it is guiding us. Like the roads that lead to a mighty city—when afar off, we cannot tell with certainty whither they are ultimately tending. We understand their immediate neighborhood uses very well, and are content to enjoy them; but it is when we follow them farther, and discover their gradual convergence, and begin to catch sight of spire and pinnacle and dome and minaret of the mighty metropolis, and find ourselves borne on in the countless throng that are treading her streets—then it is we under-

stand the harmony of the system, and discern the controlling purpose for which it was all arranged. So in the divine economy. The nearer we approach to the revelation of the Son of God, the plainer become all the lessons which in the aforetime had been given to point us to Christ, and the closer we get to the celestial city, the more clearly do we discern how all divine ways, even from the beginning, have been tending thither. For many long years—reckoned, indeed, by thousands—our forefathers trod this way of the Sabbath-type, with but little knowledge of its ultimate tendency—content, in the main, to know and enjoy it for the comforts and advantages of the time being;—lost it sometimes altogether, until God reminded them of their departure, and brought them back by signal teachings and corrections of his judgments;—but now, in these ends of the ages, with the inspiration of Paul to direct us, and a nearer vision of the New Jerusalem to attract our eyes, we understand it better, and reap from it, let us hope, a richer harvest of enjoyment.

The rest of God was a cessation from the *work* of creation. He ceased to *make*, so far as this system is concerned, because he had finished it. But there remained the divine complacency, when in contemplating it, he beheld that it was all "very good." And this pleasure in his works—this notice and admiration of their beneficence—this responsive thrill of rapture which springs from good conferred and good acknowledged—this everlasting activity in rest, which is not labor but pleasure, because it is wrought in us by powers and influences without—this it is which shall constitute the felicity of that rest the remaineth for the people of God. The soul redeemed and glorified, is a soul attuned, in every chord, to heavenly harmonies, and from its very perfection, responsive to every pulse of pleasure that moves about the throne of God. Its activity is repose—for it would require effort to resist its tendency to unison with the delight that is all around it:—and its exercise is rest, for it would be a weary toil to keep still, where all is instinct with rapturous motion. For such a state of sweet, unending rest our souls are ever panting; and to such, if we have ears to hear, the type of the Sabbath is ever calling us.

W. K. P.

Effects of Encouragement.—The celebrated Benjamin West related that his mother once kissed him eagerly when he showed her a likeness he had sketched of his baby sister; and he adds, "That kiss made me a painter."

Love is the sun of every society of the moral universe.

THE INDWELLING OF THE SPIRIT.

Our combat with the sectarian world on their favorite dogma of direct spiritual influence in conversion, has compelled us to study that subject very carefully, and we have elicited the truth upon it in a very satisfactory degree. But there is an almost universal feeling among us, that the nature of our relations as Christians to the Holy Spirit are not satisfactorily understood. It is certainly time that a thorough and deliberate examination of this subject were at least inaugurated, and it is gratifying to see that Bro. Lard has taken hold of it in the third number of his Quarterly, giving us an essay on "Spiritual Influence as it relates to Christians."

The main purpose of his article is to prove the fact that the Holy Spirit does literally dwell in us. In conducting his argument, he has not chosen to collate a very large number of Scripture statements upon the subject, but has confined himself to a few which he deemed conclusive upon his immediate proposition. I think it must be conceded that he has successfully established his proposition, though some of his arguments are liable to criticism, and there are several interesting points which are still to be discussed. For the purpose of still keeping the subject before his mind, and the minds of all the thinking brethren; and not for the purpose of attempting to discuss it, I propose to name a few of these points.

The first criticism I would suggest, has reference to the rendering of the passage which Bro. Lard makes the starting point of his essay: "If the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." In attempting to refute the position which was advanced first, I believe, by Bishop Middleton, that in this passage the term spirit means a certain "frame of mind or disposition," he substitutes the term *disposition* thus: "If the *disposition* of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also make your mortal bodies alive by his *disposition* that dwells in you." This appears sufficiently absurd, and would be conclusive, if the preposition *by* were certainly a correct rendering. In order to be correct, however, the Greek should read, *δια του πνευματος*; for *δια* means *by* only when followed by the Genitive. This is the reading in some MSS., but I believe all the recent critical editions have it *δια το πνευμα*, which requires the rendering, "*on account* of his Spirit that dwells in you." Now, so far as this clause of the sentence affects the question, the the term *disposition* might take the place of Spirit without any incon-

gruity: for God might make alive our mortal bodies *on account* of the *disposition* of Jesus dwelling in us. Still, even with this abatement from his argument, I think Bro. Lord is entirely successful in showing that the apostle speaks of the actual Spirit of God, and not a mere frame of mind.

Bro. Lard shows very clearly the purpose for which the Holy Spirit dwells in us, viz: "*To help our infirmities*," and to strengthen with might the inner man." This purpose he finds expressed in Ro. 8: 26, and Eph. 3: 16. In reference to the former passage, he says, "We need the Holy Spirit to help our infirmities, we need it to intercede for us, we need it to groan within us, to groan when the brain has ceased to work save in stupor and delirium, to groan when the lip is stiff and the tongue still, to groan in life's last agony, to groan for the soul as it floats out with the last breath and spreads its wings for home,—we need it then." This is certainly a most eloquent extract, and it forms a very happy conclusion of the article in question; but I submit that it involves one misconception of the apostle's meaning. It attributes the groaning to the Holy Spirit, whilst the apostle regards the groaning as our own, while the Holy Spirit *through* that groaning, which is inarticulate and consequently does not *express* our words, makes intercession for us. His language is, "The Spirit itself intercedes for us with inarticulate groanings." Now when we groan in deep affliction, not knowing what we should pray for as we ought, if God were outside of us, like a man or an angel, so that we had to communicate our desires to him in articulate sounds, we would labor under a very serious infirmity. But as the Spirit of God dwells in us, and God by this means knows the meaning of our inarticulate groans and sighs, this infirmity is precluded; and this illustrates the proposition that "The Spirit helps our infirmities."

Of the points which still need elucidation upon this important subject, and to which I would direct the minds of brethren, I will now mention only a few. First of all, we wish to know whether the Holy Spirit which dwells within exerts upon our spirits a direct, immediate influence, or whether its influence is mediate, through the truth. I know that some minds have assumed that the presence of the Spirit necessarily implies the former method of influence; but there is undobtedly as clear a distinction between the *presence* of the Holy Spirit and its method of action, as there is between my presence and my method of action. Granting, then, his presence within us, we ask, how does he *act upon* us? I have shown, in my Commentary on Acts, that in the particular case of the prejudice rankling in the breast of Peter and the other apostles against the admission into the church of uncircumcised Gentiles, the indwelling Spirit operated through

ideas. These ideas were communicated to Peter miraculously, and to the other apostles *through Peter's words*, having the same effect in each case. Does the Spirit operate in us in the same way, or in some different way; or does he effect his work within us in several ways?

Again: It is a fact, that the Spirit of God is *omnipresent;* that he is literally and truly present with every man; around him, and within him. So teaches David (Ps. 139,) and so teaches Paul (Acts 17). Now in what consists the difference between his presence with the good man, and that with the wicked man? It is not that one is a literal presence and the other figurative; for they are both literal. Yet there is such a difference, that, according to the Savior's own teaching (John 14: 17), in the sense in which Christians receive the Spirit, *the world cannot* receive it. Perhaps a close pursuit of this inquiry might lead to most important conclusions.

We have need also of a more accurate conception of immersion in the Holy Spirit; in what respects it differs from miraculous gifts of the Spirit; and in what, if any, from that gift of the Spirit promised to all who obey the gospel. Bro. Lard touches upon this subject in another Essay in the same number of his Quarterly, headed "Baptism *in* one Spirit, *into* one Body." This is one of the most studied and ingenious articles which he has yet written, and possesses a high degree of originality. Its conclusions are quite novel; but they are not dogmatically assumed. The entire article is characterized by becoming modesty and caution. Bro. Lard is not a hobby rider, and cannot become one. He is too well balanced not to understand when he is walking on solid ground, and when he is floating in the air. He is not, therefore, likely to mislead his reader. This article is worthy of careful study, and perhaps may be liable to entire refutation; but whether true or false in its main thoughts, it does not cover the whole ground named at the head of this paragraph, nor was it intended to do so.

There is another question of more vital importance than either of the above, which is being forced upon our attention by the latest phase of learned infidelity. It has reference to the nature and extent of prophetic and apostolic inspiration, and to the degree in which our present Scriptures are the result of inspiration. The great battle with the infidelity of the present generation is to be fought on this ground. Here is the very foundation of our faith, and of the entire religious superstructure on which we are laboring. Such men as Colenso, Nicolas, and Renan have boldly attempted to undermine it, and we cannot avoid the issue.

In conclusion, I may say that the whole subject of spiritual influences, as they respect inspiration, miracles, conversion and sanctifi-

cation, needs to be re-studied and written upon anew. We want a complete embodiment of all that the word of God teaches upon the subject, allowing it to speak freely its own thoughts; and a thorough vindication of its teaching against all the assaults of infidelity, as well as against all the corruptions of sectarianism. Here is a work worthy the ambition of the most gifted minds in our ranks; and it is one which we should all prosecute to the extent of our ability.—Here is the vital point of Christianity; and it is not less the vital point of all the sectarianism and the infidelity of the present day.—Both the latter depend upon false conceptions of spiritual influence; and both must perish when the real truth on this subject is made manifest.

J. W. McGarvey.

A HAPPY MAN.

A zealous divine, who had prayed earnestly that God would teach him the perfect way of truth, was directed to go to a certain place, where he would find an instructor. When he came to the place, he found a man in ordinary attire, to whom he wished a good morning. "I never had a bad morning," replied the man. "That is very singular; I wish you may always be so fortunate." "I was never unfortunate," said he. "I hope you will always be as happy," said the divine. "I am never unhappy," said the other. "I wish," said the divine, "that you would explain yourself a little." "That I will cheerfully do," said he. "I said that I never had a bad morning; for every morning, even if I am pinched with hunger, I praise God. If it rains, or snows, or hails, whether the weather is serene or tempestuous, I am still thankful to God, and therefore I never have a joyless morning. If I am miserable in outward circumstances, and despised, I still praise God. You wish that I might always be fortunate; but I cannot be unfortunate, because nothing befalls me but according to the will of God; and I believe that his will is always good, in whatever he does, or permits to be done. You wished me always happy; but I cannot be unhappy, because my will is always resigned to the will of God."

"But what if God should thrust you down to hell?" "I have two arms, faith and love, with which I would hold on to my God and Savior, and not let him go; and I would rather be in hell with God than in heaven without him." The divine, astonished at the man's answers, asked him whence he came. "I came from God," he replied. "Where did you find God?" "Where I left the world." "Where did you leave him?" "With the pure in heart." "What are you?" "I am a king." "Where is your kingdom?" "It is within my own

bosom. I have learned to rule my appetites and passions; and that is better than to rule any kingdom in the world." "How were you brought into this happy condition?" "By secret prayer, spiritual meditation, and union with God. Nothing below God could satisfy my desires. I have found him, and in him I have peace and rest."

"THE CHRONICLE" ON "M'GARVEY'S COMMENTARY."

"We have received a 'Commentary on Acts of Apostles, with a Revised Version of the Text, by J. W. McGarvey,' with a particular request that we should give our opinion of the work. We have not had time to examine it at large, and will therefore touch the single point which characterises the doctrinal position of the work,—Mr. McGarvey being, as we suppose, a Disciple, or Campbellite. This point has respect to the virtue of baptism as a conditional or causal agency in securing the forgiveness of sin. On the answer of Peter to the Pentecost inquirers—Acts ii, 38, 'Repent and be immersed, every one of you, for the forgiveness of sins,' Mr. McGarvey says: "It seems undeniable that remission of sins is the blessing, in order to the enjoyment of which they were commanded to repent and be immersed.'

"But it must be recollected that Peter's words were addressed to those who had been 'pricked in the heart' by their faith of the Gospel truth, which fact involved a moral and spiritual change so radical that, whereas they had been indifferent to, or persecutors of, the Christian cause, they were now so impressed with its truth and excellence that they were willing to encounter obloquy, persecution, and the loss of all things, in identifying themselves with it. They were willing to do anything that the case demanded, cost what it might, even to the very loss of life itself. Had they not been ready for all this, they would not have proposed such a question to men so despised by the public; and that too, in a manner so open, and in the presence of so vast an audience. The greatest of all changes had, in fact, already taken place in them; and from being dead in sin, they had begun to feel the pulsations of a new and Divine life.

"The answer of Peter put their sincerity to a test, as to whether their inquiry arose from faith in what he had preached, or from some other motive. From the ideas to which they had been educated, they probably supposed that some great sacrifice was to be made in the form of offered victims or personal inflictions, in order to the forgiveness of their sins and their peace with God. But Peter corrects the error, showing them that only two things were necessary in practice: the radical renunciation of their sins for a new and holy life, and the de-

claration of their faith in Christ, by submitting to the ordinances which He had instituted for that purpose. Both these acts derived all their value from their being grounded in that faith in the Gospel, the dawn of which Peter, no doubt, detected in their minds. This Mr. McGarvey substantially concedes, when he says the inquiry "What shall we do?" involved "a manifest confession that they *believed* what Peter had preached to them." The acts enjoined, therefore, repentance and immersion, though without inherent force to insure forgiveness,—for many repented and were immersed who were not forgiven, as in the case of Simon Magus—yet, as the fruit of faith in Christ, and as evidences of its genuineness, they were decisive of acceptance with God and the remission of all guilt.

"That faith is the conditional or causal agency in forgiveness, or rather that it is *the* act by which we make this conditional and causal force as it exists in the person of Chrsit crucified our own, is abundantly proved by the whole teaching of the New Testament.—And pushing Peter's answer to the three thousand to the extreme of teaching something else, as Mr. McGarvey and others of his sect do, is to make the record contradict itself. The doctrine which the apostles everywhere affirm is, that "we are saved by grace though *faith*," not through repentance and immersion; "we have redemption through *His blood*, even the forgiveness of sins," not through repentance and immersion. "Being justified by *faith*, not by repentance and immersion, we have peace with God through our Lord Jesus Christ,"—peace with God being the same as forgiveness. 'As many as *received* Him, to them gave He power to be the sons of God, even to them who *believe* on His name,—not to those who repent and are immersed,—being a Son of God, involving the cancelling of those sins which unfitted us for such a privilege. "The just shall *live* by *faith*," not by repentance and immersion,—this living involving death to our sins. "He that *believeth* on Him is not condemned;" that is, his sins no longer work to his condemnation when he *believes* —not when he repents and is immersed.

"Thus the whole concurrent testimony of the New Testament is to this fact: that faith in Christ is the turning point of a sinner's salvation, or that through which he obtains forgiveness of sins and inheritance among the sons of God. Not that faith is in itself efficacious, but is only so through the appropriation which it makes of the merits and virtues of Christ. No virtue is Christian and acceptable to God unless it has its rooting in faith, no ordinance of value or efficacy except as a declaration of faith, or an act of believing. The thief was saved by his faith in a crucified Redeemer, when it was too late to submit to baptism, or to work out the new life in works of repentance: while

Simon Magus was baptized, and made a show of repenting and believing, but he was still in the gall of bitterness and bonds of iniquity. Outward acts are not always decisive of a genuine faith; and even two of the converts—Annanias and Sapphira—who were probably baptized on the day of Pentecost, were still so far under the power of Satan that he "filled their heart to lie to the Holy Ghost." They had the repentance—at least to some extent—and also the immersion; but not the faith, which gives peace with God; and hence their doom.

"There is this to be said of repentance as compared with immersion: that the one is homogeneous to the end in view, while the other is not. So far as a man's repentance involves a turning from his sins, it is being saved from their influence. But the act of immersion of the body in water has in itself no connection with an improvement of character. *All* its value is derived from sources extraneous to itself, —that is from the faith, or state of mind, with which it is performed. But the act of repenting is valuable *in itself*, so far as it goes. Still, neither the one nor the other can avail to the forgiveness of sin, without receiving the graces and virtues of Christ by faith. He is "the only name under heaven given among men, whereby we must be saved."

"The circumstances under which Peter enjoined repentance and immersion were more decisive of a genuine faith in those who submitted to these terms, than those which are ordinary to inquirers after salvation. Christianty was then 'a way every where spoken against,' the cause of a crucified malefactor, and to espouse it, subjected its converts to the ordeal of obloquy, fire and sword. To be willing to identify themselves with such a cause, under such circumstances, by immersion and a new life, evinced a depth of conviction and a strength of faith rarely attained since that period. Hence, Peter was safe in imposing such terms upon men thus situated and with such indications of a radically new moral condition. But to imitate his example where faith has no such ordeal, and to immerse every one whose whim or whose fancy takes him to submit to the ordinance, is a most dangerous and demoralizing expedient. There is scarcely a jail or a gallows that is not more or less supplied with victims, by these deluded subjects of a facile immersion in our day.

"Mr. McGarvey, in straining the words of Peter to the point of an *ism* or sectarian quiddity, follows the example of the Six Principle Baptists in their use of the three first verses of the sixth chapter of Hebrews, and also of other sects, whose whole existence depends upon perverted exegesis, or a failure to compare spiritual things with spiritual. All Scripture, all experience shows that the repentance

and the immersions which do not involve "believing to the saving of the soul," or a cordial acceptance of Christ as "the Lord, our righteousness and strength" are as destitute of efficacy to insure forgiveness, as kissing the Pope's toe, or ascending the Scala Santa at Rome.—In this point of view, therefore, we think Mr. McGarvey's book a dangerous one, whatever it may be in other respects."—*N. Y. Chron.*

We are truly astonished to see the foregoing uncandid and ungenerous notice of McGarvey's Commentary on Acts, from the editor of "The Chronicle." The book is confessedly unread by him, and yet it is pronounced a "dangerous one," merely because in it "Mr. McGarvey says: 'It seems undeniable that remission of sins is the blessing, in order to the enjoyment of which they (the hearers on Pentecost, who cried out, What must we do,) were commanded to repent and be immersed.'" With the infallible instinct of a predetermined heresy-hunter, the "Chronicle" overlooks everything else in this work of 300 pages, and flies to Acts 2: 38, that *experimentum crucis* against Campbellites, one of whom he "supposes," as though it were a matter of course, Mr. McGarvey to be; and lo, the "Commentary" is criticized, the verdict is made up, and the book is condemned as "dangerous!" This is a short method, and suits well for those who write in superficial haste, and have no higher ambition than to echo denominational prejudices, and spice their style by calling vulgar and offensive names. We thought the atmosphere of the "Chronicle" had been purged of this very vulgar sectarian malaria. He ought to know better. If he does not, he has greatly neglected his opportunities; if he does, he is wilfully unjust and impolite.

Does the "Chronicle" placard as "dangerous" every work that affirms the equivalent of this proposition? Suppose we read him this passage: "The whole phrase *to* (or toward) *the remission of sins*, describes this as the end to which the multitude had reference, and which, therefore, must be contemplated in the answer;" and again—"The beneficial end to which *all* this led, was *the remission of sins*;" would he say: "Burn the book; it is dangerous!" But then we tell him it is Dr. Alexander that says this. Or say that we should read him this: "The phrase *in order to the forgiveness of sins*, we connect naturally with both the preceding verbs (repent and be baptized). This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other." What would the "Chronicle" say to this? Why no doubt cry out: "It is enough. I suppose the author is a Campbellite. It is just what McGarvey says.—

The book is dangerous. Let us hear no more." But then I tell him this is Dr. Hackett, one of the Final Revisers of the Bible Union.—Again—suppose I should show him this: "This is diligently to be noted, because of the fond and fantastical spirits, who go about to deface the majesty of baptism, and speak wickedly of it: Paul contrariwise commendeth and setteth it forth with honorable titles, calling it the washing of regeneration, and renewal of the Holy Ghost. And here also he saith, that all they who are baptized, have put on Christ. As if he said, Ye are carried out of the law into a new birth, which is wrought in baptism." Would he cry "dangerous," "perverted exegesis," "failure to compare spiritual things with spiritual?" We should tell him, This is the language of Luther, who certainly cannot be suspected of a disposition to depreciate *faith*, and who had even less respect for "the Pope's toe or the Santa Scala at Rome," than, we presume, the "Chronicle" has.

Will the Chronicle insist on condemning all most our catholic and learned exegetes? Listen to the divines of Westminster, in the careful and mature work of the "Confession": "Q. 165. What is baptism? A. Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself; of remission of sins by his blood, and regeneration by his Spirit; of adoption and resurrection unto everlasting life, &c."—Or, if any prefer his authority, hear Calvin, the great Reformer:—"From baptism," said he; "our faith derives three advantages, which require to be distinctly considered. The first is, that it is proposed to us by the Lord as a symbol and token of our purification; or to express my meaning more fully, it resembles a legal instrument properly attested, by which he assures us that all our sins are cancelled, effaced and obliterated, so that they will never appear in his sight, or come into his remembrance, or be imputed to us. For he commands all who believe, to be baptized for the remission of sins. Therefore those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered that which is the principal thing in baptism; which is, that we ought to receive it with this promise, 'He that believeth and is baptized shall be saved' (Mark 16: 16.)"

When the "Chronicle" discourses so loosely of baptism as *a test of sincerity*, an *ordeal of faith, more decisive of its genuineness in the days of the apostles than now*, is he not, unconsciously to himself, perhaps, degrading baptism into this very degree, of a simple *badge* of their profession—a means simply whereby to flout their courage in the

face of their persecutors? I say unconsciously perhaps, for the "Chronicle" does not discover any very clear positive views on this subject. He writes like one who is only concerned to show, that he is determined not to agree with *any* thing that a "Campbellite" may write on the design of baptism, especially if his text be the 38th v. of the 2nd chapter of Acts of Apostles.

But to weaken the force of these quotations, the Chronicle will, no doubt, say that they do not separate baptism from the blood of Christ and a sincere faith. True. And who, let me ask the "Chronicle," does perpetrate this monstrous divorce of things which God has joined together? He has not read the work which he condemns, and, therefore, he needs to be informed that McGarvey has nowhere, in word or implication, done any such profane thing. But then the "Chronicle," even while searching for this heretical passage, must have seen enough in the immediate connection—so interwoven with it that he could scarcely help seeing it—to satisfy any one who wanted to be fair, that McGarvey never for a moment separates his idea of Christian baptism from that which alone makes it Christian baptism, to wit, faith, sincere faith in the efficacy of the sin-atoning blood of the Lamb of God, that taketh away the sin of the world.

But the "Chronicle" was too enamored of the scholastic terms, "*conditional* or *causal*," to see the relations of the antecedents to baptism, as explained by the author he was determined from the outset to condemn. "Faith is the conditional or causal agency in forgiveness," says he! Fond words, like foolish loves, make sport of us sometimes. Does the "Chronicle" use "*conditional*" and "*causal*" as synonyms? And if so, what philosophy does he read? And does he degrade Christ crucified into a mere "conditional agency," or elevate faith, as a "causal agency" in forgiveness? If so, what theology has he stumbled over? Is not Christ the *meritorious cause* in our justification, and is not forgiveness obtained *instrumentally* only, not *causally*, by faith? There is no merit in faith, any more than in baptism. Each of them avails us, only as Christ has merited and God has promised. They are both conditions of divine appointment, adjusted to the full command of our complex nature of body, soul and spirit, and both, of course, divinely apposite. Immersion without faith is nothing but a prescription of hydropathy. There is nothing divine about it, and it is marvelous that a gentleman of the "Chronicle's" standing and pretensions should think it necessary, under pretense of reviewing a book, to discourse for a column and a half, in apparently dead earnest, against a proposition which, I am not sure, even an idiot ever entertained. That is, "that baptism, without faith, is for the remission of sins." Is the Chronicle aware, that the whole

drift of his article is to produce the impression that McGarvey teaches this doctrine? We hope, for the honor of religious journalism, that he is not. What shame could be left for one who could thus wittingly originate, or take up and circulate, so groundless and evil a report against his neighbor! This is, indeed, the capital offense in this notice. It is the false impression which it is calculated to produce upon the minds of honest but one-sided readers. We demand it, as a simple act of justice, of the "Chronicle," that he give this, our explicit and emphatic repudiation of the insinuation to his readers, before whom he has produced or helped to confirm a false impression as to our teaching on the subject of baptism. Will he do it? We submit it as a test or ordeal of editorial fairness.

We said that the "Chronicle" does not discover any very clear positive views as to the design of baptism. He says the Pentecostians "probably supposed that some great sacrifice was to be made in the form of offered victims or personal inflictions, in order to the forgiveness of their sins and their peace with God. But Peter corrects the error, showing them that only two things were necessary in practice: the radical renunciation of their sins for a new and holy life, and the declaration of their faith in Christ by submitting to the ordinance which he had instituted for that purpose." This is certainly as clear as moonshine! and quite as vague. But let us see what we can make of it, for it is the exegesis of one who graciously offers to expose, for the public good, the errors of "Campbellites" on this subject. *First*:—It is conceded that the point before the Pentecostian inquirers, was to find out what they should do in order to the forgiveness of their sins. Second:—Peter shows them that only two things are necessary in practice—1st, a radical renunciation of their sins, or, as Peter says, "repentance"; and 2d, the declaration of their faith in Christ by submitting to the ordinance which he had instituted for that purpose. Now this second necessary thing to remission of sins, after all its mystification, is still clearly—baptism. True, the Chronicle says baptism was instituted for a certain purpose, to wit, that of declaring their faith, about which Peter does not say a word; but waiving all this, it still remains, the "Chronicle" himself being our exegete, that baptism was *necessary*, and *necessary* for the *remission of sins*. And this "*in practice*" too! As to what may be required in *theory*, the "Chronicle does not inform us. Perhaps a transcendental exegesis from him of the "conditional or causal" in the category of "agencies," would develop some point of an "*ism*" or "quiddity" of a sect calling for an exposition of the "necessary" *in theory*.

But we return to this exegesis. Peter really said: "Be baptized, every one of you, in the name of Jesus Christ, for the remission of

sins." This the "Chronicle" interprets into, 1st, Declare your faith in Christ; 2nd, Be baptized for this purpose. This is a striking parallelism, truly! But does not the Chronicle insist that their inquiry, "What shall we do?" was a declaration of their faith? He even quotes McGarvey approvingly, when he says, "The inquiry, 'What shall we do?' involved a manifest confession that they believed what Peter had preached to them." Why, then, be baptized *to declare* what had already *been declared!* "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."* Is the phrase, "Be baptized for the remission of your sins," equivalent to "Be baptized to declare your faith in Christ," as the "Chronicle" contends;—then it must be, because this declaration of faith secures the remission of sins. But does the Chronicle understand his own argument. It stands thus:

A certain declaration of faith is necessary to the remission of sins;
Christian Baptism is that declaration;
Therefore Christian baptism is necessary to the remission of sins.

Will the Chronicle stand to this legitimate conclusion from his own premises? We shall see.

It is a delicate and polite insinuation, which the "Chronicle" throws out in the following oracle. "There is," he informs us, with a startling revelation of familiarity with the statistics of crime, "there is scarcely a jail or a gallows that is not more or less supplied with victims by these deluded subjects of a facile immersion in our day."—This is alarming! What does it mean? "Supplied with victims by these deluded subjects," &c. How is this? Are "these deluded subjects of a facile immersion" police officers, trained detectives, professional procurers for the executioner and the jailer, that so many "*victims*" are supplied *by* them! But perhaps the Chronicle intended to say, that "these deluded subjects" are themselves the "victims." We do not know whether this is so or not, nor do we believe the Chronicle knows, but we venture to predict, whenever the Chronicle chooses to go into the investigation, that there be found a larger number of such victims from the ranks of the Baptists, than from those of the people whom he would stigmatize as "Campbellites;" and this, not because our different views on the design of baptism have anything to do with the question, but because the Baptists are a more numerous fraternity, and therefore, would naturally have gathered a larger number of hypocrites. The fact is, there is no test which can be proof against hypocrisy. Even the baptism of the day of Pentecost, which the Chronicle represents as so terrible an "ordeal," did not, upon his own showing, keep back an Ananias and a Sapphira. It is, as Luther

* Rom. x. 10.

says, a "fond and fantastical defacing of the majesty of baptism, and speaking wickedly of it," to say that it was designed only as a *test* or an *ordeal*. But it is infinitely worse—it is irreverent and licentious, for any one professing to take the Scriptures as his rule of faith and practice, to say, as the Chronicle says, *It will not do to imitate the apostolical example in imposing the terms of pardon!* Will the Chronicle inform us whose example is worthy of our imitation? Kick aside the example of the apostle, as "a most dangerous and demoralizing expedient," and to whom shall we go?

The "Chronicle" enlivens his declamation with quite a flourish of antitheses between *faith* and *immersion*, in favor of faith, as they stand related to the remission of sins; but any one familiar with the Scriptures, and moderately skilled in forming sentences upon this model, could easily produce an equal array on the side of immersion. Let a specimen or two suffice, merely to show the fallacy of such a method: "The like figure whereunto baptism," not faith, "doth also now save us." We are commanded to "be baptized," not to believe, "for the remission of sins." "We are buried with him by baptism," not by faith, &c. "Arise and be baptized and wash away thy sins," not believe and wash away thy sins. "For as many of you as have been baptized into" not believed into, "Christ, have put on Christ." But *we* do not reason thus. Every logician recognizes it as a very common form of fallacy, which he knows how to detect himself, and which he cannot honestly practice upon others.

We have said enough—more perhaps than the piece we are noticing deserves—but we would like to see an end of these rash and unjust insinuations against us, and do not feel that the interests of truth, of respectable and honorable religious journalism, and a due regard to our own good name as the disciples of the Lord Jesus Christ, justify us in letting them pass unrebuked. We desire to cultivate the largest and the freest Christian charity towards all honest opponents, but we have no compromise with unmanly and indirect imputations against us where the authors ought to know better.

W. K. P.

The *Methodist* gives the following as a summary of the labors of one colporteur attached to the Methodist church: "One colporteur, in an interior county of the State of New York, during a single year visited three thousand five hundred families, spoke at more than one hundred public meetings, distributed three thousaud volumes of the Tract Society's books, labored in several revivals of religion, and addressed more than one hundred converts. At one village he re-established a disbanded church, and obtained a gospel minister for it."

A NEW DEFINITION OF GRACE.

In a brief article on Grace for the February Harbinger, I remarked that, "so powerful has been the mystifying influence of sectarian thought and phrseology upon our own minds, that very few even of the brethren have got entirely clear of the mist on this subject." I little thought, then, that we would have so soon, such an exemplification of this remark, as Bro. Munnell has furnished in his review of my article. He defends the idea that grace is an "*infusion* into the heart of man," and declares the same of "love, joy, peace, long-suffering, and even of thankfulness." He adds two others to the long list of sectarian epithets attached to the term to indicate different kinds of grace, by speaking of "*outside* grace" and "*inside* grace." He gives us a a new definition of the term. He says "*Spiritual strength* is the *highest* definition of grace." By this new classification of definitions into *high* definitions and *low* definitions, I suppose he means to indicate that the one I contended for is a *low* definition. In comparing the two he says, "We do not so much object to the definitions of grace Bro. McGarvey has made out, as to his robust denial of that very meaning of it which constitutes *the very soul* of the word." He further exalts the value of this meaning by this declaration: "All the kind feelings and kind acts of our Heavenly Father toward us constitute but the scaffolding to the building; the final end and aim of all being to implant that very 'infusion' of grace in our hearts against which the writer so earnestly protests."

These statements raise an issue upon this subject of some importance; and I propose, deliberately, but briefly, to examine their merits.

First, then, the definition. He evolves this definition from these words: "My grace is sufficient for thee; for my strength is made perfect in weakness." He affirms of this passage, "*My grace* and *my strength* are equivalent expressions. *Spiritual strength*, then, is the highest definition of grace." Now there are two very bald fallacies in the course of reasoning by which this definition is evolved. The first is the unfounded assumption that in the passage quoted *grace* and *strength* mean the same thing. The Lord says to Paul, "My *grace* is sufficient for thee; *for* my *strength* is made perfect in weakness." If this language necessarily implied that *grace* and *strength* as here used are equivalent, the assumption would be valid: for all that is involved in the sentence, *grace* may be one thing, and *strength* quite another. *Grace*, indeed, may mean *favor*, and *strength* the power of making favor effective. Then, the fact that God's strength is made

perfect in weakness, would be, as the language requires, an assurance that his *favor* was sufficient for Paul. This is the true meaning of the sentence.

The second fallacy consists in inserting in the conclusion, an idea not in the premises. Now if the assumption we have just considered were valid, the conclusion would be that *strength* is a definition of *grace*, and that God's grace is Gods' *strength*. But Bro. Munnell's conclusion is, that "*spiritual* strength" is the definition of grace.—Where did he get the limiting term *spiritual?* It is not in the words of the Lord, nor is there any reason for supposing it to be implied.—Not only God's *spiritual* strength, but his *physical* strength were employed in helping Paul; and his *favor* to Paul was the guarantee tnat all the strength which God could with propriety exert, should be exerted in his behalf. Thus our "highest definition of grace" proves to be no definition at all, but merely a conclusion unsustained by its own premises; while the premises themselves involve an unfounded assumption.

But what is most surprising in this article of Bro. Munnell, is what he says of "infusion." What does he mean by saying that grace is "an *infsuion* of power by which we may serve God with reverence and godly fear"? And by the remark, "Not only love, but all the fruits of the Spirit—joy, peace, long-suffering, and even the thankfulness our writer assumes as a definition of grace, are *infusions* into every Christian heart"? Is this a mere play upon the term *infusion?*—So we would feel bound to think, but for the method in which he illustrates it. He says, "Must we admit that God can *infuse heat* into metallic and other conducting substances, and yet be unable or indisposed to warm the soul by his love, rendering it all the more manageable and impressible?" God, then, infuses grace, love, &c., into the heart, as heat is infused into metal. Is this true? If it is, then, as the heat now in that mass of metal was, an hour ago, in that mass of burning fuel, but has passed into the metal; so the love that is in my heart now was formerly in the heart of God, but passed out of him into me; and when God wants me to love him more, he causes more of that feeling to pass out of himself and be infused into me.—Love, then, ceases to be an act of mine, or a duty of mine, and becomes a mere infusion from God? Is Bro. Munnell prepared for this? If he is, then why not adopt at once the Westminster Confession, and say that *faith*, *repentance*, and all religious emotions and sentiments, are *infusions* made by the direct influence of the Holy Spirit?

Now the absurdity of this whole idea of infusion is manifest when we look for one moment at the reality of these emotions. The love to God which is in my heart did not exist out of me and then pass *into*

me; but it *originated in* me. I had a capability of loving which was awakened into activity and directed toward God: it was not put into me by infusion. That which awakened it, according to John, was the knowledge that God loved me. "We love him because he first loved us." So it is with favor. The favor which we feel toward God was *awakened in* our hearts, not *infused into* them. It is not God's favor transferred to us; for his is favor to *man*, our's is favor to *God*. It is only when the mystified term *grace* is used, that we become confused in our thoughts; and this, not from any thing in its scriptural usage, but from the fog in which it has been enveloped amid the swamps of Calvinism. Bro. Munnell seems to be somewhat fond of religious mist, and to think that it adds richness to our religion. He says, "Let us not appear to *cheapen* our religion, by discrediting any of its rich mysteries, which are all placed far beyond the regions of coarse palpability, and out of the reach of the rude manipulations of the sensuous." Well, that will pass for a very good scrap of transcendentalism. We are not disposed to comment on it.

I must not omit to notice that Bro. Munnell makes one faint effort at scriptural proof of the infusion of love, by quoting the statement that the "love of God is *shed abroad* in our hearts by the Holy Spirit." I suppose he had not the scriptures by him when he wrote this, or he would have quoted the sentence in full; "by the Holy Spirit *which is given to us.*" The Holy Spirit was *in* them, and was there spreading love to God all through their hearts. Here was no *infusion* of love, but simply an increase of the love which had already been awakened; and this, not by pouring some more love out of God into their hearts, nor out of the Spirit into their hearts; but by that action of the Holy Spirit *upon* the heart through which all holy emotions are awakened and perpetuated.

But we are asked, "Why should there be objection to the idea of *infusion* of grace, in the absence of any scriptural condemnation of it?" This is a very strange question to be propounded by one who stands upon the Bible alone as his rule of faith. We had thought that this position required us to *confine* our religious teachings and conceptions to what is *taught in the Bible;* and that the *omission* of anything from scripture teaching is sufficient to justify us in *objecting* to it as religious doctrine. What God has seen fit not to teach, of his dealings with us, no man should dare attempt to teach.

In conclusion, I must notice one difficulty which Bro. Munnell attempts to throw in the way of my definition of grace. He quotes the clause, "He giveth grace to the humble;" and asks, "Is this expression equivalent to, He doeth a kind act for the humble? or, He entertaineth kind feelings toward the humble"? Here again a quota-

tion of the whole sentence would have saved some trouble: "God *resists* the proud, but *gives favor* to the humble." He stands himself opposed to the proud, and raises up other opposition against them; but, just the reverse of this, he *favors* the humble, and causes *others* to *favor* them.

If Bro. Munnell can find a single passage where the term *favor* is not a correct rendering of *charis*, I would like to see it; but if not, I shall still contend that the term *grace* should be entirely excluded from the English Scriptures. J. W. McGarvey.

"IS RELIGION BEAUTIFUL?

Always! In the child, the maiden, the wife, the mother, religion shines with a holy, benignant beauty of its own, which nothing on earth can mar. Never yet was the female character perfect without the steady faith of piety. Beauty, intellect, wealth! they are like pit-falls, dark in the brightest day, unless the divine light, unless *religion* throw her soft beams around them, to purify and exalt, making twice glorious that which seemed all loveliness before.

Religion is very beautiful—in health or sickness, in wealth or poverty. We never enter the sick chamber of the good, but soft music seems to float on the air, and the burden of their song is, "Lo! peace is here."

Could we look into thousands of families to-day, where discontent sits fighting sullenly with life, we should find the chief cause of unhappiness, *want of religion in woman.*

And in felons' cells—in places of crime, misery, destitution, ignorance—we should behold in all its most horrible deformity, the fruit of irreligion in woman.

Oh, religion! benignant majesty, high on thy throne thou sittest, glorious and exalted. Not above the clouds, for earth-clouds come never between thee and the truly pious soul; not beneath the clouds, for above thee is heaven, opening through a broad vista of exceeding beauty.

Its gates in the splendor of jasper and precious stone, white with a dewy light that neither flashes nor blazes, but steadily proceeds from the throne of God. Its towers bathed in refulgent glory, ten times the brightness of ten thousand suns, yet soft, undazzling to the eye.

And there religion points. Art thou weary? it whispers, "rest—up there—forever." Art thou sorrowing? "eternal joy." Art thou weighed down with unmerited ignominy? "kings and priests in that holy home." Art thou poor? "the very street before thy mansion shall be gold." Art thou friendless? "the angels shall be thy companions, and God thy friend and father."

Is religion beautiful? We answer, all is desolation and deformity where religion is not."

LETTERS TO LITTLE ONES.

My Dear Little Friends:—I have been intending for some time to write to all of you, and to-day as I was thinking about you, and wondering how I could possibly write to so many, I thought I might just publish my letters, and then you could all of you read them. Now let me tell you, I am writing to Johnny, Jimmie, Jody, Robbie, Willie, Freddie, Frank, Charlie, Edward and Tom,—Mollie, Sallie, Jennie, Looloo, Ann, Belle, Cora, Carrie, Julia, Mattie, Susie, and Kate.—I would like to mention all your names, but it would take up too much room. Still you must all know, that I am writing to you, and if you would any of you like me to mention your name in particular, why when you answer my letter tell me so, and I will. Now when the Harbinger comes, you must tell your Father or Mother to let you open it, for it's your letter—and Sunday afternoon, when it is quiet, and you can all be together, you must ask the oldest of your brothers or sisters to read it aloud, and if you have no brother or sister, or they are not at home, why ask mother to read it aloud, and may be she will let you ask some little friend in to listen to it with you. Now be sure and read these letters as I tell you, for after awhile, when you are grown up, and have little boys and girls of your own, you will like to tell them how happy you were, in the snug little corner of the room, when Bessie was sitting in little Harry's high chair, close by the window, with little Emma on her lap, Jimmie standing by her side, and you were sitting on the little chair with your head resting against her knee, all listening to her. And then you will tell them also how very sad you were when dear Bessie died, and how long the Sunday afternoon would seem, and how you could not any of you read the letters aloud for a long time, for your voicees would choke up as you thought of her and all her kind and gentle acts, but when the summer came, you all went and sat on the pretty green grass, right close by her little mound, where mother planted the rose bush, and the pretty flowers, and you read the last letter aloud, and then talked about the old letters, and how much better they sounded when she read them till the bright sun going down, left the East all golden and rosy, giving like the rainbow, a promise of beautiful days to come.

Tell your older brother or sister, if it does not interest them so much, they must try to like them for your sake, for they know not what bright pictures they are painting on your little hearts, of which they will be the center piece, and who can tell, if in the aftertimes, these pictures may not by some passing ray of thought, be all illumined, and cheer the last moments of a spirit passing away amid the cannon's roar, almost lulled to his last sleep, as he thinks he hears

gentle voice of Bessie in the quiet Sunday evening reading the old letters aloud.

One more bargain about the letters. You know I shall not like to do all the writing myself, and never hear from you. I write one letter to you, and you can each of you write one letter to me. If you cannot write, why print it, or get sister Fanny who can write, to please write a letter for you to uncle Philoneos, care of Millennial Harbinger, and you must tell me all you think, see, or hear, that will interest *us*. If little Sam or Carrie say anything you think is very funny, why tell us, and then we can all have a good laugh together.

Now we understand about the letters, and I am going to tell you, first, about our Sunday School here in Bethany, and if any of you go to Sunday School, it may be if you would tell your Superintendent about our School, he would let you try to have one like it. We had a pretty good school, and a very good Superintendent, who has ever so many nice little children, and he knows just how to please little folks. That reminds me of something I must tell you.—My little boy (two years old) had hung up his sock one Christmas, the one before he was too little to know about it, though I believe some of the older ones hung it up for him. Well, he heard a great deal about Santa Claus, and he was always on the look out for him, peering into every nook and corner to see if he could not catch him unawares, and when all was still, and he thought himself alone, you would see him going on tip-toe to the fire place, and suddenly peeping up the chimney to see if he could not see him. But not finding him there he began to look elsewhere for him, and seeing the children coming in every Sunday morning with their books and papers, with pretty stories, and pictures in them, that they all seemed to like so much, he thought he had at last found Santa Claus in the good Superintendent, and now he will call him nothing else but Santa Claus. As I was saying we had a good Sunday School; but some of our students preparing to be preachers, feeling anxious to be about their Master's work, offered to help the good Superintendent in the Sunday School; and in my next letter I will tell you how they did it, and what times the children are having. Very affectionately, your Uncle, PHILONEOS.

MOTHER.

When she changed worlds, and before the time, what was she to others? A small, old delicate woman. *What was she to us?* A radiant, smiling angel, upon whose brow the sunshine of the eternal world had fallen. We looked into her large, tender eyes, and saw not as others did, that her mortal garment had waxed old and feeble, or if we saw this, it was no symbol of decay, for, beyond and within,

we recognized *her* in all her beauty. Old! how heavy and bitter would have been her long and slow decline, if we had seen her grow old instead of young. The days that hastened to give her birth into eternity, grew brighter and brighter, until when memory wandered back, it had no experiences so sweet as those through which she was passing. The long life, with its youthful romance, its prosaic cares, its quiet sunshine, and deep tragedies, was culminating to its earthly close; and like some blessed story that appeals to the heart in its great pathos, the end was drawing near, all clouds were rolling away, and she was stepping forth into the brilliancy of prosperity. Selfishness ceased to weep under the light of her cheerful glance, and grew to be congratulation. Beside her couch we sat, and traced with loving fancy the new life soon to open before her; with tears and smiles we traced it. Doubts never mingled, for from earliest childhood we had no memories of her inconsistent with the expectations of a Christian. Deep in our souls there lay gratitude that her morning drew near; beautiful and amazing it seemed that she would never more bow to the stroke of the chastener; fresh courage descended from on high as we realized that there was an end to suffering; it was difficult to credit that her discipline was nearly over; how brief it had been, compared with the glorious existence it had won her. How passing sweet were her assurances that she should leave us a while longer on earth with childlike trust, knowing that our own souls needed to stay and that the destiny of others needed it.

But the future seemed very near to her, and she saw us gathered around her in her everlasting home. She grew weaker, and said her last words to us. Throughout the last day she said but little, but often her tender eyes were riveted upon us; they said, "Farewell! Farewell!" In the hush of the chamber, a faint, æolian-like strain came from her dying lips; it sounded as if it came from afar; *then* the angels were taking her to their companionship. She softly fell asleep, resigning her worn-out body to us, and *she* entered Heaven.

Ah! do we apprehend what a glorious event it is for the "pure in heart" to die? We look upon the bride's beauty, and see in the vista before her anguish and tears, and but transient sunshine. The beauty fades, the splendor of life declines to the worldly eyes that gaze upon her. Deaf and blind are such gazers, for the bride may daily be winning imperishable beauty, yet it is not for this world. A most sad and melancholy thing it seems when children of a larger growth judge their parents by their frail and decaying bodies, rather than by their spirits. And more deeply sad still is it, when the aged learn through the young to feel that the freshness of existence has gone by with them. Gone by? when they are waiting to be born into a new

and vast existence that shall roll on in increasing majesty, and never reach an end. Gone by? when they have just entered life, as it were. The glory and sweetness of living is *going by* only with those who are turning away their faces from the Prince of Peace. Sweet mother! she is breathing vernal airs now, and with every breath a spring-like life and joy are wafted through her being. Mother, beautiful and beloved! some sweet, embryo joy fills the chambers of my heart as I contemplate the scenes with which she is becoming familiar. Dead and dreary Winter robes the earth, and autumn leaves lie under the snow like past hopes; but what of them? I see only the smile of God's sunshine. I see in the advancing future, love and peace—only infinite peace!—*S. A. Wentz.*

MONTHLY SUMMARY.

The State missionary organization of Ky., is working with daily increasing power. Over one hundred congregations have become "quarterly contributors," and from twelve to fifteen Evangelists are engaged constantly and earnestly in proclaiming the gospel to destitute portions of the State. Bro. Munnell, Cor. Sec., is indefatigable in his labors, and the *emulation in good works* for which our Ky. brethren are so justly noted, promises to bring forth a rich harvest for the year. They are already looking forward with bright hopes to the next annual meeting at Lexington, which will take place about the 1st of Oct., and Secretary, Evangelists, congregations and individuals will come up, we doubt not, with cheering reports and demonstrations of success. There is a mighty power in vigorous co-operation. The Lord's people feel their strength when they pull all together, and gather confidence and courage for greater efforts. Zeal, like fire, rages when fanned by the breath of sympathy; and faith is strengthened by the demonstration of success. It is a grand spectacle to see the Hosts of Israel coming up with their offerings, and displaying their power and readiness to press on with the standard of the Cross.

It seems that the colored people about Albany, Athens co., O., are wiser than some of their white friends. The "Albany Manual Labor University" was founded upon the principle of "admitting students without regard to caste, color, or sex, of manual labor, and anti-sectarianism," with the Rev. Mr. Cable as general agent, but it proved worse than a failure. It became involved in debt, and the property was sold. The experiment proved to the satisfaction of the colored people themselves, that "the mingling together of the two races in the same institution of learning is derogatory to the interests of both, and that schools established upon this principle cannot be of any advantage to the colored people." The colored people are right. They have wisely form-

ed a school of their own, called "The Albany Enterprise Academy," and we wish them all success in their independent efforts to educate and elevate their race, and especially pray that they may be speedily and effectually delivered from the patronizing mercies of such officious philanthropists as the Rev. *Agent* Cable. *Cables* without anchors will not do to hold by, and such are most of the busybodies who float upon the surface of society, and are so noisy in their benevolence toward the colored man. They have no anchor in principle. They beg money with great earnestness to carry out their plausible schemes for his elevation, but in the end pocket both it and the colored man to boot, if they can get the chance. Let the colored man beware of listening too fondly to the noisy "Philanthropist," and show the *first quality of a man* by helping himself in his condition. In this way only will he find true friends, and work out the will of God for his race. The germ of all ruin lies in aspiring to be what God has not made us to be. Whatever development may do, it must be reached by the legitimate steps of development. Try to leap the chasm from the child to the man, and we fail;—struggle through all the intervening years, in harmony with the conditions of each, and we succeed. *This is the law of success.* Let white and colored—all men—ponder it, if they would be wise for themselves and others.

Bro. B. W. Johnson, agent of the A. C. M. S. for Ills., gives glowing reports of his work. It is plain to see that he is no idler by the way. He is in earnest in his work, stirring up the brethren to benevolent effort in helping to spread the gospel. The number of churches that "take up collections" for this purpose is already great, and is enlarging every day. His appeals are supplying in some measure the present want of a Cor. Sec., and bringing in contributions from other States. We shall expect to hear a noble report from Illinois at our next anniversary. Bro. Johnson is not only procuring the means to send out proclaimers of the gospel, but also efficiently proclaiming the glad tidings himself. He has helped to gain 26 additions to the church since his last report.

J. W. McGarvey, O. W. Thompson, Jno. A. Williams, Jno. Shackleford, Jr., and W. T. Moore, have been appointed a committee by the Board of Curators of Ky. University, to "inquire in reference to the advantages and disadvantages of each of the various places that may be suggested for the permanent location of the University, and to present a full report thereof in writing."

Bro. Walk has recently closed a meeting in Flemingsburg, Ky., with over thirty immersions.

We are gratified to see that the brethren in Pennsylvania are beginning to rouse themselves up for general missionary work. There is no one of our great States that stands more in need of effort in this direction than Pennsylvania, and we hail with hope such movers as Bros. Geo. C. Harvey and J. G. Encell. Let them cry loud and long, and the response will come from the Lord and his people.

Remember the annual meeting of the Ohio S. M. Society at Bellefontaine, commencing Tuesday, the 24th of May. Come with reports of success in the past, and liberal donations for work in the future.—Discover the wants of the State, and the means of the State, and provide liberally, and live for a great and glorious work next year. Bro. Sloan asks the churches of the State to make the Mission the subject of special prayer, and to take up a special collection for it. Also, a report of their statistics from each church. In our last we published the "programme of addresses, &c." We are requested to withdraw Bro. S. E. Shepherd's name, as he cannot be there. Other important business will be before the meeting. Let Ohio turn out in her strength, and discover her power and willingness for work in the cause of Christ.

Bro. R. L. Howe, Cor. Sec. of the Ind. M. Society, displays his usual energy in conducting the operations of this organization. The Evangelists employed report large accessions, and an increasing liberality is shown in contributions for the support of the preachers.—Would that we could cheer our readers by like energy and success in every State and Territory of our entire country!

The fifth annual meeting of the Am. Ch. Co-operation will be held in Baltimore, corner of Rice and Lombard streets, commencing Friday, May 20th, 1864. Bro. A. E. Adamson, Cor. Sec., earnestly invites a large attendance and liberal contributions.

The Bracken Association of United Missionary Baptists held their sixty-fourth session in Sept., at Mt. Pisgah church, Fleming co., Ky. Out of 26 churches, nine sent no letters. The 13 represented, report 29 deaths, 19 expulsions, 6 received by letter, and 13 baptisms. *They have a name to live, but are dead.*

Bro. Munnell has published the names of 190 preachers in Ky., and is looking for more. We hope he may find many.

☞ We have received a number of photographs from J. Challen & Son, for which we return our thanks. They are fine specimens of the art, and are offered at very reasonable rates. See their advertisement of these and their valuable publications on cover.—W. K. P.

I KNOW THOU HAST GONE.

BY T. K. HERVEY.

"I know thou hast gone to the house of thy rest,
Then why should my soul be so sad?
I know thou hast gone where the weary are blest,
And the mourner looks up and is glad!
Where love has put off, in the land of its birth,
The stain it had gathered in this;
And Hope, the sweet singer that gladdened the earth,
Lies asleep on the bosom of bliss!

I know thou hast gone where thy forehead is starr'd
With the beauty that dwelt in thy soul!
Where the light of thy lov'liness cannot be marr'd,
Nor thy heart be flung back from its goal.
I know thou hast drank of the Lethe that flows
Through a land where they do not forget,
That sheds over memory only repose,
And takes from it only regret.

In thy far-a-way dwelling, wherever it be,
I believe thou hast visions of mine;
And the love that made all things a music to me,
I have not yet learned to resign.
In the hush of the night, on the waste of the sea,
Or alone with the breeze on the hill,
I have ever a presence that whispers of thee,
And my spirit lies down and is still.

Mine eye must be dark, that so long has been dim,
Ere again it may gaze upon thine;
But my heart has revealings of thee and thy home
In many a token and sign.
I never look up with a wish to the sky,
But a light like thy beauty is there—
And I hear a low murmur, like thine, in reply,
As I pour out my spirit in prayer.

And though like a mourner that sits by a tomb,
I am wrapped in a mantle of care—
Yet the grief of my bosom,—oh, call it not gloom,—
Is not the black grief of despair:—
By sorrow revealed, as the stars are by night,
Far off, a bright vision appears,
And Hope, like the rainbow, a creature of light,
Is born, like the rainbow, in tears."

GOOD WORDS FROM OUR CORRESPONDENTS.

INDIANAPOLIS, Ind., April 17, 1864.

BRO. PENDLETON:—As items of news for your many readers, I am glad to report that the good work of our Blessed Master is onward and triumphant in this great State. Our Evangelists are as faithful watchmen crying aloud and sparing not, and *many* precious souls brought into the kingdom are the fruits of their faithful labor. The golden harvest is ripe, and good soil is everywhere inviting the precious seed to be sown:—let us pray for more laborers, that the word of God may run and be glorified from the rising to the setting of the sun—when all men may rejoice in the knowledge of the truth, and the church may become as bright as the sun, as fair as the moon, and as terrible as an army with banners. From Brethren B. Franklin, O. A. Bartholomew, C. B. Austin, H. Walker, B. C. Sherman, T. W. Bowman, W. G. Irvin, W. J. Howe, C. P. Hollis, C. W. Axline, Wm. Brothers, C. G. Bartholomew, M. D. Todd, and other laborers, I have reports of most glorious meetings, resulting in over 240 noble souls being added to the church, mostly by baptism. Thousands of dollars are being raised for the support of the gospel in the *destitute* parts of our noble State, and we expect to have a good report of our missionary operations by our annual State meeting, to be held here on Tuesday after the 2nd Lord's day of October—to which all the brethren in Christ are invited. Pray for us, brethren.

R. L. HOWE, Cor. Sec. I. C. M. S.

ASHLAND, O., April 12, 1864.

DEAR HARBINGER:—As you request in your last issue to hear from the Evangelists, I send you the following: Bro. J. M. Henry, of Dayton, Sec. of District No. 10, invited me to labor 7 weeks in that District, and encouraged by Bro. R. R. Sloan, I went. At New Paris, Preble co., I labored 11 days, having good hearings. A difficulty growing out of the beginning of the war, which had been referred to the Elders of the Eighth-street church, Cincinnati, but whose decision was not accepted by the Paris church, was, through the blessing of the Lord, during my visit, very happily adjusted, and the church is going on in harmony again. We baptized one, and four more were immersed shortly after I left.

At Oakoana, Butler co., I spent 12 days; immersed 5, and 2 reclaimed; had large audiences all the time. At New Lexington, the cause is very weak, owing to the sad domestic trouble which befel them four years ago, the shock of which is still felt. At Oxford, 4 miles out, our church is small. We had a good hearing. Miami University, and three female seminaries, are located here. Our last meeting, at White Oak church, Hamilton co., was in very bad weather. We had no additions, and they are almost anti-missionary:—These churches have had no regular preaching for the past year, and are somewhat lukewarm. They need more laborers and more faithful Elders in that field. Yours, &c. M. RIDDLE.

MARTINSBURG, Knox co., O. April 5, 1864.

BRO. CAMPBELL:—As an item of church news, I would just say, we have closed up a meeting of ten days' continuance with our congregation, the result of which was—twenty-one were immersed, and

three others took membership, one of whom formerly belonged to the Baptists, and one to the "Bible Christians." The most of those immersed are among the flower and intelligence of the young people of the neighborhood. We had Bro. Moody, of Millwood, to do the most of the preaching. Our congregation is one of the oldest in the State; and notwithstanding all the deaths, and emigrations, and apostasies which have occurred during a third of a century, we yet number about 140 souls. To the Lord be all the praise. D. G. MITCHELL.

BROWNSBURG, Hendricks co., Ind., April 2, '64.

DEAR BROTHER PENDLETON:—Brothers Lockhart and Hobbs held a meeting here commencing the 3d Lord's day in February, and continued ten days. Result—5 confessions and immersions, and 5 took membership; and I think a large amount of interest revived among the brotherhood. For all of which let us devoutly thank God and take additional courage. Yours, &c. JOHN BLACK.

Bro. Jos. King, of Allegheny City, Pa., writes under date of March 14th:—"DEAR BRO. LOOS—I was at Mt. Vernon (O.) a week longer than I intended to be, when I left home. The interests of the meeting demanded my staying. I was there over three Lord's days. Fifteen were added. Judge Miller died and was buried while I was there. "We are getting along well in the church here. The ordination did good. We are having accessions every Lord's day."

OBITUARIES.

Bro. Benjamin Blish, of Mentor, Lake co. O., slept in Jesus, April 11th, 1864, aged 79 years, 10 months.

Sound in the faith, of blameless manners, he has long been held in highest esteem for a dignity of character and weight of influence to which few attain. He emigrated to Mentor from Middlefield, Mass, fifty-nine years ago, and settled on the farm from which he was borne to the grave. He turned to the Lord and was baptized at about twenty years of age, shortly before he left New England. The appeal for the revival of primitive Christianity received the full sanction of his heart and conscience, and the undeviating devotion of his life. For many years he was prominent as Elder of the church in Mentor, during a period when that church was favored with the visits and labors of Elders Thomas Campbell, Alexander Campbell, Adamson Bentley, John Henry, William Hayden, and many, many others whose names are an odor of precious incense in the memory of the saints. Bro. M. S. Clapp and Bro. Ebenezer Williams have been mainly his associates in charge of the church, by whom, in all the intimacies of that most difficult and delicate trust, he was appreciated, loved and venerated with affectionate confidence to the hour of his death.

Benjamin Blish, of Mentor, and Luther Dille, of Euclid, brothers-in-law, within a year of the same age, separated a year and a week in their death, pillars of righteousness, fountains of piety, in life-labors associated, they rest, like David and Jonathan, with the peace of God upon them. A. S. H.

COLLAMER, April 15, 1864.

Passed peacefully to her rest, on the 9th of Nov. last, my mother, Polly Lewis, in the 78th year of her age. At eleven years of age she gave herself to the Lord, and united with the Baptist church.

Her active piety, implicit trust in God, and knowledge and love of the Bible, made her ever cheerful and happy. Her kindness of heart, social character, and readiness to excuse and cover the faults of others, were remarkable, and made her beloved by all who knew her.—Her conversation and numerous letters ever witnessed her zeal for the truth and her earnest wish that her friends, by embracing it, might share the joy it gave her. She was a reader of the Christian Baptist, heartily embraced the principles of the Reformation, and has ever since been an ardent advocate for them. Every volume of the Harbinger since its commencement she has read with much interest. While a resident of Buffalo, her house was the place of worship for the Disciples, and Brethren Hayden and Moss and Campbell will remember her zeal in obtaining listeners for them in that city.

After an illness of three days, without a pain, a fear, or even a gasp, she fell asleep in Jesus; and we felt, as we kneeled beside her bed, that angels were there to bear her spirit to its rest, and our hearts went up to God in gratitude for the good hope which the gospel gives.

Fredonia, N. Y., April 3, 1864. Geo. W. Lewis.

Died, at the residence of his daughter, Mrs. T. M. Botsford, in Middleburg, O., on the 15th of Jan. '64, Salmon Lake, aged 79½ yrs.

Early in life Father Lake confessed Christ, under the pastorate of Elder Obed Warren, and united with the Baptist church in Washington co., N. Y. In 1831 he removed to Fredonia, N. Y., where he has resided until within a year or two. Possessing a high order of intellect, he found pleasure in scientific study, without assistance from teachers. His study of nature called forth his love and adoration of its author, and he felt the truth of the Psalmist's words: "The works of the Lord are great, sought out of all them that have pleasure therin." (Psalm iii. 2.) He was a *good* man, exceedingly reserved and modest, yet benevolent and kind, and the poor especially shared his attentions. He read the Harbinger from the first No., and had all the volumes, carefully bound, on his shelves. He honored his Christian profession by a pure life, an unblemished character, and the opposers of religion will say, at the mention of his name, "The memory of the just is blessed." "Let me die the death of the righteous, and let my last end be like his." G. W. L.

Fell asleep in Jesus, June 1st, 1861, at his residence in Fayette City, Fayette co., Pa., after a protracted illness, borne with the utmost Christian resignation, my much esteemed and beloved father, Daniel Forrey, in the 69th year of his age. We bless the name of our God, that in this affliction there is mingled all that is calculated to relieve its severity and reconcile us to it. He lived for heaven, and has gone there. He loved the Lord, and now enjoys him. He delighted in his worship here, and in the society of the saints, and now unites with the spirits of the just made perfect, in their unceasing and enrapturing ascriptions of praise to Him that sits upon the throne, and the Lamb. He was a prominent member and elder in the Christian church of Cookstown and Bellvernon, for the last 25 years; and was proverbial for the transparency of his character, and his firmness and courage in expressing and defending his principles. He leaves a widow and six children. May the God whom he so faithfully served, be her husband and friend, and to his family a father—"a present help in every time of need." William H. Forrey.

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DO THE DISCIPLES TEACH THAT SALVATION COMES OF THEIR OWN RIGHTEOUS WORKS?

The number of times that the charge contained in the above caption has been preferred against the Disciples of Christ, could it be ascertained, would, without a doubt, be at least "an hundred, forty and four thousand;" and that, too, by *Reverends* (?) and *Divines* (?) who esteem themselves too high and holy, pure and god-like, to even associate with that class of professed Christians (in their estimation), whom they flippantly and irreverently style *Campbellites!* which, when literally and properly interpreted, simply means, humble and devoted followers of Jesus of Nazareth!

Although I myself was immersed by a Baptist minister, and although I at present stand identified with the Baptist church (the United Baptists) as a kind of religious home—there being no church of Christ in this section of country—yet, if my heart deceives me not, I have embraced no particular *denomination* in so-called "Christendom"—no particular *sect* of the "church visible"—but *Christianity*, in the full and proper import of that term.

That the Baptist church approaches nearest the apostolic model of any of the so-called "denominations," will not, I opine be contradicted by any intelligent member of that respectable, numerous, and steadily increasing body of religionists who are wont to adopt, as a religious cognomen, "the only name given under heaven whereby we can be saved." And yet, that in some respects she has erred from the "faith once delivered to the saints," it were folly to deny; but even

her objectionable features seem to "lean to virtue's side," and I can say, without a single hesitation or mental reservation, "With all thy faults, I love thee still." But while I love many of my Baptist brethren, and expect, one day, to range with them the fields of unsullied bliss, yet, as a people, I cannot think them entirely exempt from the sin of bearing false witness against the Disciples. Therefore, as a humble learner at the feet of Christ, I propose to examine the subject briefly, and ascertain, if possible, whether the above charge, and others of a similar character, be true.

I will state, in the outset, that it is an essential part of my faith, that the Christian system, as anciently predicted by the prophets, originally taught by Christ, and afterwards propagated by his Apostles, but more recently by A. Campbell and others, is, from beginning to end, wholly of grace. We* believe favor is not to be found in the law of Moses, but "grace and truth came by Jesus Christ."—There is not now, nor was there ever, *in fact*, any grace or mercy under the Old Covenant, *as such*. All the grace or favor that ever characterized the Old Law, was reflected by the radiations from the Lamb "slain from the foundation of the world"—the "Founder of the Future Age"—the "Sun of Righteousness," in anticipation of the time when he should "rise with healing in his beams"—the "King of kings and Lord of lords," who bowed the gentle heavens, came down upon our lowly earth, and groaned out his life on Calvary's top, for the sins of a lost and ruined world! We believe that it is "by grace we are saved, and that not of ourselves—it is the gift of God." We believe as firmly as does any people, that we are "justified by faith"—not by faith "*only*," however! We believe, with all the heart, that we can do nothing of ourselves to bring God under obligation to us, or in the least degree enhance our condition with reference to the Divine favor. We utterly reject, and deeply deplore the condition of those who are "going about to establish their own righteousness."—If we ever reach that blessed abode, spoken of in the apocalyptic visions of John, we expect to chime in with the sacramental host of God's elect, in hymning eternal praises to the Lamb, "who hath washed us, and made our robes white in his own blood." All this, and much more of the same character, which we might introduce but for want of space, we do as earnestly and uncompromisingly believe, as any body of people beneath the skies. Do not our enemies *know* this to be true? They certainly do.

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*I employ the pronoun *we* to designate the Christian brotherhood, partly because, in sentiment, my sympathies are with them, and partly because I wish to avoid a continued repetition of the term "Disciples," or "Christians." Let no one regard the language as incongruous or inconsistent, simply because I have no nominal connection with them. C. J. K.

But, it may be asked, since we can talk so freely about grace, mercy, &c., to reconcile this with our teaching, that salvation is conditional—"I want *free* grace or none." Well, now! Where did that unmeaning phrase come from? From the Bible? *No!* Does any one suppose that because, forsooth, favor presents salvation or remission of sins on certain conditions, or stipulations, it is, therefore, not *free* grace? The thought is preposterous in the superlative degree! Can it be possible that there are such blockheads as to really believe, that in order that grace may be free, it must be *unconditional?* Away with such puerility!

But, from the midst of sectarian Babel, methinks I hear another voice: "*Sovereign* grace alone will benefit the soul." What infatuation! What perversity! What persistent determination to speak the Ashdodic language, to the disparagement of the pure dialect of Canaan! Everything appertaining to the omnipotent, omniscient, omnipresent Jehovah Elohim, is of course necessarily sovereign in its nature; but cannot God, in his sovereignty, on purely gracious principles, offer salvation to rebel man, on certain stipulated prerequisites? Alas, I say, for such logical legerdemain! We might almost fill a number of the Harbinger in commenting upon the whimsical, nonsensical, and, in some instances, positively false and injurious distinctions and definitions which blinded sectaries, in their ignorant zeal, have attached to this significant and euphonious word, "grace," which serve only to darken counsel, and impede the progress of truth. I will only add, on this point, that when the sinner learns his lost, ruined and undone condition—when he sees that he is a foul sinner, in open rebellion against God and his Christ; and then reads of the ministrations, miracles, labors of love, the sufferings and persecutions, the death, burial, resurrection and coronation of King Emanuel —I say, when the sinner has all this revealed to him, by means of the first four books of the New Testament, commonly called "Matthew," "Mark," "Luke," and "John," and is made sensible that it is all for *him*—if he is not as free as the air to believe or disbelieve—to receive or reject the overtures of mercy, proffered in the gospel of the Son of God, manifested and solemnized by prayers, tears, sweat and blood, then I aver there is *no* grace of any kind—"free," "sovereign," or otherwise.

"But," says one, "faith is the gift of God." Very well! Since, then, faith is the gift of God, permit me to inquire, *how* does he give it? Our "daily bread," by which soul and body are kept together, is also the gift of God. But do loaves of bread spring up in the field, spontaneously? Do provisions of any kind come to us simply for the asking?! Or do we not rather have to labor—

unceasingly and assiduously labor—plowing, planting, reaping, preparing for consumption, &c., &c. We talk about the goodness and mercy of God—and he is merciful—but I'll tell you, kind reader, if you don't put forth some exertion in your own behalf, *he'll let you starve to death!!* If you doubt this declaration, just try the experiment once! If, then, faith is the gift of God, (and it certainly is,) I repeat, how does he give it? There is certainly but *one* way, at least, *I* have never been able to discover but one. Well, how is that? We quote from good authority: "So, then, *faith* comes by *hearing*, and hearing by the *word of God*." According to Paul (and we presume he will not be disputed), every one who hears the word, either preached or read,* has the precious means of obtaining faith. Yes! "the Bible, the blessed Bible, the old-fashioned Bible," is an inestimable gift to the fallen sons and daughters of Adam; and by it faith is produced.

"Ah, but," says an objector, "that is *historical* faith." *Be it so!* And I assert, fearless of successful contradiction, that there is *no* faith but that which is produced by history, or testimony, which is the same. If a given proposition and the testimony substantiating it be of a divine character, belief in that proposition will be divine faith; but if human, then will the faith be human. Where do we learn of God, and of his dearly beloved and only begotten Son, Jesus Christ, our Lord, who left the shining courts of glory, that he might descend into this dungeon world, to suffer, and toil, and weep, and pray over poor, fallen, sinful numanity, and die the ignominious death of the cross, for perishing sinners—I say, whence do we learn to believe in these heart-imbuing and soul-subduing themes, but from the divine *historians?*

We hear a good deal of prattlement about "*evangelical* faith."—What, I am constrained to ask, constitutes evangelical faith, but a hearty and undoubting reception of all the facts and truths narrated by the four *evangelists?*

This is *saving* faith, also. Suppose I grant, for argument's sake, that there is another kind of faith—a mysterious, intangible, indefinable sort of something—the beloved John says, "These things are written that you might believe that Jesus is the Christ, the Son of God, and that believing, you might have life through his name." If

*It is lamentably true, that the great majority of mankind are grossly derelict in respect of reading and pondering seriously upon the contents of the saving oracles; hence the imperious necessity of adhering faithfully to the injunction, and executing vigorously the commission, to preach Christ's gospel to every man, woman and child capable of hearing, believing and obeying the same. C. J. K.

my faith *gives life through Jesus' name*, how much better off are you than I? Said a Baptist brother to me, once, while conversing on this topic—"Why, I believed that Jesus Christ was the Son of God—that he died to save sinners, was buried, and rose again the third day, according to the Scriptures—in short, everything the Scriptures say concerning him and his mission to earth—*before I was converted*; I always believed that." I replied, that that ought to convince him that faith alone would not save him; but, sir, said I, will you please to inform me how much more you believe concerning this Divine Personage, *now?* This so completely nonplussed the good brother, that he said no more to me on the subject of "faith"; but promised me to give the matter a thorough investigation.

As for our own righteousness saving us, the Lord has most unquestionably placed that beyond a moment's cavil, by offering his mercy on conditions, or stipulations, which are not, *in themselves*, works of righteousness. *Faith* is nowhere in the New Testament called a *work* of any kind, but on the contrary, it is not unfrequently distinguished from works. It constitutes no part of the Law, and is, consequently, not a provision in the law of works. The same may be said of *repentance*. But this is most emphatically and peculiarly true in regard to the third and last stipulation, viz., *baptism*, which, with faith and repentance, forms a trio of conditions—plain, easy and simple—in obedience to which our gracious Father promised pardon to the sinner. The ordinance of Christian immersion (to speak in English) is not called a *work*, at all, in the New Testament, whether good, bad or indifferent. Now, I regard this as one of tho most palpable proofs that salvation* is not of works, inasmuch as remission is made to turn on a condition, (being the last in the list,) which, abstractly considered, cannot be regarded as a good or righteous work. Everybody knows that water possesses no efficacy to wash away the stain of sin; yet, nothing can be plainer than that immersion into the name of the Trinity is one of the conditions on which pardon is promised. This seems to me very much like the Lord intended to place the matter beyond controversy, and solemnly impress our minds with the fact that salvation is of grace—wholly of grace—from the alpha to the omega of the Remedial Scheme. With this view of the subject, it becomes an easy task to harmonize the declaration of Paul, that we are justified (saved) by faith, and the annunciation of Peter that baptism saves (justifies) us; we can appreciate the answer to the sin-stricken hearers of Peter on Pentecost, and the instructions

* I use the terms "salvation" and "remission," or "pardon," interchangeably. C. J. K.

of Ananias to Saul, &c.; also, the language of the Savior, that all men are commanded to repent, with the assurance that if they do not, they shall perish.

But now up comes the stale and futile cry, "You believe in *baptismal regeneration.*" Well, what of that? If *baptismal* regeneration is *scriptural* regeneration, who can gainsay it? It is one of the commonest customs amongst the advocates and apologists of sectarianism, in their numerous, but, as yet, futile attempts to demolish an imaginary, indescribable, "raw-head-and-bloody-bones" monster, which by them has been yclept "Campbellism," to appeal to the vulgar prejudices of the people, instead of the word of God—the only authority that can logically be admitted as evidence in the case. But we know that the doctrine of baptismal regeneration is *not* a scriptural doctrine; and we also know that this foul calumny is generally circulated by wicked spirits, who have not sufficient manliness or Christian bravery to mention it where it can be met and refuted, but who go skulking from house to house, asserting it in the ears of a community so fearfully steeped in and warped by dire prejudice, as to be utterly unable to see us only through a distorted telescope of some popular *doxy!!* O! how long wilt thou not cease to pervert the right ways of the Lord? I say, then, once more, emphatically, (perhaps for the millionth time it has been said,) that the charge is *unqualifiedly false!*

All the "sections of the visible church" agree that the Lord's Supper, commemorative of the death and sufferiugs of Jesus, is not only authorized, but *commanded*, in the Scriptures, and that it is the imperative duty of every Christian to observe it. Suppose, then, gentlemen, that I should travel around and circulate through a community too ignorant to know any better, and too full of prejudice to examine and decide for themselves, that you were notorious *drunkards*, and believed that eating and drinking bread and wine would take you to heaven! Would you think this manly? Would you regard it a fair and just representation of your views concerning this sacred institution? "I trow not." But then, this would not be a whit more false and slanderous than your charge against the Reformation. "Behold, before God, I lie not!"

From what has been said, it will readily be seen by any honest person, that we do not teach salvation, or pardon, by works of our own righteousness—that we teach it is by grace—*free* grace, if you please—or, if you must have an unscriptural phrase—*sovereign* grace—that we are justified by faith—*evangelical* faith—*saving* faith—that it is the gift of God—and that we do not believe in "baptismal regeneration."

But after we have thus bowed to the authority of heaven's adorable

King, and become scripturally converted, then it is that we *do* believe in "all good works." We believe that after we have been freely pardoned through the blood of our Lord Jesus Christ, and strengthened with might by the Spirit in the inner man, that we should "work out our own salvation with fear and trembling;"—that we should be careful and not "neglect so great salvation"—that we should "watch and pray, lest we enter into temptation"—that we should "take heed lest we fall after the same example of unbelief," &c., &c. I do not, however, wish to raise a dispute with my Baptist brethren, on the subject of "falling from grace," or of "final perseverance." I will take the ground that Peter occupies on this question, (and I presume Peter is good company,) which is as follows:

"And besides, giving all diligence, add to your faith *virtue*; and to virtue, *knowledge*; and to knowledge, *temperance*; and to temperance, *patience*; and to patience, *godliness*; and to godliness, *brotherly kindness*; and to brotherly kindness, *charity*. For if these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. * * * * Wherefore, the rather, brethren, give diligence to make your calling and election sure; *for if you do these things, you shall* NEVER EALL."

GOLCONDA, ILL., April, 1864. C. J. KIMBAL.

INFIDELITY IN OUR LAND.—NO. 3.

We have thus far spoken only of the lower and more common forms of unbelief. We come now to speak of a higher order, which is especially worthy of notice, and which, in its peculiar type and character, has grown up and developed itself during the last age.—This form may be justly called *religious* infidelity, as it comes before the world in the name, in the habiliments and with the pretensions of religion. Heretofore, infidelity in any given form, true to its spirit and character, rejected all idea of Bible and religion. It planted itself upon the naked ground of materialism, whether in the name of Atheism, Deism, or Pantheism; whether dressed in the elegant garb of philosophy, or wearing the filthy rags of vulgar feeling and vulgar ignorance. In the past ages of Christian history, it is true, here and there there were manifestations of religious infidelity, but they were sporadic, and very limited in their influence. It was reserved to this later age,—this age of a general awakening of mind, of a general spirit of inquiry, of a disposition to call all things anew into judgement, to reject the old and seek the new,—this age of a general unloosening of the foundations of things, and, therefore, of a general license and licentiousness of thought—to develop this last. most dar-

ing, and most impious, and doubtless most mischievous, form of hostile unbelief, that seeks to invade the very sanctuary of Christianity itself, to assert and usurp dominion there, to preach its all-doubting, all-denying, all-destroying, No-Faith, from the steps of the altar of the Lord, with the word of God in its hand, and in the very name and garb of an apostle of Truth and of Christ. This surely is the perfection of boldness in the unbelieving spirit. Yet the cycle of unbelief could not have been complete without it. This is its highest and final period. It cannot go beyond this. It is on this side of enmity to Christ and his truth, what the Papal apostasy is on the other; dark, tyrrannous superstition, and proud, blaspheming unbelief,—each equally hostile to heaven and its holy purposes with man,—have here in completed forms, met at the final goal. Romanism sits high in the temple of God, claiming to be God; and beyond this, rebellion cannot go. This latent power of unbelief also assays to sit in the temple of God, claiming divine, supreme power there. The former accepts traditions, the apocryphal writings, and papal infallibility, alongside of the Bible, subjecting the last to the former. This unbelief puts human reason and the "general religious sense of mankind" alongside of the Divine Word, and subordinates the latter to, and interprets it by, the former; and in so doing annihilates in spirit and in form, by intent and consequence, all that is positive and peculiar in the religion of Jesus, bringing it down by classification to a level with Mohammedanism, Brahminism, and every other manifestation of "the religious sense and feeling" of men.

To speak the naked truth about this new revelation of unbelief, it is simply the old bald infidelity in religious disguise, in clerical robes, or to adopt a common phrase, it is inveterate infidelity, while still remaining so, "seeking the consolations of religion." This, indeed, in one view of its historical development, is literally true. The awful, dreary, rayless void left in the human soul by materialistic unbelief, by atheism, deism and pantheism, was found by experience unacceptable to the minds and hearts of men. The religious elements, —the religious longing and appetite of the human soul, instinctively grew weary of, and rejected, such an utter dark and cheerless world of death, in which not a green blade grew nor a cheerful flower bloomed to rejoice the soul. That old form of infidelity—let the records of the last two centuries attest—was found wanting; its race is run, its mission is ended. Hobbes, Voltaire, D'Holbach, and the humbler Owen, are the apostles of a departed age, and of a dying faith. To war with them now would be to disturb the ashes of the dead. Infidelity, too, has discovered the religious necessity of the human heart, and consequently, is now seeking to adjust itself to this necessity.—

This new transformation brings before our eyes and explains what we to-day see—a *religious* infidelity. What is the "creed" of this new religion?

Let us premise by saying that this new creed, at the same time asserts and denies almost everything in the Christian's creed. It is the most curious medley of contradictions the world has ever seen.—Yet there *is* a "method in this madness." The simple assertion in form, in words, is intended to delude and satisfy the religious feeling; the denial of the same things in substance, answers the real ends of unbelief. The Bible is called the "Word of God," the "Holy Scriptures," the "Divine Revelation;"—yet it is not necessarily so; or any more so than developments or expressions of the "religious sense of mankind" elsewhere, outside of this book. Our religious convictions neither originate from this book, nor are they dependent upon it. Nay, the Bible is really in many respects a great stumbling-block to true piety, as it is "unhistorical," and false in morality, in many parts of it. We believe of it only what *we* see and feel to be true in it. Indeed the necessity of a book-revelation is a great fundamental error. The Christian religion is accepted as divine, yet not exclusively so; and so far only as it answers to, and harmonizes with, the general religious convictions "written by the finger of God on all men's hearts, *as surely* as by the apostle in the Bible" [Colenso]; and we may have, and hope yet to have, a religion developed by us, superior to Christianity, and better adapted to the wants of men, and to the advanced state of the world! It believes in a church in which is the Holy Ghost; in a distinction between saints and sinners; but the distinction is not the one the New Testament makes. "I trust," says Colenso, "that we shall not rest until the system of our church be reformed, and her boundaries at the same time enlarged; to make her what a national church should be, [certainly! L.] the mother of spiritual life to *all* within the realm, embracing, as far as possible, all the *piety*, and *learning*, and *earnestness*, and *goodness* of the nation." For Christians,—these men argue,—to withdraw in their church communion from others, even Socialists, Deists, Atheists, &c., fosters pride, and savors not of the humility of the Christian spirit, as we are all sinners. And so, in like manner, this new creed asserts and utterly denies all the great, essential truths of the Bible. In this respect it stands without a parallel in the world's history. We have spoken heretofore of the hypocrisy of this late infidelity. What else can we call this asserting and denying of everything cherished by the Christian heart? What milder term can we apply to the perpetual habit of all the advocates of this new system—who, after laboring in every paragraph to destroy the cred-

ibility of every truth and fact in the word of God—for example, the miraculous birth of Christ, the history of his miracles, his transfiguraction, his resurrection, ascension, &c., &c.,—with earnestness tell you at every chapter's end, "Now don't fear for Christianity; we are doing it not the least harm; we are only purifying it from the vulgar dross the misguided apostles have mingled with it. We shall only elevate, sanctify, magnify, and glorify the gospel." To convince himself of the truth of what we here say, let any one read any work of the apostles of this new creed, of an earlier or later date. While making the most fearful devastation in the Bible, these men, as Colenso, for instance, are full, almost *ad nauseam*, of utterances of pious emotions, so that you might almost imagine they are the only ones left in the world who reverence the Bible, Christ and his religion.—Indeed, these men, before other questions are entered into, will have to settle with the world a simple, plain question of *morality*,—the question of their uprightness. Bishop Colenso, with others, moreover, will have to settle another little point of morality,—as to these "discoveries" of his, of which he speaks, to which he was excited by his Zulu Mentor,—when the world knows that these "discoveries" existed before he was born, written, printed, and disseminated over the literary world long ago—for Colenso is not an old man—and doubtless *read* by him; to suppose Colenso, in his state of "seeker," did not read these books, accessible to all, is an absurdity. Renan labors to wipe out all the characteristic facts in the life of Jesus, and utterly to destroy the credibility of the evangelical records; goes even so far as to charge Jesus with knowingly committing a cheat upon the people, though he is gracious enough to say that Christ did it with reluctance. Hear him: "He (Jesus) did not become a miracle-worker without repugnance. His miracles (cheats according to Mons. R.) were an act of violence perpetrated upon him by his age." And yet, M. Renan is profoundly religious, speaks loftily of Christ, his religion, &c. Theodore Parker tells us that this age is ahead of the New Testament and of the apostles, whom he soundly lectures and belabors for their narrow ignorance and prejudices; and even of Christ, whose superior in knowledge he hesitates not to say even he, Parker, may be;—and yet he is a "Rev.," has a congregation, a religion, preaches, takes texts from the New Testament, and H. W. Beecher "occupies his pulpit" for him! Infidelity has its hypocrisy, then, as well as Jesuitism.

Now, that Infidelity should thus have invaded the sanctuary of the Lord, is not in the least surprising, is indeed normal, and necessary to its full development. In the great temptations of the Old and the New Testaments, this tendency is already revealed. The serpent

makes no denial of God, accepts this truth, but only seeks to pervert it precisely in the way this new creed does:—"*You* shall be as Gods, knowing good and evil"—thus seeking apparently to speak reverently and approvingly of the Good, but placing its law in man's own heart. And in the New Testament, the Devil addresses Christ respectfully, seems even to seek his glory, and goes so far as to quote the word of God. We must ever be ready, then, to recognize the machinations of the power of darkness in this pushing of infidelity into the forms of religion.

Now, it may be asked, is not this endeavor to be religious on the part of unbelief an advance, a hopeful sign, and therefore to be accounted as so much gained by the true faith? We answer, whatever good argument we can in any way make out of the fact in this direction, unfortunately the advance, if advance there be, is not on the right side. This development is not among the body of former infidels, to any extent, but is a defection in the bosom of the body of believers; it has arisen among the churches. It is an apostasy, not from infidelity to a higher faith, but from true faith to unbelief. It is a descent, not an ascent. Its great oracles are men, often of mark, from the bosom of church parties,—many of them, in the English world, from the English church—among them professors, and now a bishop.

For a number of years this new phase of unbelief has been developing in the English world. Some years since, Newman and others in England, and Parker in America, have stood forth as its leading representatives, and scattered a very prolific seductive literature over the religious world. Now, however, the cause has received a new impulse by the sudden public accession of a new body of adherents and defenders, a kind of new, sudden outbreak, almost simultaneous, that would lead one to imagine a preconcerted plan on the part of these heroes. The literature gone out and going out from these, however vulnerable, however ably met, as generally it has been and will yet be, will nevertheless spread far and wide over our land, and do its work of ruin in many thousands of hearts. The very novelty of this new development excites attention and awakens interest. The public mind in our land, as elsewhere, is widely unsettled by the mischief wrought by sectarian divisions and strifes; by perversions of the Word of God; by absurd effete errors in churches, in forms of doctrines and ceremonies; by the wild tide of new opinions in many departments; by the many commotions that, like the great winds on the deep, are disturbing the life of the nations; and finally, by the tendencies of the corrupt, evil heart of man, ever more inclined to the wrong than to the right, to sin than to righteousness.

It is not to be denied, that the public religious mind of our nation is already to a wide extent imbued with the principles of this new infidelity. Parker and others have labored successfully in the past years in that direction, and pulpits and presses are advocating the full series of these infidel religious doctrines. We write with sorrow, but with a full knowledge of the truth of what we say. No thoughtful observer can fail to see an ominous tendency to this new creed in our land. It will be, and now already is, put into forms to suit all classes, the high and the low, the learned and the unlearned. Our American press is scattering its productions far and wide among our people. Here are some specimens from *religious* newspapers. Note on the one hand the utter, bald denial of the most fundamental truths of the gospel, and on the other hand the lofty, nimbose, *high-religious* talk with which this murder of truth, this pale, dead corpse of faith, is to be decked out and concealed. The *Monthly Religious Magazine* says:

"The time has undoubtedly come at last, when those who believe in the Word made flesh, and to whom, accordingly, the Scriptures, with their stories of mighty signs, are credible and edifying, are to be separated from those who do not believe in the Incarnation, and who will be compelled to allow that the record and its wonders are neither credible nor edifying."

The *Inquirer* (Unitarian), more "liberal," comments on this as follows:

"The passage attempts to do what ought not to be done. For the Incarnation is not one of the radical ideas which necessarily cleave men into distinct classes; it does not reach down into the depths of consciousness, nor touch the sublime heights of faith. However interesting or important the Incarnation may be, it is a secondary idea, and of comparatively minor moment, Neither Jesus nor his Apostles pointed to it as marking a boundary line of the Church. If it was held by either, which is extremely doubtful, it occupied a subsidiary place in their thought; and not until the second century was it regarded as a prominent point in Christian belief." "Many who hold to the Incarnation have less reverence for Christ, and a lower conception of his relation to God, than those who do not believe it. Channing did not believe the Incarnation; but his reverence for Christ carried his thought far beyond the point held by many who dwell continually upon the mystery of the Word made flesh."

And again;

"Religion does not depend on the authorship of the Pentateuch, the historical character of the Book of Daniel, or the symbolical in-

terpretation of the Song that is Solomon's; it rests on the nature of man and the being of God. The fate of Christianity is not bound up with the account of Christ's miraculous birth, the date of the Gospel of John, or the finding of a sum of money in a fish's mouth. Almighty goodness has not rested the salvation of the world on a foundation so precarious as the contents of a collection of books."

Surely, as one of our contemporaries says, "this is the very quintessence of infidelity." Yet with all this, this is "religion," "the sublime heights of faith," &c., &c. To what "sublime heights" that faith can ascend that has nothing substantial to rest upon, is, and must ever be, a profound mystery to all but those initiated into this new faith. If you ask, what is the foundation of this faith, the answer is, "it descends into the depths of our consciousness"; and if you ask for its objects, they reply, "it ascends into sublime heights"; these answers of course are very clear and satisfactory. The wild, vagrant, tumid, cloud-careering, nebulous talk of these "sublime" and sublimated religionists, which is to cover up, and satisfy the robbed spirit for, the loss of all positive, saving truth, is a study in itself, and reveals the utter, insane abandonment of soul to which these errant spirits, these "wandering stars," these "waves of the sea, foaming out their own shame," have come.

We have said all we had intended to say of the character of Infidelity in our land; it is left for us now only to point out the proper way to meet it. This we reserve for our next and last number.

C. L. L.

SKETCHES FROM A PASTOR'S PORT-FOLIO.—NO. IV.

PASTORAL VISITATION.

Perhaps no part of a pastor's work involves so much of what is commonly called *cross-bearing*, as that of *visiting*; especially if he is, in his tastes and habits, a student. The heavy drafts on the time which he covets for more congenial pursuits; the close contact into which he is brought with all kinds of people; the constant self-abnegation to which he is doomed in adapting himself to the wants, prejudices, and tastes of others; the thousand things he is compelled to know, of which he would rather remain ignorant; the constant effort to pursue the *golden mean* between too severe a dignity and too easy a familiarity; the consciousness that many eyes of the ungodly are on him, watching every movement, and as many ears attent to catch up every word that can be construed unfavorably; all these combine to make his work anxious and oppressive. And what adds to it a positive bitterness is, that in spite of all his self-denying endeavors,

he is often so completely foiled, as to be left to mourn over days and weeks of fruitless exertion. Yet this is an indispensable work.—There can be no true success without it. Pulpit ministrations are shorn of their strength, where pastoral visitation is neglected. Paul taught, not only publicly, but "from house to house;" and enjoins his example on the elders of the church in Ephesus. As there is much neglect of this important part of pastoral duty, and but little appreciation of the compensations which faithfulness is sure to bring, we have been at pains to draw from the port-folio liberal specimens of the labors of Eusebius in this department. We have paid no attention to chronological order in our selections—our aim being to present a suitable variety of incident and of character, and of the trials and joys which mingle in such labors. The portion of the diary from which we have made these extracts, spreads over several years of active pastoral life. Some of these passages may seem to our readers to have a gossiping air about them; but it must not be forgotten that they were written for the author's benefit alone. My knowledge of his habits enables me to testify that he sacredly abstained from all gossip in his pastoral visitations, and in the social circle. As furnishing important hints and lessons of life and character, they were noted in the diary, without injury to the feelings or reputation of any; and with the same object they are given here.

Tuesday, April 15. Started out to make calls. Called on Mrs. D. Waited in the parlor half an hour before any one appeared. Sister D. is a good, amiable woman; the family are in good circumstances, and move in good society; but there is a great lack of *order* in household arrangements. There is perpetual confusion. Work is behindhand, children in slovenly attire, meals irregular, family government slack, an air of slovenly discomfort about everything. After half an hour, Sister D. appeared, with many apologies for the delay. We soon passed into a pleasant conversation on religious topics; which led her to speak of her domestic trials as interfering with her spiritual enjoyment. She spoke—though not complainingly—of the constant harassing care, and the unending din and confusion, necessarily connected with the rearing of a large family; and of the bad conduct of some of her boys, who are growing out of her reach and beyond her control. As she asked my counsel, I ventured to suggest to her, as kindly as I could, that the source of most of her troubles lay in the want of *order* and *promptness* in her domestic arrangements; that as a result, her home lacked neatness and cheerfulness; that her children were growing up with disorderly habits, and plunging into lawlessness; while her piety, however sincere, must be without saving impression on husband or children, so long as it failed to inspire regularity,

cheerfulness, and tastefulness in the ordering of her house. A neat, tasteful, cheerful home has a great moral power in it. For children, especially, there is no such safeguard against the temptations of the street and of bad associations, as *to make home pleasanter than any other place* I was pained to have to say this. While it was received without offense, it evidently was keenly felt. Before I left, I read the last chapter of Proverbs, and prayed for her family, and especially for her, that she might be able to accomplish the holy mission of sanctified womanhood; that her husband might praise her, and her children rise up and call her blessed. She thanked me for my frankness and faithfulness, and said she would try to profit by my advice. I am sure that, if she does, she will yet thank me still more for removing the only plague-spot from a family which has every element of comfort and prosperity.

Called next on Sister A. The contrast here was very marked. It is a much humbler home than the former—indeed, the home of poverty; and the presiding genius is a weak and wasted sufferer. Yet everything betokens neatness and taste. The elegant ease and cheerfulness with which I was received, were superior to the courtly style and polish of the most fashionable society—for it was unaffected, and possessed of Christian cordiality. I have said that this lady was a sufferer; but I never knew till to day, how fearfully she has suffered. Hitherto, when I have called, she has conversed freely on spiritual themes, and always evinced such an appreciation of the joys of spiritual life as only a sufferer can know; but there was always a careful reticence as to the particulars of her own history. To-day she spoke freely of herself. It was a touching story of human vicissitudes.—Born of wealthy parents—left early an orphan—reared among heartless relations, by whom she was defrauded of most of her property—married early, for the sake of a home, to a wealthy suitor who was never kind—living in the splendors of a fashionable life, with a crushed heart hidden beneath the hollow pomps of wealth—reverses of fortune, which brought the family to bankruptcy, and plunged the husband into reckless dissipation—long years of toil in obscure poverty to provide for the wants of her children—refuge in a poor-house from the utter poverty to which protracted illness had led—the surrender of her broken heart to Christ, under the guidance of another pauper whose lot was cheered by Christian faith and hope—the partial return of health—tender and beautiful providences by which she had been led, from step to step, amidst much suffering, into the possession of sufficient means to educate her children, and provide for herself a humble home: such are the outlines of a history which, if fully written, would excel many a romance in strangeness of inci-

dent, liveliness of interest, and wholesomeness of instruction. "I have overcome my almost invincible repugnance to speak of myself," she said, "because I know I am fest failing, and may not have strength to converse when you come again. It may help you to cheer the lot of other sufferers, when I tell you that from the depths of my heart I praise God for the trials through which he has led me. My heaviest griefs have been my richest mercies. Had I not been immersed in sorrows, I had never been the Lord's; or if I had, Christ could never have been, in ease and prosperity, the precious Savior he has been in raising me 'out of the depths.' He has given me 'vineyards in the wilderness, and the valley of Achor for a door of hope.' My chastened but ransomed spirit now only waits the summons to fly to His presence, and forget its griefs in the sweet rest of heaven."

I felt that I had no counsel to give here. God has ripened and mellowed this spirit, as mine has never yet been ripened, for the bliss of his presence. I read the twelfth chapter of Hebrews, and offered thanksgiving to the Father of spirits for the "peaceable fruits of righteousness" which his merciful chastenings had yielded; and prayed that the sufferings of earth might pave the way for "an eternal weight of glory." I left the house with a deep religious awe on my spirit, and came to my study, where, alone, I have meditated for hours on this sad history, and the lessons which it suggests. Tribulation —patience—experience—hope—the love of God shed abroad in the heart by the Holy Spirit: these are the steps by which we ascend heavenward. And yet how we stagger at the trtbulations, failing to look beyond them to the grand result! We would have the crown without the cross. We would be purified—but not in the furnace; we would follow Jesus—but not in his trals; we spend the most of life in vain attempts to unite the earthly lot of Dives with the heavenly destiny of Lazarus. But they who would realize the *power of the resurrection* of Christ Jesus, must first seek the *fellowship of his sufferings*. May I more profoundly learn the uses of affliction, accept submissively the trials of life, and learn even to "glory in tribulation."

Wednesday.—Called on the Misses G. These two sisters are sewing girls, who have recently come to the village. They are steadfast Christians, whose modest demeanor, and unaffected piety, are calling forth general approval. I found them much depressed in spirits:—the old, sad story of seamstresses—eighteen hours' labor for a mere pittance. They could not but feel that theirs was a hard lot,—that few had so much to bear. I sought to persuade them that every lot in life has alike its trials and compensations—that the inequalities of life are not at all so great as they seem: but this they could not believe. Pointing across the street to a beautiful cottage, in the

midst of grounds tastefully laid out, and adorned with great variety of tree and shrub and flower, I asked, "How would you like to exchange your present lot for that of my friend W., who lives in the cottage yonder? Would you willingly make the exchange? He is rich; and you see what a beautiful embowered home he has." They both assured me, with much earnestness, that they aspired to no such position; that if they could have but the hundredth part of Mr. W.'s good fortune, they would be content. "But if you could have it *all* would you really exchange?" To be sure they would; and be *so* happy in the sunshine of prosperity, and with the power to do much good to others. "But," I replied, "Mr. W. is a cripple; he can only get around on crutches. One of his children is an idiot. And such is the lawlessness of his family, that he is glad to spend most of his time away from home! He is a broken-hearted man; I really think he would gladly give all he has, and work 18 hours per diem, for your health, and peace, and love!" This soon dried their tears. They declared that they were better off than he—better off than thousands of the rich, whom the children of toil so foolishly envy; and finally said they could be content, if only their poverty did not shut them up from the privilege of doing good to others. I quoted to them a part of Milton's Sonnet on his blindness:

"God doth not need
Either man's work, or his own gifts; who best
Bear his mild yoke, they serve him best: his state
Is kingly; thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait."

They thanked me very cordially for my encouraging words; and after we had prayed together for a contented mind, and for entire rest in the will of God, I left them, pleased with the thought that I had been able to relieve them of discouragement by leading them to truer views of life.

Dropped in to see bro. B. He has been for many years tortured with rheumatism. His limbs are fearfully contorted. He cannot walk—is unable even to feed himself. But his helplessness calls out beautiful ministrations of mercy from the kind-hearted neighbors, and especially from the members of the church, who daily visit him to minister to his wants. They all declare, however, that they are his debtors; that his patience and cheerfulness, and heavenly-mindedness, are such as to render it a real pleasure to be with him,—and that in return for the little tokens of affection they bear to him, they come away laden with the true riches. I share largely in this feeling myself. Often he is the teacher and I the pupil. Many precious les-

sons has he taught me in his quaint epigrammatic style of speech. To-day, he said in the most cheerful way, "My tent is pitched on the bank of Jordan, where I can look across to the happy land, and be in readiness to go over any moment. Several times I thought I saw a boat start from the other side to come for me—but I was mistaken. "All the days of my appointed time will I wait until my change come." So we sung for him, "On Jordan's stormy banks I stand:" and a venerable mother in Israel—the Anna of our church—led in prayer at my request. It was the breathing of a soul that walks with God. The divine presence seemed to fill every heart. All said, as they wept and rejoiced together, "It is good to be here." How the presence of God can sweeten and cheer the dark scenes of life! How little, after all, does true happiness depend on outward circumstances! Paul and Silas, in prison, at midnight, prayed and sang praises to God. Belshazzar, in the presence of a thousand of his lords, amid royal pomps, with wine and wassail, yet had the joints of his loins loosed, and his knees smote together with fear! Lazarus was richer, all the time, than Dives. "A man's life consisteth not in the abundance of the things which he possesseth." I went away from this humble spot, where "songs in the night" sound out so cheerfully, greatly humbled to think that I ever mourn at *my* lot; deeply abased at the thought of my own leanness of soul, in comparison with this joyful sufferer. I hope never to forget the lesson it has taught me.

The last call to-day was on a fashionable family, who are among my regular hearers, with whom I had promised to take tea. As far as genuine politeness and refined courtesy could make a visit agreeable, I had reason to be gratified. Yet I left the house with a heavy heart. There is an awful sense of responsibility on one who watches for souls. I have long sought some way of access to this family for the message of salvation. But they are skillful tacticians. They detect my first distant maneuver, and check it with so perfect a counter movement, that I can make no approaches—cannot even get into askirmish. Beyond the most common-place chat, or a discussion of literary or political notabilities, it is impossible to carry the conversation. The children are growing up into the most perfect adroitness in evading religious topics. It is more than sad to see an interesting and attractive family circle, walling themselves about, to shut out the light of heaven, and studiously avoiding, for the sake of the vain glitter of the pride of life, all the ennobling influences and pure inspirations of spiritual life. It is the smothering of treacheroos souls under the accumulations of the glittering baubles of earth; even as the Roman maiden, tempted by the Sabine ornaments, to open the

gates of the city to the enemy, was crushed under the weight of the treasures she had coveted. But what can I do? Labor on patiently, pray to God to open a way for his word, and wait, until through the chastenings of the divine hand, the hearts now callous in pride, shall be melted to receive the moulding of a new life.

I returned home possessed of conflicting emotions—mingled joy and sorrow; yet thankful that I have been able to do some good, and have cheered some of God's soldiery, amidst the heat and dust of the march, the din and strife of the warfare.

Aug. 10.—Went to the country;—started early, so as to give the whole day, and perhaps two or three days, to calls among my country parishioners.

Stopped to see Miss E. She has been for several years a hearer—sometimes an interested one; but so hemmed in by a gay circle of associates as to be unable to honor her own convictions of duty to God. She is now lying, in a precarious state, on the very edge of earthly existence. It was very painful to have this interview. The scalding tears fell fast and long; and only at intervals, in broken utterances, could she tell me of the heart-struggles, in past years, in which she had surrendered her soul to a base bondage, for the sake of worldly pleasure, and to purchase the favor of gay associates! How earnestly did she protest, that if God would only spare her life, she would be *His* henceforth, and redeem the years so foolishly sinned away. She asked me to pray—not that God would receive her now—but that he would spare her life so that she might be able to bring her whole being to him, in a public consecration to his service. It tried me sorely to say what I felt I *must* say to this devotee at the shrine of pleasure. She is well educated—has rather a brilliant mind, and is not entirely heartless. She has been religiously educated—or, rather, has been brought up among *professors* of religion; and understands better than most young persons, the claims of the Savior. I was well aware that she had fought hard battles with her own judgment and conscience, to maintain her worldly position. Many times, during preaching, I have seen the tears which she could not entirely subdue, and detected the sway of emotions which it was difficult to suppress. I did not wish even to *seem* unkind, but I could not be unfaithful. While I spoke tenderly of the freeness and fullness of salvation, and of the promise of God to save the contrite, I at the same time warned her that it was only the *truly* contrite that God would save: that there was great danger of self-deception in these regrets and remorses, produced under the pressure of immediate danger: that she must endeavor to probe her own motives, and be sure that no *slavish fear* was prompting an offering with strange

fire, which could only be an acceptable incense when burned in the heaven descended flame of *love*. I knelt by the bed-side, and prayed that God would deliver her heart from the deceitfulness of sin, and lead her away from the *sorrow of the world*, which worketh only death, to a *godly sorrow*, which might work repentance unto salvation not to be repented of: and that, if possible he would restore her to health, and spare the unfruitful tree another year, to see if it would yet bring forth fruit unto life.

After coming away, I feared I had not been sufficiently tender—yet I know it was real tenderness that prompted all I said. It is a false kindness that would hold back from a perishing soul the only possible chance of salvation. I. E.

SUNDAY SCHOOL HYMNS AND MUSIC.

In former years the privilege of singing religious songs was confined to older persons, while children sang nothing but the childish and sometimes foolish ditties of the nursery. But the demand for Sunday School music in which children could join, has completely revolutionized this state of things, so that in well regulated families and communities, the songs with which little children amuse and entertain themselves, are songs of the purest religious sentiment. This is one of the marks of progress which characterize the religious aspects of our generation, and it is by no means the least cheering among them.

It is now a well settled conviction of the public mind, that no church can do its duty without sustaining a good Sunday School. It is equally well settled in the experience of good teachers, that a Sunday School cannot be well conducted without good singing. I mean, not good singing by the teachers, the singing of church hymns; but good singing by the children themselves, from the oldest to the youngest,—the singing of lively, animating, children's hymns. It is this, more than any other one thing, which constitutes the charm of a good Sunday School, and makes the children love it above all other meetings.

In order to have such singing, there are two difficulties to be over come: *first*, the difficulty of finding suitable words and music; *second*, the difficulty of teaching these to the children.

Many efforts have been made to remove the fisrt difficulty. The American Sunday School Union has published a Sunday School Hymn-book, and a great variety of tune-books have been issued by the various publishers of music. In addition to these, little tracts containing from one to a few dozen hymns have been scattered broad-

cast over the land. Our own brethren have not been altogether idle in this respect; though one single hymn book published originally by the Publication Society, but now the property of Bro. Bosworth, and one tune book, Bro. Fillmore's Polyphonic, are the only results of their labor that I have seen.

Some defects attach to all these efforts, which we will briefly point out as a means of showing what is yet to be done in this department. A large number of the songs in every collection from sectarian sources contain unscriptural ideas and expressions. These it is improper to teach our children to sing; for by singing them they become more deeply impressed upon the mind than by any other means. They had better not sing at all, than in the act of singing to become impressed with false conceptions of the plan of salvation. This defect is very generally avoided in Bro. Bosworth's hymn-book, and still more so in Bro. Fillmore's Polyphonic; though in each of them there is need of some emendation in respect to Scripture phraseology.

While it is not very seriously defective in this particular, our Sunday School hymn-book has another very serious defect as a book for children. A very large number of the hymns are entirely unsuited to their taste and understanding. Some of them are very excellent church hymns; and some are good for nothing. It contains, however, a sufficient number to interest a Sunday School for a considerable length of time, if the tunes to which they are adapted were accessible. But the book itself furnishes no indication as to where the tunes can be found, and few teachers have sufficient acquaintance with musical publications to find them. This, I presume, is the chief reason why the book is not more popular.

There are several circumstances which have caused most of our progressive schools to lay aside this hymn-book, and adopt some of the popular publications containing both hymns and tunes. The defects we have mentioned are among these circumstances; and in addition to these, we may mention the fact that these publications contain new and taking songs which become universal favorites as soon as known. Each new publication, and they are coming rapidly from the press, contains some new songs and tunes which all who hear them are anxious to learn, and the book must be obtained. In this way one book after another is adopted, used awhile, and then discarded.—This involves not only a waste of money, but the final loss to the school of all the good pieces in each book that is laid aside.

The fact that no one of the tune books can last very long, indicates one of the defects which belong to all of them. Only a few tunes in each become popular pieces. To the uninitiated it appears strange that the last man who publishes a tune book does not reproduce all

the popular pieces in all previous publications, and thus combine in one the excellencies of all. But this is prevented by the privileges of copyright. All the good new music is copyrighted, so as to secure to the author or publisher the exclusive benefit of the sales — When a man, therefore, undertakes to publish a new book, he is compelled, after securing a few original pieces, and using a few good ones the copyright of which has expired, to fill up the remainder of his book with trash. I know of no means by which this defect can be remedied, so as to combine the excellencies of many tune books in one.

Bro. Fillmore's Polyphonic, which is just now issued in its completed form, is a very handsome, and every way creditable production. It is about the size of Bradbury's "Golden Chain," and the "Sabbath School Bell," which will prove its chief rivals; but it is more handsomely printed than either. The type both of the hymns and notes is really beautiful. It contains quite a number of most beautiful original pieces, and would delight a school for some length of time. I would advise every school in the Reformation that is not already in the midst of interest in some other book, to introduce it at once.

It would be comparatively useless to mention so many defects as I have, in the books now accessible, unless I had some plan by which they can be practically remedied. I think I have such a plan. It is this. Let us have all the hymns in our Sunday School hymn book which are not suitable to children thrown out, and their places supplied with the best hymns in all the popular tune books. This can be done, because the copyright does not usually embrace the words.— This book would then be all that need be put into the hands of children; for notes are as useless to them as Greek letters. It would answer the purpose of half a dozen tune books, and cost no more than one of them, while its form would render it more durable. The book should also contain a reference to the books which contain the best tunes for its hymns. By this means, every teacher into whose hands it falls would know what tune books to procure in order to teach the children every hymn in the book. These tune books would then be put into the hands of those teachers and older pupils who had studied music, while the remainder of the school would learn by ear.

I am happy to say that this plan has been submitted to Bro. Bosworth, and he has undertaken to have it executed. We may expect, therefore, before many months, just such a hymn-book as we have described. I trust, that by the time it is issued, the brethren everwhere will be prepared to take hold of it and make a new era in the history of their Sunday Schools.

While thus pointing the way to a successful provision for hymns and music, I have already indicated how they shall be taught to the children. This will require some exertion on the part of some one in each church who understands music. It is not always the case that the superintendent is a musician, and sometimes the whole church is unable to furnish one among the male members. When this is the case, some of the sisters, young or old, who have studied music, must be brought into the service. By singing a good song over to the children a few times, you will enable all of them who have good ears to join in with you, and soon the whole school will catch the air.

I have thus briefly treated of what some may regard as a small subject, and in a very simple way. But those will appreciate it most highly who have done the most to enliven Sunday schools with good singing, and I will leave my respects to all others, by concluding with one verse of a popular Sunday School hymn:

"Who shall sing if not the children?
Did not Jesus die for them?
May they not, like other jewels,
Sparkle in his diadem?
Why to them were voices given,
Bird-like voices, sweet and clear?
Why, unless the songs of heaven
They begin to practice here?"

J. W. McGarvey.

GRACE AND INFUSION.

The two nouns in our caption have been the occasion of some discussion in the last three numbers of the Harbinger, to which it may not be improper to add another short article. Bro. McGarvey dissents from what I conceive to be the richest definition of "grace" as found in the Scriptures. "My grace is sufficient for thee, for my strength is make perfect in weakness." I affirm, and he denies, that the words "grace" and "strength," as used here, are equivalent in meaning. So far, then; as assertions go we are even. The reader is invited to the following additional considerations in reply to his article.

1. He denies that the the "strength" relates to *spiritual* strength and asks, where I found that adjective, as "it is not in the words of the Lord, nor is there any reason for supposing it to be implied." What kind of strength is meant can be determined by ascertaining what kind of "weakness" for which the strength is to be the compensation. Will our brother affirm that Paul's weakness consisted in physical emaciation from the festering influence of a literal thorn in his flesh? Does the expression, "My strength is make perfect in weakness" imply that the Lord was in the habit of reinforcing Paul's muscular strength as he did Sampson's? If not, then, not only was

it spiritual weakness, but spiritual strength, that is meant in this passage. "I glory in my weakness that the power of Christ may *rest upon* me." The thorn in the flesh humbled him in spirit lest he "should be exalted above measure" with spiritual pride. Paul besought the Lord to remove the thorn, believing he could keep himself humble enough without so much affliction, but instead of granting his request the Lord promised him an equivalent, *My grace is sufficient for thee*, and such was the potency of this aid, that four years after, Paul declared "he could bear all things through Christ who strengthened him." "I take pleasure in weakness; for when I am weak, then am I strong." Physical weakness is remedied by imparting physical strength; and spiritual weakness by spiritual strength. So I "get the limiting term *spiritual* in the context.

2. The writer affirms that God's favor to Paul was "the guarantee that his strength should be exerted in his behalf." Now, I ask, where did this guarantee reside? Had it any home except in the executive arm of the Lord, at a distance, or did Paul also *feel a confidence in this guarantee* as an element of *spiritual strength* transmited to his mind by the word and dealings of the Lord? If a sense of this guarantee was placsd in Paul's mind it must have been put there by the promise of God, as a subjective blessing; and in admitting this, Bro. McGarvey has compromised all his antipathy to "infusion," for this is an instance of it. Again: Bro. M. says, "The fact that God's strength is made perfect in weakness would be an *assurauce* that his favor was sufficient for Paul." This *assurance*, also, must have resided in Paul's own heart as a subjective reality, was a *spiritual* assurance infused into the soul by the promise and dealings of the Lord toward him.

3. If I understand the writer he does not deny that assurance, love, joy, and spiritual strength are *subjective* blessings; he only denies that they are *infused* into the heart. He says, "the love to God which is in my heart did not first exist out of me and then pass into me, but it *originated in* me." But did it originate *with* you? What was it that "awakened into activity the capability of loving God"? Would our cold affections of themselves ever love him? We must first be electrified by the conviction that God "first loved us." Poor sinners must receive the word into good and honest hearts, must be forgiven, must receive the Holy Spirit, and after all this, and more, our sluggish affections begin to love God. Bro. McGarvey may not choose to call this an *infusion* of the love of God, but he will admit that all the causes which produce love are brought into the soul from above. And so of *favor*, which he defines to be a "feeling of thankfulness to God;" all that generates that thankfulness is received into the soul from above. No one among us, that I know of, ever sup-

posed that God pours love or grace into the soul without means, but to infuse the *causes* and counterparts of these affections into the spiritual nature may surely, in all propiety of speech, be called an infusion of the affections themselves.

4. This dispenses altogether with our essayist's finely conceived mechanical process of "pouring some more love out of God into their hearts." Not only are we pleased with the assurance that he will admit the sentiment of the last paragraph, but we are gratified to see that he has fully endorsed all that I contended for in the following language: "The Holy Spirit was *in* them, and was there spreading love to God through all their hearts." Thank the Lord for such a truth so well expressed. The Holy Spirit, then, not only dwells in the soul, but spreads the love of God *through* it. This is orthodox "infusion." Nor would I intimate that the writer even here has out-talked his own experience and enjoyments; for though the head may not always be clear on such subjects, the heart often catches the intellectual guard off duty, and then speaks out for itself. The man that, in debate, will most robustly deny that the Holy Spirit "helps our iufirmities," and directly strengthens the "inner man," is all right when you hear him pray:—the heart now has the control, and all his nothingness and "*grace to help* in time of need" come pouring from lips made both eloquent and orthodox by the soul's standing mellowed in the presence of God.

Whether the manner of infusing *grace* and *assurance* into the pious heart is in all respects similar to that of infusing heat and magnetism into metallic substances, these circumstances illustrate and prove the *fact* of infusions, without which, in religion, the whole system would converge to a soulless formality, a mere commercial arrangement, bartering off so much mechanical obedience for so much outside grace. If "transcendentalism" had nothing to live upon except the aliment it could draw from my sympathies, it would die in an instant; but formality is just as far from the truth, without the advantage of an equal measure of intellectual refinement. If to say that, as the sun infuses and diffuses his light through all transparent and translucent substances, so the Sun of righteousness infuses the light of his countenance, the joy of his heart and the fruits of the Spirit, into every pure, transparent soul—if this should turn out to be "transcendentalism," I claim the privilege of enduring whatever odium it might bring from a world that knows not God. While I am pleased with much that Bro. McGarvey has said, I would suggest that the tendency to characterize everything of this kind as "mist," "mistified," "transcendental," &c., does injustice to and misrepresents both his head and heart. Religion has its outward, objective embodiment in its forms, ordinances and

general service; it has also its subjective existence, which consits in "righteousness, joy, and peace in the Holy Spirit." This latter does not stand out to our eyes, our ears, or touch, but as was said before, it is placed far beyond the regions of coarse palpability. This I think will not be denied.

From all this, and much more that might be said, I think two conclusions are fairly made out: 1. That "infusion" is plainly taught in the Bible, and the doctrine powerfully reinforced by the teachings of nature. 2. That such passages as "My grace is sufficient" for thy spiritual weakness; "Let us have *grace whereby* we may serve God acceptably;" "Grace be with thy spirit," show that grace, or *charis*, is a subjective spiritual blessing, whether we call it "thankfulness," or strength, or "help" in time of need. If a sense of thankfulness is "awakened" in our hearts, it was infused therein by the gospel and its kindred powers, and not of ourselves. Favor, as a *uniform* definition of grace, is always objectionable as it is commonly used.

I cannot close this article more profitably than by quoting the last paragraph of Bro. Lard's article in the March Quarterly, on the "*Influence of the Spirit as it relates to Christians.*" I commend the reading the whole article to every one who seeks a closer walk with God. I quote it to show what is meant by *subjective* religion:—"We need the Holy Spirit, then, to strengthen us with might in the inner man; we need it to help our infirmities; we need it to intercede for us; we need it to groan within us; to groan when the brain has ceased to work save in stupor or delirium; to groan when the lip is stiff and the tongue still; to groan in life's last agony; to groan for the soul as it floats out with the last breath and spreads its wings for home—we need it then. O! deliver me from the cold material philosophy which denies that God has placed within me a comforter, a strengthener. I cling to the belief as I do to the shreds that knit my heart together."

THOMAS MUNNELL.

TRANSLATION OF CHARIS.

[The following article, with those that have preceded, we presume will place this important word fully before our readers, and be received as a sufficient discussion of the subject, at least for the present.—W. K. P.]

DEAR BRO. PENDLETON:—I see in the last Harbinger an article from Bro. McGarvey in reply to Bro. Munnell, and in the conclusion of this article the following sentence:

"If Bro. Munnell can find a single passage where the term *favor* is not a correct rendering of *charis*, I would like to see it; but if not, I shall contend that the term *grace* should be entirely excluded from the English Scriptures."

As my Translation of the New Testament will be before the public in the month of July, and as I have used the word *grace* very frequently, I think it well that I give my reasons for preferring this word to the word *favor*. I have used the word *favor* in some places; but *grace* is the word I have generally used in translating *charis*.

In the first place, I prefer a Saxon word to one derived from the Latin. But *grace* and *favor* have no preference in this respect; for they are both of Latin origin. I would respectfully suggest to the learned reader to consult the Lexicon of Andrews for the meaning of of the two words *gratia* and *favor*.

Crabb says of these two words:

"*Grace*, in French *grace*, Latin *gratia*, comes from *gratus*, kind, because a *grace* results from pure kindness, independently of the merit of the receiver; but *favor* is that which is granted voluntarily and without hope of recompense, independently of all obligation.

Grace is never used but in regard to those who have offended and made themselves liable to punishment; *favor* is employed for actual good. An *act of grace* is a term employed to denote that act of the government by which insolvent debtors are released; but otherwise the term in most frequent use among Christians to denote that merciful influence which God exerts over his most unworthy creatures from the infinite goodness of his divine nature. It is to his special grace that we attribute every good feeling by which we are prevented from committing sin.

The term *favor* is employed indiscriminately with regard to man or his Maker; those who are in power have the greatest opportunity of conferring *favors*. "A bad man is wholly the creature of the world. He hangs upon its favor." But all we receive at the hands of our Maker must be acknowledged as a *favor*. The divine *grace* is absolutely indispensable for men as sinners; the divine *favor* is perpetually necessary for men as his creatures, dependent upon him for every thing."

This seems to me easily understood, and it meets the requirements of the case. I have so translated, and I think my translation, so far as these words are concerned, will stand the test of sound criticism.

With the discussion between Bro. Munnell and Bro. McGarvey, I am not concerned; but I must give some instances in which the word *charis* cannot be rendered in English by the word *favor*. In Luke vi. 32, "If you love those who love you, what thanks have you?" It would not be good English to say, "What *favor* have you?" Again: "And I thank Christ Jesus who gave me power." This would read unpleasantly were we to say, "I have *favor* for, or to, Christ Jesus." (1 Tim. 1, 2.) See the same form in 2 Tim. 1, 3. Could we bear

to read, "I have *favor* for God, or to God?" Also, in Rom. vi. 17, "*Charis too Theoo*," "Thanks to God," or "God be thanked." How would it sound to say, "Favor to God"? In Hebrews xii. 28: "Wherefore, we receiving a kingdom that cannot be moved, let us have gratitude," &c. Surely we could not say, "Let us have *favor*."

There is then in the word *charis* this meaning: an act of kindness done to another; and this second one: a feeling of gratitude for the act done. God gave his Son to save us. This is a *charis*; we are grateful for that gift; and our gratitude is a *charis*.

But there is an act of God which is the result of pure kindness on his part, without any merit on the part of the creature. This is God's *grace*. Our salvation is of *grace*, not of *favor*: for *grace* regards those who are sinners; *favor*, the creature as dependent. Further: *favor* may be shown to others from feelings of partiality or an inclination to oblige. "Felix, wishing to do the Jews a *favor*, left Paul bound." Here, the word *grace* would not be suitable.

Further: the word *charis* found Luke iv. 22, probably marks the beauty or gracefulness of the words of Jesus. "The people applauded him, and were astonished at the words of grace which proceeded out of his mouth." I was disposed to translate *logois charitos*, "graceful words," because the people, knowing him to be a carpenter, were astonished at the gracefulness of his words, his admirable eloquence. But I have used the expression, *words of grace*, because the words used by Jesus were indeed words of grace; that is, they were words which made known that act of grace foretold by Isaiah—the anointing of Jesus for the purpose of preaching the gospel to the poor, healing the broken-hearted, &c.

The word *charis* is derived from *chairo*, which signifies to rejoice, and it may be anything that causes joy, pleasure, gratification. It may mean "what is acceptable." See 1 Pet. 2: 19, 20. "Touto gar charis." "This is praiseworthy, if any one on account of conscience toward God, endure serious suffering unjustly." I have used the word "praiseworthy" here in preference to "acceptable." For the word *charis* denotes anything that may give us joy, or pleasure, or graitfication; and hence, anything worthy of praise.

Again: in Col. iv. 6—"Let your speech be always with *grace*, seasoned with salt, that you may know how you ought to answer every one."

In this place the word *grace* must describe manner—the courteous, agreeable manner of speech which becomes a Christian, as opposed to rudeness and aceticism.

It will appear from the above, that the term *charis* is found in many places in which it cannot be rendered into English by the word *favor*.

Grace, as defined by Crabb, is the only word which answers to it in many instances. It has also that two-fold meaning mentioned above —1, an act done in kindness; 2, gratitude for an act so done. It has also other meanings, which arise from the relation it holds to other things. Take this as one instance: 1 Cor. xx. 10, "But by the grace of God I am what I am; and his grace which was bestowed on me, has not been bestowed in vain; but I have labored more abundantly than they all: not I, however, but the grace of God which is with me."

Here is something called *charis* bestowed on Paul, and with Paul the *charis* labored. The *charis* was not, therefore, a something external, but something inward, for the *charis* labored. Now can we say "The *favor* labored"? *Favor* must be, in its very nature, a something external. It is not anything within that works or causes one to work. Now what is this something within that works, or that causes one to work? For the present let us call it "the grace of God," as in the passage above quoted. We will see if we can find what that grace of God is.

"Now unto him who is able to do exceeding abundantly above all that we can ask or think, according to the power that works within us, to him be glory," &c. See Eph. 3: 20.

Here is something that works within. It is power, God's power. Now by an act of grace, power was bestowed on the apostles, and by an act of grace it continued within them, and worked, or caused them to work. I use the word grace here as defined by Crabb, because the whole of God's dealings with men in the gospel is a matter of grace; that is, what is done, is done to and for them as sinners, and for their salvation. Divine *grace* is absolutely indispensable for men as sinners. Divine *favor* is perpetually necessary for men as his creatures dependent on him. The term *charis* may embrace the gospel and all that pertains to the gospel. The term may mean a gift bestowed, and in some places may be translated by the word *favor*. A *favor* bestowed on any one may generate gratitude; but *favor*, as we use the word, can never be said to labor, or work within one. The world by common consent has ranked such inward workings under the name of *graces*; and what custom has established in names, cannot easily be overthrown. If there was any untruth in the term *grace* we should reject it at once. But I see no untruth in this word. On the contrary I see a well-defined difference between the two words *grace* and *favor*, and I think we should use them with that definition.

I must further notice the double force of this word *charis*: for this double force is of the highest importance in determining its transla-

tion. The Latin has a similar use of the term *gratia.* "Habeo, do, gratias." Also, "agere gratias—I have gratitude, give thanks;" to be grateful. See *charis* with *echo* in many places. Now, as the term *charis* means not only a *gift*, an act done in kindness, but also gratitude for that gift, or act; then whatever is wrought within the heart by any *charis* bestowed on man, is also called a *charis.* The whole gospel is a *charis or grace.* Then, gratitude, joy, love, faith, hope, are all graces. So also is power. Power is a *grace* bestowed on men. It is a grace within men. It is an act of grace to bestow power on men, as on the apostles. This *grace* bestowed on them, was within them, and caused them to labor.

The word *favor* has often connected with it the idea of partiality. The word *grace* never has. In this particular it is peculiarly fitted to express what is done by God for men as sinners. For what God does for men as sinners, is never done by partiality; but his deeds proceed from pure kindness. Kindness without regard to the merit of those who receive this kindness, is the essence of *grace.* An act done to oblige one, an act done to gratify one, without regard to the condition of him for whom it is done, is the essence of *favor.* We may *favor* certain persons, and be *in favor of* certain measures, whether the persons be rich or poor; whether the measures be good or bad. We never so use the word *grace.*

Again: the term *charis* has in it the idea of beauty, excellence.—Then, those virtues that adorn, beautify, and render man excellent, are called graces: and out of this idea of beauty, came the ideas of joy, pleasure, gratification. For that which is beautiful gives joy and pleasure to the beholder, as well as to the possessor. Every Christian virtue is, in this sense, a *grace*, both conferred by God, and existing within the person possessing them.

I shall, therefore, contend earnestly that the term *grace* be retained in the English Scriptures. Yours, very truly,

Harrodsburg, Ky. H. T. Anderson.

A TRULY CHRISTIAN DAY,

What is it that may be called *a daily walking with God*, and *being in the fear of the Lord all the day long?*

Does not the answer to this query naturally divide itself into three heads; referring respectively to the beginning, the progress, and the conclusion of the day?

In the beginning of the day it should certainly be our first care, as soon as we awake, to lift up our hearts unto the Lord. In this duty, indeed, a serious mind, one would suppose, could never be deficient. The ease and activity with which we are inspired, the refreshment

which we have derived from sleep, the security in which we have rested, the cheerful light of the returning sun, the prospect of spending another day in the service of God, in the society of our friends, and in our own improvement, and, above all, the lively hope of another and better rising again to happiness and glory—all these blessings must, necessarily, suggest abundant matter for thanksgiving. To praise God for his mercies, looking to Christ as to the great foundation of all our enjoyments and expectations, and acknowledging, with humble gratitude, the indwelling of the Holy Spirit, which has led, or is leading us to the performance of our duty, cannot surely be deemed either tedious or superfluous.

It would likewise be highly useful to weigh beforehand the business and the engagements of the day; what opportunities of good, or what temptations to evil, it may bring along with it; and how the former may be best improved, or the latter most successfully avoided. accompanying this anticipation with a short prayer, that God would graciously quicken us in the one case, and strengthen us in the other; that he would *establish the work of our hands upon us*, when undertaken with a due regard to his presence, and sanctify to our improvement the adversities with which he may exercise our resignation.

In the progress of the day it is necessary that we be uniformly serious in our Christian devotions, diligently prosecute our allotted labors, enjoy our amusements temperately, attend to the dispensations of Providence carefully, guard cautiously against temptations, depend humbly upon the Almighty, govern our thoughts strictly in solitude, and preserve our conversation uncorrupted in society.

With respect to our Christian devotions: it would become us before we begin them, to pause and reflect upon the perfections of him whom we address; the pleasure, as well as the advantage *of worshiping him in spirit and in truth*; and the guilt, as well as the folly, of *drawing near him with our mouths, and with our lips honoring him while our hearts are far removed from* him. When we have begun them, we ought anxiously to watch, and instantly to check, the first wanderings of thought, which otherwise pollute or annul them; after they are concluded, we should review the imperfect manner in which they have been performed, feel ourselves deeply humbled by the retrospect, and tremble lest our very *prayer become sin.*

As for our allotted labors, we should engage in them under a full sense of the authority, and with a deep regard to the glory, of God: not indulging indolence or sluggishness, but, on the contrary, exciting ourselves to industry, with the reflection that, *the night cometh when no man can work*; and that *there is neither labor, nor device, nor knowledge, nor wisdom, in the grave, whither we are all going.*

Our amusements should not only be well chosen, but used in subordination to the divine honor, lest they estrange our hearts from religion, absorb too large a portion of our time, and occasion us to abuse the high faculties of our nature, to neglect the great advantages of the Christian revelation, or to disregard the noble purposes for which we were created.

The finger of God may be traced both in our comforts, and in our afflictions;—in our comforts, when we find ourselves in continued health, furnished with food for support and pleasure, surrounded by friends, prosperous in business, going out and coming in safely, and enjoying that cheerfulness which is the basis of all other enjoyments: in our afflictions, when we suffer disappoinment, loss, pain, or unkindness: to all which we should submit patiently, from the consideration that they are, directly or indirectly, the divine work, and if not ordained, undoubtedly permitted by the Almighty.

With regard to temptations: on changing our place, or our employment, we should anticipate the new snares, to which we may be exposed; remember that *with the temptation is also made a way to escape*, that we may be able to bear it; and keep ever in mind, that the eyes of the All-seeing is over us, observing what fortitude we possess, and how his promises sustain us in the hour of trial.

As for depending in all circumstances upon Providence, a few instances will serve to explain our meaning. The true Christian when about to pray, will solicit God to fix his attention, to awaken his holy affections, and to grant unto him the spirit of grace and supplication; when sitting down to read his Bible, or any other religious work, will request him to enlighten his understanding, to confirm his good resolutions, and to open his eyes that he may behold wondrous things out of his law; when undertaking worldly business, will entreat him to bestow a blessing upon his honest endeavors; when engaging in recreation, to give success to his innocent pursuits; when coming into company, to grant that no corrupt communication may proceed out of his mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers; when involved in difficulties, to give him that wisdom which is profitable to direct, and to lead him in a plain path; and when encountering temptation, to make perfect the divine strength in his weakness.

To govern our thoughts in solitude, we must have accustomed ourselves to govern them at other times; avoiding the entanglements of passion, that attachment to present views and interests, which would deprive us of our power over them; and in their stead proposing for our contemplation the perfections of God, the love of Christ, the value of time, the certainty of death and judgment, and

the eternity of happiness or misery which is to ensue; or, (on a lower scale,) reflecting upon the last portion of Scripture we have read, or the last sermon which we have heard, with the impressions which at the time, they respectively produced.

Lastly: to preserve our conversation uncorrupted in society, we should take particular care, that nothing escape us exposing ourselves or our religion to reproach; nothing injurious to the absent, or unkind to the present; nothing malignant or insincere; nothing which has a tendency to seduce, to provoke, or to mislead those about us. Neither is it enough that our discourse be merely innocent: we should endeavor, farther, to make it edifying; always provided with some useful subject, and always watching some suitable opportunity of introducing it; always in private entreating God to assist us with his grace in our attempt to do good, and that we may neither act nor speak nor think anything unworthy of our Christian professions and character.

With respect to the conclusion of the day, we should take care that its secret duties be well performed, and that we lie down to repose in a state of general charity and peace.

We ought never to close our evening without fervently praying that God would pardon our manifold offences, without praising him for his mercies, temporal and spiritual, and without recommending ourselves, our friends and neighbors to his almighty protection. In addition to this, scrupulous self-examination might be recommended, which may be comprised in the following or similar queries, respectively relative to the preceding sub-divisions of daily duty to be proposed by each of us to our own consciences, viz: Did I awake this morning with a grateful sense of the divine goodness? Did I acknowledge it in my prayers and praises? Have I discharged the other duties of the day with diligence and spirituality? Have I done everything in season, with all convenient dispatch, and as *to the Lord?* What time have I lost, and upon what occasion? With what temper, and under what regulations, have I indulged my amusements?—Have I observed the hand of God in my comforts; such as health, cheerfulness, food, clothing, safety in journeys, success in business, or the conversation and kindness of friends; and likewise in my afflictions, particularly in little things, tending to vex and disquiet me? And have I received those comforts thankfully, and those afflictions submissively? How have I guarded against the temptations of the day? Have I maintained an humble dependence upon my Maker and Preserver? Have I lived *by the faith of his Son*, regarding him as my teacher, my atonement, my intercession, my example and my friend? Have I looked forward to death and to eternity, and considered my-

self as actually a probationer, and through grace an expectant of heaven? Have I endeavored to govern my thoughts well, especially in such and such an interval of solitude? Have I preserved my conversation uncorrupted in society? Have I said nothing imprudent, or mischevous, or slanderous, or passionate? Has my heart, in short, been full of love toward God, and of good-will to man? and have I anxiously sought, and industriously improved, opportunities of doing, and of getting good?

There remain, then, only to be considered the sentiments of general charity and peace with which we should lie down to repose. Under this head we cannot but reflect upon the goodness of God, in having added another day, with its mercies, to the former days and mercies of our lives; and in giving us health of body, and serenity of mind, from which we may measurably expect the refreshment of sleep. Moreover, as we are about to resign ourselves to this "image of death," we should meditate upon death itself, that end *of all living*, and resolve so to dispose our thoughts, as if we were assured that we should never more awake on earth; inquiring of our souls whether or not there be any unforsaken sin to fill them with anguish in their departing moments, and to make them tremble upon the verge of eternity.

One day thus spent, is preferable to whole years of irreligion and sensuality; it is better to be a *door-keeper in the house of our God, than to dwell in the tents of wickedness.* C. D. H.

MY TITLE—IS IT CLEAR—

To earth—not sin cursed, full of graves. To earth—the haunt of angels, the home of the gentle, the loving! To earth—the dwelling place of Him once the friendless, the outcast. To earth—when sin shall be no more; nor grief, nor crying. To earth—when wars shall cease; yes, when wars shall cease! The meek, the lowly, the contrite, the gentle, the loving; "the meek shall inherit the earth." My soul, is thy title clear? Is there no hardness, no bitterness, no taint of pride, of envy? No craving for earth's honors, earth's pleasures, earth's riches? Art thou patient and loving, trusting and forgiving? O, be not deceived! Dost thou love Him, and His appearing? Art thou watching, looking, hoping, praying? Be diligent. Test thy title. Fight the good fight. Overcome. Rest not 'till thou canst sing, "My title, it is clear."

"Pray against temptation; but you must also resist the devil, and then he will flee from you."

THE RIVER TIME.

"Oh! a wonderful stream is the river Time,
As it runs through the realms of tears,
With a faultless rythm and a musical rhyme,
And a broad'ning sweep, and a surge sublime,
That blends with the ocean of years.

"How the winters are drifting like flakes of snow,
And the summers like buds between,
And the year in the sheaf—so they come and they go
On the river's breast, with its ebb and flow,
As it glides through the shadow and sheen.

"There's a magical isle on the river of Time,
Where the softest of airs are playing;
There's a cloudless sky and a tropical clime,
And a song as sweet as a vesper chime,
And the Junes with the roses are staying.

"And the name of this isle is the Long Ago,
And we bury our treasures there;
There are brows of beauty and bosoms of snow—
There are heaps of dust, but we love them so!
There are trinkets and tresses of hair.

"There are fragments of songs that nobody sings,
And a part of an infant's prayer;
There's a lute unswept, and a harp without strings,
There are broken vows, and pieces of rings,
And the garments that *she* used to wear.

"There are hands that are waved when the fairy shore
By the mirage is lifted in air;
And we sometimes hear through the turbulent roar,
Sweet voices we heard in the days gone before,
When the wind down the river is fair.

"Oh! remembered for aye be the blessed isle,
All the days of life till night—
When the evening comes with its beautiful smile,
And our eyes are closing to slumber awhile,
May our 'greenwood' of soul be in sight."

LETTERS TO LITTLE ONES.

My Dear Little Friends:—One whole month has past, and yet not one word from any of you. I hope this will not be the case next month, as I shall be looking for many letters.

Well, now about the Sunday School. The children are all of them little home missionaries. We often read about persons who leave home, and friends, and all that they love, and go far away to some country where every one speaks a strange language, that they have never been accustomed to hear, and to a people that do not know any thing about God, and his love for little children, but pray to stones, fire, water, and trees, and think that they can best please God by throwing little children into fire or water, and letting them be burnt to death or eaten up by some horrid monster.

We think it very kind in the missionaries that go to these people, and tell them of

"the dear God who loveth us,
Who made and loveth all."

But little children right here in Bethany are doing good too. They go about and find children that do not go to Sunday School, and ask them to come to ours, and tell them what a pleasant place it is. Some of these children say they cannot come, for they have no clothes fit to wear, and their parents are not able to get them any; but these little missionaries say—"Never mind that—if you will only promise to come every Sunday when you are well, and can be spared from home, I will tell my teacher about you, and she will see that you have everything you need to wear."

For the children that can do so bring some money (five, or ten cents,) every Sunday to school, and give it to their teachers, and this money is used to buy clothing for the destitute children, and every Saturday the lady teachers meet together and make up the clothes.

So when Annie, or Tom, or any of them, tell their teacher of a boy or girl who would like to come if they had any thing to wear, the teacher goes to see them, and finding out what is needed, has it made and sent to them. The next Sunday this little "new scholar," with a bright face, clean clothes, and a happy heart, is the first one at Sunday School. When the Superintendent says, "If any of the children have brought a new scholar let them hold up their hands," Annie's little eyes snap, and the little white hand flies up in a twinkling. And Annie's name is recorded as having brought a new scholar, and it will be remembered at the celebration, when the prizes are given. I sometimes try to picture to myself the joy of the little mis-

sionary, and the little "new scholar," clothed in the robes of righteousness, as they stand side by side before the throne of their Heavenly Father, singing praises to the Lamb that was slain and has redeemed us by his precious blood.

I must tell you of something that happened a long time ago, when I was a child, and went to a Sunday School where they also made little missionaries of us. I had a friend named James D., who was most zealous in the Sunday School cause. He was only eight years old, but every Saturday he would ask permission to go out and see if he could not find new scholars for the Sunday School—and he did find a great many. He never was so busy playing, but, if he met any little child that did not go to our Sunday School, he would stop and ask him if he went to any Sunday School, and if not, if he would not come to ours; and on Sunday morning I remember how his little face would brighten, if he saw any of these children coming in.—But his work was soon finished, for one morning we noticed the Superintendent's eyes were very red from weeping, and his voice was very soft and low when he told us little James was very ill, and the doctor feared he would never come to Sunday School any more.—How our little hearts ached, as we heard the farewell words he had sent to us; and those were bitter tears that we shed, when we saw him with his little hands folded on his breast, and his eyes closed in death. How sad and hushed the Sunday School seemed for many weeks, as we looked at his seat, where we missed the smiling eyes of little Jimmie.

But he was not forgotten; for a few months ago, as I was walking home after listening to the eloquent and earnest pleadings of a true man of God, who had saved many souls, this same preacher asked me if I remembered James D.? and when I told him that I did, he asked me if I also remembered being out skating with James one Saturday evening, when he met a tall, bare-footed boy, who was setting traps for hares and snow birds, intending to come on Sunday morning and get them—and how little James begged him to come to Sunday School instead, and at last made him promise that he would? After thinking some time, I told him that I did. "Well," said he, "I am that boy—and it is to that little missionary, only eight years old, that, through God, I to-day owe all my thanks for what good it is in my power to do."

I have not room to tell you any thing more about the Sunday School to-day—but I will try to next month. Very affectionately,

Your Uncle, PHILONEOS.

THE CHRONICLE ON PERVERTING ISMS.

"As a local disease in the body absorbs its humors and keeps up a constant irritation, so with a sectarian kink or quiddity in a man's mind. All he thinks, feels and reads, goes to feed the mental sore and increase the irritation. To one who believes in the annihilation of the wicked, for instance, the whole Bible, from Genesis to Revelation, goes the more to confirm him in his faith. To one who adopts the idea of a heaven of groves, pastures, cattle, woodlands, and of material delights, every passage is an affirmation of the doctrine.—The favorer of universal salvation can find nothing else in the Bible, and in preaching the doctrine, is prone to take such texts as 'These shall go away into everlasting punishment,' 'Where their worm dieth not and the fire is not quenched,' 'Shall never be forgiven, neither in this world nor that which is to come.' These are his favorite texts to prove that all will be saved.

"So of those who make immersion a condition of justification or of salvation; they are quite as likely to take the passages which prove directly the contrary as any other. As a sort of side answer to our late article on 'baptism for the remission of sins,' some one has sent us a document in which are quoted such passages as 'justified by faith,' 'justified by grace,' 'justified by His blood,' 'justified by works,' 'justified in the name of Christ,' 'justified by knowledge,' and 'justified by the Lord himself.' The reasoning seems to amount to about this: there are these seven Bible modes of justification, ergo we may add an eighth, and make immersion also a condition of justification. The writer works all these different modes of the thing into his ism or theory by the following ingenious device: 'Saved by grace, the *moving* cause; by Jesus, the *efficient* cause; by his death, and resurrection, and life, the *procuring* cause; by the Gospel, the *disposing* cause; by faith, the *formal* cause; by baptism, the *immediate* cause; and by enduring to the end, or persevering in the Lord, the *concurring* cause.'

"To one capable of such nonsense there is no cure. Just as if the plain, practical writers of the Bible had gone into these metaphysical distinctions in causation! Just as if they had divided 'a hair into north and nothwest side!' They never wrote a syllable to justify such nonsensical distinctions. All the passages on which they are founded amount to the same thing. Being justified by faith, involves God's grace or favor, Christ's blood, a life of obedience, the name or authority of Jesus, and all the other facts mentioned, just as animal life involves the bodily functions on which it depends, so as to make it

proper to say that we live by pulsating, eating, drinking, breathing, sleeping, waking, exercising, these seven, and as many more as are indispensable to continued life. When the Scriptures speak of faith as *the* thing through which before all others we receive the forgiveness of sins, they indicate the well known facts in experience, that apart from this, none of the others are of any avail. Neither grace, nor the blood of Jesus, nor his name, nor Divine power, nor knowledge, nor good works, nor any thing else, can save a man in unbelief, or in open rebellion against the Divine government. Immersion in water, unaccompanied by faith, is no better for a man than for a dumb animal. How a man can lose sight of the broad facts in the case, as presented on the pages of the Bible, and in human experience, by thus elevating concomitants to an equality with the main fact in the case, is passing strange. It is an ism, a local, mental disease, or the desire of saving intact, a preposterous theory that accounts for the perversion.

"Because faith or believing is the only state of mind in the sinner himself by which pardon is received, does it therefore diminish the importance of God's grace, or power, or the influence of Christ's name, or blood, or good works, or any other concomitant in the case? Because we live by eathing and breathing, do we undervalue food or air? We think we never met with such a tissue of absurdities as the document referred to presents."—*N. Y. Chron.*

It is surprising that even "the Chronicle" does not know better than to expose his ignorance by sneering at things as "nonsensical distinctions," and as a "tissue of absurdities" the like of which he never before "met," when those very distinctions are as old as Theology itself, and made, if not in the very same words, at least for the same purpose of what the Chronicle calls "Metaphysical distinctions in causation." Does he deny, can he deny, that justification is associated in the New Testament with these several antecedents? And if so, does he think that it is in the same sense that we are said to be justified by each and all of them? To affirm this, would be nonsense indeed! This has been felt from the earliest times by the great thinkers, who have given us systematic developments of the Scripture doctrine of justification. "Meritorious cause," "moving cause," "material cause," "instrumental cause," "formal cause," "external cause," "internal cause," *agens causator*, *actus causativus*, *effectum causativum*, *consequentia ab effecto*—these and *other* expressions are constantly used in Theological treatises to make, and set forth, these very "metaphysical distinctions in causation," which the Chronicle unwittingly tells us he never met, and which startle his paragraphical sort of learning with surprise at the marvellous disclo-

sures of the capabilities of "nonsense" which they reveal. If "the Chronicle" never met with these distinctions it only proves the utter inadequacy of his reading for a critic on such subjects. He ought to be careful how he sneers, lest his scoffing be turned in derision upon his own uncovered ignorance.

It was but last month that "the Chronicle" was making a learned display, in a fragmentary and halting sort of way, it is true, but yet, a big display of these very "nonsensical distinctions." He said "Faith is the conditional or causal agency in forgiveness,"—but immediately, as if nudged by a metaphysical hint, he qualifies the assertion by a "distinction," and explains, "Rather it is *the* act by which we make this conditional and causal force as it exists in the person of Christ crucified our own." And again, "Not that faith is in itself efficacious," &c. "Conditional," "causal," "efficacious," "appropriating"—to this extent in this category of "nonsense," even the Chronicle went, not a month ago—and that he did not go further was doubtless due not to his horror of nonsense, so much as to his want of familiarity with the wonted terms of Theology on this subject. "Perverting Isms" have revealed a sad fact, to wit: The shallow reading of "the Chronicle." W. K. P.

NOBLE GIFTS TO COLLEGES.

Yale College.—This old and noble institution has lately received the following splendid donations:—The Ellsworth bequests, $90,000; Joseph E. Sheffield, $100,000, to place the scientific school on a firm foundation; the State gift of the congressional grant will probably yield $100,000; Joseph Battell, of Brooklyn, for a college Chapel, $35,000; S. B. Chittenden, of New York, to support a College preacher, $50,000; Augustus Street, of New Haven, to endow a chair of Modern languages, $35,000; a person yet unknown to the public, for a new edifice, for the occupancy of the students, $90,000. These gifts, with smaller sums, not mentioned, will make up about half a million! This is surely a noble tribute to the cause of education!

Andover Seminary.—Three manufacturers in Andover have pledged thirty thousand dollars for the erection of a suitable edifice for the Library of the Seminary; an equal amount is to be raised for a new Chapel.

Marietta College.—Two western gentlemen have just given $40,000, and another, $10,000, to complete the endowment of this College.—The effort is to be made to raise the balance in the East, which, it is believed, will be successful.

MONTHLY SUMMARY.

PENNSYLVANIA.—We notice that some of the brethren in this State are agitating the question of a general State Missionary Co-operation. We are glad to see this question brought up again, and trust that the brotherhood of this rich and populous part of our country, will give that attention to this question which its importance demands. There are difficulties in the way of a missionary organization embracing all Pennsylvania, but none that are insuperable. The principal obstacle in the way, is, that our brethren are not very numerous there, and the various collections of churches are often quite remote from each other. The principal bodies of these are in extreme parts of the State; in the Southwest, where our churches are by far the most numerous; and in the North-east, in the counties bordering on New York, where we have a number of prosperous congregations. The next largest body of brethren is in Center and Clinton counties. Philadelphia, with a few disciples in its immediate neighborhood, and a few churches in the Cumberland Valley, sum up our force in Pennsylvania. The brethren, therefore, will have to make long and expensive journeys to meet in a general meeting. Again, to have a few preachers journeying from one to the other of these collections of churches, again involves much loss of time and waste of means. This has been our experience in that State, in past years, when we had a State co-operation. We have, in the interest of this past State mission, visited these scattered groups of churches. We know that the brethren of Pennsylvania have both a proper appreciation of the importance of a general co-operation, and are ready for it, if a proper, effective system can be placed before them. This we believe can be done, avoiding all the difficulties above referred to. Let the mission operate in districts, as in Ohio, which is the best plan we have yet seen adopted anywhere among us, and of which Bro. R. R. Sloan, of Mt. Vernon, O., the State Cor. Sec., can give full details. S. W. Pennsylvania will make several districts, easily marked; the N. E. and central parts would make several more; Philadelphia and vicinity would make one, and the Cumberland Valley another. These various sections could be represented at a general State meeting, by brethren either able and willing to bear the expenses themselves, or sent by churches. The preachers would not need to spend time and money in traveling over long distances. And yet, the brethen, in this way, could be in a general harmonious co-operation with each other, as they ought to be; would become better acquainted with each other; learn to know each others' wants and the wants of the State; be able to help

one another; and, finally, could co-operate in evangelizing regions where there are no churches, but where there are inviting fields — Feeling a deep interest, from past associations, in the churches of this State, we have been induced to make these suggestions, knowing that the brethren in Pennsylvania will receive them in all kindness.

The Disciples in *Canada*, co-operating for the preaching of the gospel, have expended during the past year in evangelizing, according to the Treasurers report, $1082,74; with a balance on hand of $480,47. Brethren Lister, Kilgour, and Black seem to be the evangelists chiefly employed in this co-operation. The spirit of the correspondence on this subject, among the brethren there seems to indicate a determination for greater harmony, and, therefore, greater power and efficiency in this good work. From what we can gather, however, we think that there is even now a general harmony; and there are indications betokening a determined and increased activity in the missionary work in the Primitive Gospel in Canada. From this side we look with great interest at the state and progress of ancient Christianity in the neighboring British provinces. There ought to be a mighty missionary work going on among our British neighbors there, a population that, we think, ought to afford a very inviting and prosperous field for gospel enterprise. We trust also that the time will soon come when the thick Romish darkness that yet rests so profoundly on Lower Canada, in city and hamlet, will be dispelled by the in-breaking of the glorious light of the gospel of the grace of God, bringing the long benighted people into the freedom of the redemption of Christ. Other Protestant parties have missions among the people of Lower Canada, why not we? We have never been convinced that, to select only such fields as promise the largest immediate harvest. is precisely in harmony with the spirit of the gospel, and the authoritative evangelical precedents.

Our brethren in *California*, we notice from the *Western Evangelist*, are also agitating the question of gathering up and combining their strength to operate more efficiently in evangelizing that young, but great State. There has been all over the older States of the Union, a strong concern felt and expressed to see the primitive gospel take firm hold in the soil of our growing new Empire on the Pacific coast, where not only our own population is migrating in myriads, but where the nations of the world are meeting and seeking a home.— Brethren, let us not forget the very great interest we have in this respect, in California and our other Pacific States. This interest is worth more, infinitely more, than the rich mines of gold that lie hidden in their valleys. We are happy to say to the brethren of the old States, that there is a vigorous activity manifested by our California breth

ren in the gospel mission. We notice a number of protracted meetings announced at various points; and we know that the friends of ancient Christianity are determined to do a good work there, by means of the teacher, and the preacher of the cross.

Our highly esteemed brother, James Darsie, of Western Pennsylvania, has removed to Toulon, Illinois, which he expects to make his permanent abode. The brethren throughout the region of his old home will deeply feel his loss, as he has spent his whole life, hitherto, in S. W. Pennsylvania, preached the gospel there from his early youth, and was much endeared to all the churches for his pure life, and his earnest and zealous devotion to the cause of Christ. Yet such men are needed everywhere. We earnestly commend our dear brother to the good brethren of Illinois, and trust that he may find a wide door of usefulness there in our Master's cause.

Congregational churches seem to be in some things sadly in the background, as reported in the *Christian Mirror*. One-fourth of all their ministers are not in service; 49 ministers less this year than last; 72 pastors less; average accession less than one and a half to each church during the year;—and to crown the whole, only *one* baptism to 58 members, in a whole year. Now, as this is a Pedobaptist church, and as infants are, of course, entirely under the control of the parents, it shows an ominous disregard of this once so cherished ordinance, once the great source of supply to these churches. Infant baptism is gradually but surely dying out, in spite of all the sturdy arguments and discussions in its behalf.

Methodism.—At the late session of the New York East Conference, a series of preambles and resolutions were adopted, the intent of which is that preachers outside of this conference should not be introduced to occupy appointments and "good places" within its limits; but that the members of this conference deserve and ought to have the best appointments. The last preamble and resolution is as follows, and is worthy of study, to see how these Protestant clergymen regard their churches as their property:

"Whereas, It is due to those who have done the hard work of the Conference, that they should, as far as may be, also have the best appointments in the Conference;

"Whereas, The bringing in of ministers to fill many of the best appointments of the Conference, necessarily excludes the other members of the Conference from the better class of appointments, and so depresses the grade of their standing in the Conference;

"Whereas, Recently transferred men, and especially such as are

only temporarily with us, are not prepared to advance our local interests, and the occupation of many of our best churches by such recent or temporary transfers has doubtless acted for the prejudice of the local interests of the Conference:

"Resolved, That we earnestly request the bishop to make no transfers into this Conference, and leave no place to be supplied by a transfer at the present session."

The *Methodist*, an independent paper, but the ablest in the Methodist Episcopal ranks, thus vigorously handles these Preambles and Resolution:

"We have always known that a purely clerical government fosters a hierarchical spirit, and develops hierarchical pretensions, but did not suppose that hierarchical claims could, by Methodist ministers, be so openly avowed. The doctrine of the New Testament, on this point, is very simple; it is, that the ministry belongs to the church, as the less to the greater. 'For,' says St. Paul, we preach not ourselves, but Christ Jesus the Lord; and *ourselves your servants for Jesus' sake.*' And again: "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; *for the perfecting of the saints, for the work of the ministry* (that is, *service*), *for the edifying of the body of Christ.*' According to the New Testament doctrine, the ministry exists for the benefit of the church; according to this new doctrine promulgated by Methodist preachers, the church exists for the benefit of the ministry. According to the New Testament doctrine, the gifts of the ministers, natural and gracious, are a common property, to be used by the church in such ways as shall best promote its spiritual welfare; according to the new doctrine, the positions are reversed—the church is the property, and the *gifts* to be divided are the church's revenues. According to the New Testament doctrine, the paramount interest of the church is its own edification; according to the new doctrine, the paramount interest is the convenience of its servants."

From another paper we learn, that many of the Methodist Episcopel congregations have been in the habit of selecting their own men as preachers, and demanding them from the "higher powers that be." This is beginning to be regarded as a grave scandal—not exactly to the spirit of evangelical Christianity, in doctrine or morals—but to the sovereign dignity and prerogatives of the Episcopacy. A committee is to be appointed to consider this grievous irregularity, and to report to Conference.

The following from the Michigan *Christian Herald*, a Baptist paper, is an extraordinary instance of modern Baptist boldness, and reveals

an extremely exclusive spirit. This is the way the Baptists of former days used to feel and speak; but in these later days they had become as charitable and complaisant toward their sister sects as these could reasonably desire. Here is a revival of the old spirit:

"We are thorough Baptists, of the school of Paul and all the Primitive Fathers, and of Wickliff and Tindal and Milton and Bunyan and Carey and Judson and Staughton and Cone and Baldwin and Williams and Wayland and Kendrick, and their bright array of compeers in every age of the church, from John the Baptist till the present day. The truth which they have held and advocated is "the faith once delivered to the saints." On this ground we occupy the position of all intelligent Baptists. Our sentiments are not such from education, taste or choice, but from an undoubted *conviction*. We *know* them to be true. Our religious convictions of truth are not *opinions*. We often hear it said that one man has just as good a right to his opinions on the subject of religion as another. So he has; which is no right at all. Religion is not a matter of *opinion* but of *revelation*.—We do not therefore regard the Baptists as *one* of the denominations, but as occupying a position before God and the world, vastly above any of them. That Baptists have a mission peculiar to themselves, and are set for the defense of the truth as no other people ever have been. This is said without the least uncharitableness toward our fellow Christians."

There has been a terrible scene in Edinburgh in consequence of a sale by auction of goods seized for ministers' money. About 4000 people assembled round the place of sale, and the goods seized were taken possession of, smashed, and burned in St. Andrew's street.

To many among us, of ample means, we commend the following, and say, "Go ye and do likewise." At a meeting of Presbyterians in Philadelphia to cancel the debts of weak churches, amounting to $13,000, one gentleman arose and said, that he desired to lighten the labors of the committee as much as possible, and he would therefore give $10,000 to that object. Another name was announced for $1,000 more; several others gave $500, another $250;—total, $12,750.

GOOD WORDS FROM OUR CORRESPONDENTS.

Bro. Campbell:—You have grown gray in the service of our blessed Master, and soon, no doubt will leave the dreary scenes of earth to enjoy that rest which remaineth for the Lord's people.—As words of encouragement, my dear and aged brother, I love to tell you, that in all my travels I meet hundreds who are rejoicing in the triumphs of truth, because of *your* arduous labors in writing and

orally proclaiming the gospel, and now are calling you "blessed" on account of your work's sake. As still further for your cheer, I would add that the work of spreading the gospel, of preaching among the destitute, is being thoroughly inaugurated in our great and growing State. The results of laborers engaged in our Master's vineyard, reported the last mail, are as follows: G. C. Bartholomew, 12 baptisms; B. C. Sherman, 8 added, 7 baptisms; O. P. Badgers and myself, 7 baptisms; J. L. Martin of Washington Co. Co-operation, 30 added, 23 baptised; C. P. Hollis, 6 additions; Z. W. Shepherd, 6 additions, 3 baptisms; Wm. Brothers, 13 additions, 10 baptisms; W. M. Ree is Secretary of the M. & I. C. C. The labors of brethren W. M. Roe, R. Edmundson, Geo. Clendanan and J. H. Reese have resulted in 89 additions, 71 by baptism; making a total of 171 additions, 133 being by baptism. My last month's labor has resulted in almost 400 dollars cash received, to assist the good work. Pray for us all my dear brother. Yours in hope,

INDIANAPOLIS, IND. R. L. HOWE, Cor. Sec. I. C. M. S.

MADISONVILLE, KY., APRIL 27, 1864.

BRO. PENDLETON:—I have been employed to evangelize by the Ky. Missionary Society. I will give you the fruits of my labors for the last month. I know it will be much comfort to you to hear of the success of the gospel these troublous times. During the last month I have organised one church, and visited two other destitute points, where they were much divided, and had been without preaching for more than two years. All things were set in order, and men were employed to preach for them regularly. I have delivered 35 discourses, preaching only at night, except Lord's Day, with 30 accessions to the Church of Christ. I am now holding a meeting in this town. We have a fine prospect for a very interesting meeting.

Yours in hope of eternal life, M. P. BAILY.

DETROIT, MICH., April 30, 1864.

DEAR BRO. PENDLETON:—I am happy to inform you that glad seasons of refreshment from the presence of the Lord are still vouchsafed to us. Last Lord's day will long be remembered as one of holy rejoicing. Five precious souls came out from the world and desired to be enrolled among the soldiers of the cross. The first was Wickliffe Errett, a fine lad of 16 years, and son of our beloved pastor. The father's eyes glistened with tears of gratitude as he welcomed the first trophy from among his several sons to the threshhold of the kingdom of heaven; and at the same time many eyes and hearts in the audience flooded in sympathy with those of the father. And when a daughter and her mother quickly followed the example of the first named person, the already kindled sympathy assumed a yet deeper

tone. In the last case, a younger daughter had united with the church during the last winter, and had thus quietly led the way for her mother and elder sister. In the evening, the head of a family led the way, and his wife is expected to come to-morrow; and besides the four, a young lady crowned the conquests of the day. I can hardly tell you how greatly encouraged we are as our prayers and feeble efforts are so signally blessed by the great Head of the Church.

With kind regards, R. HAWLEY.

DETROIT, May 6, 1864.

Several more candidates presented themselves for baptism last Lord's day. All goes on well. R. H.

COLUMBIA, MO., MAY 12, 1864.

BRO. W. K. PENDLETON:—Several weeks since, Bro. A. Proctor closed a meeting in this place, with 22 additions. Bro. Proctor sustained himself with great ability throughout the meeting, and is truly an honor to Bethany and the Christian ministry. Other preachers were present a few days, Bro. Rodgers and myself all the time—except a short time, when I was too sick to attend.

I recently held a several days' meeting in Mexico, and had one addition.

Bro. John Sallie, aged 73 years,—a brother of great personal and Christian worth,—fell dead in the street from Apoplexy, while I was there. He was greatly beloved for his goodness, and had been a member of the Church for about 50 years. He leaves an aged widow, 4 children and many friends to mourn his 'oss. I preached his funeral to a very large audience, who manifested by their presence and feeling their high appreciation of his Christian and personal worth.

Affec'ly your bro. T. M. ALLEN.

EDGAR CO., ILL., April 20, 1864.

BRO. PENDLETON:—There were 23 additions—one restored, one previously immersed, two from the Baptists, two by letter, and 17 from the world, besides two who made the good confession but for some cause did not wish to be immersed immediately—at a series of meetings held by Bro. B. B. Tyler, agent of the Ill. Christian Missionary Society, commencing April 5th, with the congregation meeting in Kansas. H.

WADSWORTH, OHIO, May 6th, 1864.

BRO. PENDLETON:—I am now laboring for the A. C. M. Society in this State and New York; and in the space of two months have raised for the Society in money and pledges, about $1100. I am also educating the churches in regard to the best method of raising money; and am glad to report that in nearly every church I have visited they

have agreed to support the missionary cause, either by membership or regular contributions. The cause in this State is steadily gaining ground. Yours in the bonds of love, J. F. Rowe.

Mount Vernon, O., May 1, 1864.

Dear Bro. Pendleton:—Reports of missionary success from District Secretaries and Preachers within the last three months, show in the aggregate, 530 accessions; 457 of these by baptism. Reports for April have not reached us.

R. R. Sloan, Cor. Sec. O. C. M. S.

Wooster, O., May 2, 1864.

Bro. Pendleton:—Bro. Rice and I closed a happy meeting in Blachleysville, on the 24th ult., with 12 accessions, 10 of whom were by confession and immersion. Very truly, R. Moffett.

Bro. Jos. King, of Allegheny, Pa., under date of May 25th, writes: Our church is progressing well. Since March 1st, we have had 26 accessions.

Bro. J. B. Crane reports 10 additions to the church at Paw Paw, Mich., on Lord's day, the 17th of April.

OBITUARIES.

Fell asleep in Jesus, at Moree, Co. Tyrone, Ireland, on the 11th of April, Mary Frances Tener, wife of John K. Tener, in the 66th year of her age, beloved and lamented by all who knew her.

☞ This simple announcement is made at the special request of the noble sister whose death it records. Her wish forbids the praise that rises up in a thousand hearts and struggles for utterance. Her noble life could not but incite a holy emulation in all who could know it, but we must leave it to those who knew her in the beauty of holiness. She would not have it paraded in the often delusive words of human eulogy. But we honor the dead, and sympathize with our full heart with the bereaved and afflicted living.—W. K. P.

Died, at Wellsburg, W. Va., May 23d, 1864, of paralysis, Bro. Robert Moore, in the 82nd year of his age. Bro. Moore was born in Berkely co., Va., and moved to Wellsburg in 1813, where he has lived ever since. In 1843, March 8th, he united with the Christian church at Wellsburg, and was for a number of years an Elder of the church, until the increasing infirmities of age obliged him to lay down this office. Father Moore was remarkable for simplicity of heart, a frank, unsuspecting confidence in his fellow-beings, and an ever ready willingness to help those that solicited his aid, which, at times, led him to very serious sacrifices for others. Of a quiet and peaceful disposition, he died at peace with the world and with his God. C. L. L.

MEETING OF THE TRUSTEES OF BETH. COLL.

There will be a meeting of the Board of Trustees of Bethany College at the Steward's Inn, in Bethany, W. V., on Friday, July 1st, 1864, at 10 o'clock A. M. J. A. Campbell, Sec.

The Commencement exercises of Bethany College will this year be on Saturday, July 2nd, instead of the 4th.

THE

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FIFTH SERIES.

VOL. VII.] BETHANY, W. V., *JULY*, 1864. [No. VII.

SKETCHES FROM A PASTOR'S PORT-FOLIO.—NO. V.

PASTORAL VISITATION.

My next call presented a marked contrast to the case of Miss E. Here too was a sufferer on the confines of the eternal world. Miss L. had also been for years a hearer, but was restrained from a public profession by very different considerations. Her sense of the purity and dignity of Christian life, led her to shrink from vows which she might not be able to fulfill. A very tender conscience would not allow the words to be lightly spoken, which were to bind her for life to a holy service. She must be sure of strength to fulfill her obligations. At length, after years of trembling suspense, her spirit seized a promise uttered in a sermon: "*As thy day, thy strength shall be.*" "That is it," said she: "I have been waiting for strength for a *life-time*; God promises strength by *the day*! I have strength for this day's demands—I will give myself to the Lord now, and, day by day, seek strength according to my needs." Thus she came, and gave herself joyfully to be baptized. Her growth into spiritual strength and beauty has been rapid and most gratifying. In one short year she has ripened for the skies. To-day I found her rapidly sinking—scarcely able to speak. But her eye lighted up with a cheerful expression, and her face kindled into a smile, as I talked of the promises of everlasting life, and sung some of the sweet strains which I knew she loved to hear. After a short prayer, in which I commended her spirit to the Lord Jesus, to be preserved as a jewel for his crown, I asked her, before bidding farewell, if she had any fear of death. I can never

forget the sweetness of her reply, as she looked up and whispered—"As thy day, thy strength shall be!" I learn that she fell asleep in Jesus, soon after I left. "Precious in the sight of the Lord, is the death of his saints."

Stopped to dine with bro. M. He is a wealthy farmer, who came into the church late in life. He seems to love the church, and gives pretty freely of his means to sustain it; but beyond this, furnishes few signs of spiritual life. He is a dear lover of fine stock—rather a connoisseur in that department. He showed me over his farm with great delight; and as I have an eye to symmetry and beauty in the animal kingdom, we mutually enjoyed an hour spent in this way. At noon, the family came together to dine—a really handsome circle; a hearty, blithesome wife, yet matronly withal; and a healthy, vigorous family of children, all possessed of the frank cordiality which belongs to well-educated families in the country. But I noticed that the father had difficulty to catch the eyes of the children, to hold them quiet, while requesting me to ask a blessing. It was painfully evident that they were not accustomed to any acknowledgment of God at their meals: it took them by surprise. Of course there is no morning and evening prayer. There was an evident restraint at the table, growing out of the presence of the minister. I sought to be courteous and cheerful with them all. But when we returned to the parlor, and the children had gone to their employments, I had a frank, kind conversation with the parents on the importance of religious training. It was received in kindness, and may do good; but I could obtain no promise of amendment. Bro. M. says he began too late, and has no gift that way. No doubt this makes it difficult. But what a precious offering to God would be found in the earnest struggle to pray; and how much deeper an impression on his children's hearts would be made by the very embarrassment of a stammering effort from a father whom they love for his kindness and uprightness, than a glib, unembarrassed flow of words could make! But they abounded in reminiscences of their former jolly pastor, who always made the house merry with his jokes, and never asked them about their spiritual state; so that I fear my serious talk will not be favorably received.

After two brief and pleasant calls by the way, arrived at bro. Y.'s, to put up for the night. Spent a delightful evening with this truly Christian family. They are among the *workers* in the church. They had consequently much to talk of that pertained to the church's welfare. They had also many leaves turned down in their Bibles, at passages which they did not fully understand, and wished to inquire about. They had also many cheering words for me, as to the good my pastoral labors are working. There was no croaking, no fault-

finding. The family worship was conducted in a very charming way. Every child was interrogated as to the portion of Scripture he or she had read that day, and gave a succinct statement of its teachings.—Then two or three verses apiece were repeated, by father, mother, sons, daughters, and servants. Then the children sung a hymn of their own selection. After I had offered a short prayer, at the father's request, the whole family repeated, in concert, on their knees, the one hundred and third Psalm. The entire worship did not occupy over thirty minutes. It was solemn, sweet, and refreshing. In the morning, all came to the sitting-room with their Bibles, and read, verse about, a chapter which belonged to a regular course of reading. A few leading questions were put to the children, and a few remarks made by the father on the lessons taught in the chapter. He offered, himself, the morning prayer, in great simplicity—praying by name for the absent members of the family, and for many friends, as well as for their pastor and his family. At the close of the prayer, all that had knelt in worship said, Amen. This spirit of cheerful piety seems to preside in the house. I was at no loss to discover the source of the steadfastness, zeal, and benevolence by which this God-fearing circle is eminently distinguished.

Went next to Mr. R.'s. Mrs. R. is one of the best specimens of a true Christian woman I know of. Her husband is a man of the world—a skeptic—a successful business man, possessing much of the pride of life, and a spice of intolerance towards all religionists, which his careful politeness can hardly conceal. Under all the disadvantages of such surroundings, this lady, while making a bright and happy home for her husband, and his circle of friends, has still preserved her own spiritual tastes, and maintained a dignified Christian character. Her children have all become Christians. Three of them have passed away, rejoicing in hope. Her stricken spirit seems to have seized the trial as a means of deeper sanctification for herself and the surviving ones. It is beautiful to see how her children love her, and catch her spirit. The simple elegance of manners—the courteous attention to every guest—the tasteful adornments of the house—the neatness in dress—the well-selected library—the love of flowers—the musical skill—the pride in honest industry—and the merry laughs that ring out ever and anon, amid the labors of the day, or the conversations of the social throng—all show whose nature has shaped and moulded their lives. The poor and the sick in the neighborhood are all sought out. This lady never calls at my house without bringing some friendly gift, just such as is needed,—showing her kind consideration for our welfare not more in the value of the present than in its adaptedness to our family wants. I find, too, that she

visits much among such members of the church as need encouragement. To-day she told me of several places where my presence was much needed. Her home-life, and church-life, and social life, are possessed of such a charming *naivete* as to furnish a rare attractiveness over the more bustling and pretentious but less effective lives of many Christians. Yet even here, under all this cheerful activity, and elegance of taste and manners, I am sure that sorrow is eating, like a worm in the flower; and that it is a severely *chastened* beauty of life which we behold. It made me more deeply admire this noble specimen of Christian womanhood, as I gathered, in a truly spiritual conversation, hints of the sorrows and strifes of the heart, which the world knows not of;—sorrows unmurmuringly borne, strifes keenly felt, but patiently endured until the time of rest shall come. How little we know of life from its surface! And how true it is, that

> "The path of sorrow, and that path alone,
> Leads to the land where sorrow is unknown:
> No traveler e'er reach'd that bless'd abode,
> Who found not thorns and briers on the road."

It seems cruel to thrust the plowshare into the soil and drive it through the even field, marring its beauty and disturbing its peace: but mellowness and fruitfulness are thus derived. The pruning-knife seems to perform an unmerciful work on the bleeding vine—yet the pruned vine bringeth forth "more fruit." The hammer and chisel seem to make sad havoc with the beauty of the marble—but what immortal forms of loveliness are thus wrought out! "Blessed are they that mourn."

My next call brought me down from the seventh heaven to which my last visit in a refined Christian circle had exalted me, to the unwelcome realities of this world of strife. Bro. B. is a good sort of man, but so terribly hen-pecked that all sense of manly independence and dignity is forever gone. I have always dreaded calling at his house. Mrs. B. is a sharp-visaged woman, with a cold grayish eye, under a pair of brows that have been knit into an everlasting fretfulness. Thin lips and a shrill voice painfully indicate the absence of all generous impulses. Every thing about the house looks as if it had been frowned into sullen submissiveness, or scared into a frigid propriety. As soon as I entered, I received a sharp reprimand for my long delay in calling; but I was like all the rest;—nobody cared for her; she might take sick and die, and not even her nearest neighbor know or care! Then came a terrible list of neglects, wrongs, insults,—and a mess of neighborhood scandal, only relieved now and then by a shrill threat to the children, who were raising Bedlam in an adjoining room. I endured this as long as I could; and then sei-

zing an opportunity to speak a few words of counsel, I read the third chapter of James, and withdrew. There is but one class of persons whom I find it more difficult to endure than these incorrigible scolds —that is, the soft-voiced, complacent murmurers, who, under the mask of superior holiness, in words smoother than oil, indulge in uncharitable criticisms of their brethren, and magnify the foibles of all who are not as gloomy-minded or as self-righteous as themselves.

Called every day to see Miss E. To my surprise, she is recovering. She now frankly tells me that as fast as she recovers a prospect of life, she parts with all her religious feelings, and feels her love of the world returning. She begs me not to mention to any one what she now calls her *weakness* in weeping over her sins. This is as I feared it would be.

May 17. Called on the family of Bro. G. Found them in great distress. They had just received intelligence of the arrest of their eldest son for counterfeiting; and that their second son was going a downward career of drunkenness with fearful rapidity. These young men both ran away from home in their boyhood. The father is an upright and pious man, but exceessively severe and uncompromising in family government. He has no sympathy with the sports of childhood; recognizes no distinctions in the tastes, dispositions and proclivities of his children. An iron rod of authority is stretched perpetually over the heads of all. Obedience meets only the approval of grim silence; disobedience with stern rebuke and terrible punishment. He cannot understand why every one cannot see as he sees, and do as he does. The mother, more indulgent, while not daring to oppose her husband's will, has screened the children's faults from his knowledge, and countenanced them in many deceptions. The children have grown up in the practice of hypocritical arts, and a secret hate of home tyranny. Once loose from home restraints, and unblessed with any sanctifying memories of gentle affection, it is not strange that their unchained natures swing off from unreasonable surveillance into unbridled license. It was painful to see the silent working of agony in the countenance of that stern father, and the mother overwhelmed in a tempest of grief and shame. "Oh that I had buried them both in their infancy, before they knew any evil," was the agonizing cry. I could not comfort them, nor could I at present reveal to them what I clearly see to be the fountain of all this woe. Alas! that in a professed veneration of justice, we should forget the "meekness and gentleness of Christ"! Alas! that we should so dishonor a nature made after God's own likeness, as to attempt to rule it by brute force!

May 18. Some startling disclosures have been made to me to-day which I dare not record here, lest some other eye should chance to see them. I believe I have, under God, been able to rescue from the paths of perdition some who had fallen a prey to peculiar wiles of the devil. It can never be known on earth. How little can a minister know of the condition of his flock who does not freely mingle with them and gain their confidence! I tremble when I think of the long war with conscience that many carry on; of the subtle deceptions by which they brace themselves in evil; of the terrible dominion that bosom-sins gain over the souls of men, under a fair show of piety and zeal. We walk in perilous paths, and contend with wily foes. How constantly we need to pray, "Lead us not into temptation, but deliver us from evil."

June 30. Have spent several days searching out the delinquents on our church list. We have many members who are sadly defective—some who are not known as members except by the fact that their names are on the church record. They are not only prayerless, and faithless to the enterprises of the church, but they are seldom seen at church, and some of them are more or less abandoned to the ways of the world. I trace these defections to three causes:

1. *Joining the church under excitement.*—It is the nature of popular excitements to produce instantaneous effects on ill informed, weak-minded, passionate people. An immense amount of drift-wood is swept in on every current of religious feeling. They cannot live on the ordinary fare of the church, nor endure in the hour of trial.

2. *A lack of early religious training.*—Those whose habits have become fixed by the practice of half a life time, and whose tastes have been formed on godless principles, are apt, under the tyranny of habit, to subside into the former life,—lacking courage and perseverance for the formation of a new character.

3. *Intermarriage with worldlings.*—It is greivous to see how many noble natures are buried forever away from usefulness, and from enjoyment too, by an ill-asserted marriage, which is much more apt to drag the Christian down, than to lift the unbelieving party up. Several who were once active and earnest members, are not only lost to us, but are themselves lost to all former enjoyments. There is divine wisdom in the precept, "Be ye not unequally yoked with unbelievers." Unpopular as it may be, I shall be compelled to teach Christians to refuse these profane alliances, and not endanger their souls amidst the life long discouragements of uncongenial and incongruous associations.

I am happy to say, however, that my labors among these delinquents seem in most cases to have done good. There is at least a a promise of

amendment; and in a majority of these cases I feel sure that kindly dealing will help them along into a better life. I am not what many would call a rigid disciplinarian. I have not one standard for all. I do not get alarmed at every indication of imperfection and error. As long as there is a prospect of making any one better, we should hold on to him. If we are too zealous to root out the tares, we may root up the wheat along with them. We must leave much to the judgment of God, and only proceed to excommunication, where sin is so notorious, and the offender so incorrigible, that his farther connection with the church would be useless to him, and demoralizing to others. For the rest, let that patience, and forbearance and love which God exercises to all, be cherished by us toward our erring brethren, and "goodness" may "lead to repentance."

September 18. This week I have had some painful cases come under my notice, but withal so instructive that I think it worth while to note them here. It is strange what various phases of character are developed in death-scenes. We often hear of the blessed triumphs of Christians in dying, and, indeed, I have been privileged to witness some most glorious victories. But we seldom hear of the dark and forbidding aspects of such scenes in the cases of many whose exterior religious life would have led us to hope for better things. Yet it seems to me that these cases are quite as instructive as the others, though certainly not so pleasing to contemplate.

I visited, a few days ago, an old man, bro. N., whose end was evidently approaching. He has been for forty years a respectable and influential member of the church—chiefly respected for his high integrity and steady deportment. I was surprised to find great unwillingness to talk of even the possibility of death. He clung to the faintest hints of encouragement given by his physician. Not until I assured him that the physician had just informed me that he could not live many days, was it possible to fix his mind on the subject. Then, as I proceeded to speak of the hope of acceptance in Christ Jesus, of the preciousness of such a Mediator, and of the promises on which the believing soul should lean, I failed to elicit any cheerful response—any word either of resignation or of hope. There was evidently some burden resting on his heart or conscience—some great uneasiness of mind, which interfered with his peace. Fearing I might not see him again, I resolved, if possible, to draw forth the secret of his trouble. It transpired at last. I cannot express the mortification—almost horror—that I felt, when I learned it. He had subscribed fifty dollars towards the expenses of the church for the coming year; and, as he could not live to derive any benefit from it, he desired to know if he ought not, in justice, to be relieved from obligation to pay it! Yet he had

a great abundance of wealth. Is it possible to believe that such a spirit had ever been made "alive to God"—that selfishness had not ruled supreme over the religious sentiment—that he had not made "gold his confidence"? A narrow and shallow view of the gospel—a contentment of the soul with the mere externals of religion—a failure to accept religion as *a life*—must have spread delusion over his whole being. These fifty dollars spread out like a cloud between his soul and the realities of eternity, and forbade all vision of future blessedness! Again and again, on my way home, the words rung in my ears—"How hardly shall they that have riches enter into the kingdom of God!" I sometimes mourn my lot of poverty; but I pray God to give me the earthly fate of Lazarus, rather than suffer my heart to be abandoned to this meanest of loves.

The next day I was sent for in haste to visit a dying man who had once been a church member, but whose business intrigues and oppression of the poor, had caused his expulsion from the church. I reached the house sooner, I presume, than he expected me; and when I entered the ill-furnished room, I found his gold arrayed in piles on the floor, and the dying man propped up in his bed of straw, so that he could feast his eyes on it! Yet he was anxious to confess his sins, and persuaded himself that God would have mercy on him! Oh the "deceitfulness of riches," and the "deceitfulness of sin"! It is heart-breaking to witness these damning idolatries, and see the delusions under which captive souls pass into eternity. This sin of avarice coils like a glittering serpent about the soul, and crushes its charmed victim. It fastens itself like a vampyre on a slumbering man, and fans him with a perfumed wing into a deeper sleep, while sucking the life-blood from his veins!

To-day I was sent for to visit a young man in jail, who has been arrested for murder. He frankly confessed to me the deed, committed under some provocation, which will evidently modify its criminality—but which still leaves the stain of blood on his soul, and abandons him to the rackings of an awakened conscience. He is young—not apparently hardened in crime—and his parents live in the village. He said to me: I was once a scholar in your Sabbath school; and had I continued to go there, would never have come to this." "How is that?" I asked. "I allowed myself to be drawn off from the school by wicked boys, to spend the day in sport and folly. I so feared their sneers and their ill-will, that I went; invariably resolving, however, not to go again. I was thus drawn away, again and again, against my conscience, until conscience ceased to chide, and I came to love that which I had despised. That was the beginning of my down-

ward course—and now I am a murderer!" and the wretched youth threw himself on the floor of the cell, convulsed with anguish. I did what I could to direct his mind to the mercy which might yet be his—the blood which would wash out all his stains, even while he might suffer the just punishment of his crime. Alas! what ruin may be wrought by one rash act! Yet what we call rash acts are often but the ripe fruit of sin long secretly cherished, and flowing long in turbulent snbterranean streams, seeking vent! I think this young man is mistaken in the date of his false life. There has been a sad lack of vigilance in his parents, or this course of wandering could never have gone on so long, and terminated so fatally. But I must bear to the Sabbath school, the message from the jail: "Tell them to guard against the *beginnings* of evil, and especially against Sabbath desecration. Tell them I would give a thousand worlds to be back, an innocent boy, in my class in the Sabbath school."

The numerous interesting developments which have been recently made in my rounds of visitation, more than ever convince me of the indispensable importance of pastoral labor. It is oftentimes very unpleasant, but the good results are beyond calculation. I am resolved to persevere in it; and shall endeavor, as far as possible, to observe the following rules:

1. To let nothing interfere with my attentions to the sick, the dying, and the poor: to give these the preference always.

2. To visit all others as faithfully as I can, without trenching too far on my hours of study.

3. To make my visits *religious* in their aim, and persist in ignoring merely social calls.

4. To avoid severity of manners, or of spirit, and encourage all to talk freely of their spiritual wants.

5. To preserve a cheerful spirit—but guard it from degenerating into levity.

6. To keep entirely to myself all confidential conversations.

7. In all cases, where it is not manifestly improper, to pray with the families I visit.

8. To carry with me, to my closet, before God, all the wants and interests of those whom I visit.

Our next paper will contain a sketch from Eusebius of a prayer-meeting. I. E.

"We may have a thousand resources of happiness, but without a consciousness of rectitude of purpose, not one of all of them will avail."

THE AGE DEMANDS AN ELEVATED CHRISTIAN LITERATURE.

AN ADDRESS BY W. K. PENDLETON, DELIVERED BEFORE THE ANNUAL MEETING OF THE OHIO STATE MISSIONARY SOCIETY, AT BELLEFONTAINE, MAY 25TH, 1864.

FRIENDS AND BRETHREN:—I am requested by your State Board to address you on the proposition, "That the age demands an elevated Christian Literature." Of course it is expected of me to affirm this proposition, and I do so with the fullest conviction both of its truth and its importance. The proposition requires us to take a view of the age in which we live—because it is out of the peculiarity of the age that much of the force of the argument must be drawn. We might conceive of an age in which the proposition could not be so true as it is now; in fact, in which it would not be true at all. Literature itself requires a certain preparation in the people. It is a prime cause of this preparation, it is true, and yet it is, for its full power and success, dependent upon its previous existence. It creates and develops the conditions of its own being and power. Literature in its highest origin and primitive nature is the child of genius, and genius, because it is divine, is always heard with delight by all who bear the image of God. By listening we learn, and soon repeat the song with modulations of our own, and thus a taste is developed, that increases at once the power to enjoy, and the call for its gratification.

When the Iliad was first sung, we cannot say that there was a popular demand for such a work. The age was heroic it is true. Epic grandeur was visible everywhere. In the shield of Ajax, and the spear of Hector, we behold the physical-sublime, while in the stately wisdom of the venerable Nestor and the gloomy stubbornness of Achilles, the manliness of our nature mounts to meridian heights,—but all was rugged and illiterate, and the orderly majesty of the Homeric numbers was not demanded by the popular taste. Yet Homer was given, and at once his mighty voice swept, like the roll of thunder, over the slumbering heart of Greece, and woke it first to admire, and then to imitate the "blind old bard of Scio's rocky isle." And so Greece became the nursing mother of science and of art; of philosophy and of song. Bards had sung before Homer—but their rude numbers ruffled not the rugged natures to whom they were addressed. Their taste had not been trained to the stormy rythm that rolled through the numbers of the Iliad, and they were contented and charmed with such strains as their first poet seers gave them. But after Homer—things were changed, and he who presumed to wake the lyre must show that he had breathed long and deep in the air of Olympus.

We look at our age, then, and inquire, What it demands,—that is what it *asks*, and what it *needs*. For the demands of an age are often far more than it audibly and consciously *asks*. They are wide as its needs, which it very often does not distinctly know. But demand will call into being supply, and it is in this way that the maxim is verified, "necessity is the mother of invention."

In many respects our age is different from all preceding ages. Literature was never before so universally diffused. The school-master has been abroad for a long time among us; and every body can read and does read. Books stare at us from the corners of the streets, and beg us to buy them on the rail car. Necessity is put upon us to read. But those that sell, and those that read, must sell and read such as is furnished to them. "A book is a book though there is nothing in it," yea, though there is mischief in it; and often, simply because it is sold, and we buy it, do we read it. How important then that "its vein be good"! In our own highly favored country, directly or indirectly, literature is becoming to be the atmosphere of the popular mind. We cannot live without breathing it. How awful to think that it should be filled with miasma to pollute the soul, and spread a moral epidemic over this fair heritage of "the free and the brave."

Science and art, at once the offspring and the parent of cultivated intellect, have given to the human mind a power almost omnipotent. With these arms it grapples the giant prejudices and the iron obstacles of the past and sweeps with the stride of a conqueror on towards the ends of its towering ambition. But these ends are prefigured in our literature. The poet paints the vision, to realize which the grappling fancy strains her powers, and the philosopher projecting theories into systems, sketches the models after which the practical million build their fabrics of greatness or glory. What shall the work be? Such as these architects design it. The people—I mean the millions—the busy swarms of this teeming hive of humanity, they are not architects. They think so perhaps. But it is a fond and blind conceit. They are only builders, nothing more. With the stupendous instruments of art and science, they are mighty builders. But they do not determine what they shall build. The poet has dreamed it, painted it, sung about it. The philosopher has planned it, sketched it in a model, marked out its foundations, and demonstrated it to be good, useful, beautiful and glorious; and we,—the people,—the strong handed and industrious builders, go to work and confidingly execute it. What, if, in the end, we find the genius of the poet was a demon;—the subtle spirit of the philosopher an imp of darkness in the fascinating garb of an angel of light!

We call our age the creature of literature. Books make public

opinion. Public opinion determines our institutions, and our institutions characterize our age. Let me mould the speculative opinions,—call it, if you are not prejudiced against the term, the metaphysics,—of the popular mind, and I will laugh at the stoutest opposition of your constitutions, your creeds, your church organizations; and, planting the foundations of the future triumphantly upon their ruins, rear its temples in mockery of your hoary and venerated experience. No matter if the work be a work of revolution, let the vision be bright and the people believe it to be true, and they will cut it in stone, and if necessary, consecrate it with human blood. Such is the power of literature. Should we not anxiously watch its tone, and tremble with more than a patriot's earnestness at every element of discord that we discover rings attractively upon the undisciplined popular ear!

The people must have opinions of some sort. I do not mean to say that the age is, in any profound sense, a thoughtful age. There is perhaps a dearth of deep thoughtfulness even in the few whom we call thinkers. But the people, in the mass, are never peofound thinkers. It is wise that they are not so; for many thinkers are not needed. Many workers and a few thinkers, this is the divine economy of social organization. But if our thinkers are not profound, they are none the less *fertile*; and if the people are not thinkers at all, they are yet sensibly impressible and receptive. The popular mind is like the prairie soil—quick to produce a harvest from any sowing. The deadly upas and the life-sustaining corn spring up and flourish alike according to the planting. Literature is the sower. What if his broad and ample hand scatter only the seeds of the tree of death!

Our view of the reciprocal relation of the age to Literature, and of Literature to the age, would be not only imperfect, bnt fatally defective, did we not notice the feature of its general education. I say education, because this is the term commonly used to express the work of most of our colleges and schools. Strictly speaking, it is not education, so much as literary instruction. We insiruct, but we do not educate. We make skillful artists, but not original inventors. We fit young men and young ladies to use with dexterity and grace the machinery of literature as they find it, or as it is furnished, but not to push the prow of thought into the darkness of the deep, and there, brooding upon its chaos, to repeat the creative fiat, "Let there be light." Now this instruction, this almost universal training in literary tactics, has developed a taste in the rising generation, that will not brook mediocrity in literary productions. Sneer at it as we will, fling the saliva of prejudice upon it as we like, still, in the field, in the forum, in the pulpit, in the printing-office, and in the prayer-meeting, there is growing up a respect for "red tape" that cannot be pushed aside. We

demand that a man shall be trained for his work. We go into the halls of legislation, and we see B standing up proudly pre-eminent among his peers, and G ranking only as one of the common multitude. We turn to the tented field—rather to the bloody arena of battle—and the picture is changed. Around the head of B are gathered thick and black the clouds of disaster. "*Failure*" is written upon the sad reverse of his once proud escutcheon. But, look at G. How calmly he stands "amid the ranks of war," the foremost man of all his country, wielding her armies and her destiny, with the skill and courage of a mighty captain, and the glad confidence of a still mightier people! The little terrier cynic growls something about "*red tape*," but the mighty swell of adulation is rolling through the air, and the notes of victory drown all cavil and criticism. Success is after all the great popular demonstration, and all men see and confess the virtue and necessity of training.

If all were alike untrained, then of course superiority of natural endowment could be the only requisite to pre-eminence. The general loss to society would be great, but the *relative* usefulness and influence of individuals would depend upon other qualities than those which are furnished by training. There are movements in society—great and revolutionary movements—which, in their practical development, compel us to fall back upon the natural and untrained powers of a few strong and independent minds: because such movements are generally opposed to those who have been educated for the defense of an orthodoxy. Training always tends to permanence. It is opposed to change. It leads and keeps us by force of instruction and custom in the deep ruts of prejudice; and when some divine thinker discovers that the path of truth cuts across these ruts, and calls men to see it and plant themselves in the way, the trained drivers of the party hacks shout out with united voice for the removal of the obstruction. The truth-seer, whom God has raised up and sent, as a divine compensation to check the world in its course of error, ere it rushes fatally into ruin, appeals to *them* in vain. He must look to other help. And if he have a true mission—be really God-sent—he will not hesitate to do so, but like Paul and Barnabas at Antioch, he will wax bold, and tell them, It was necessary that the word of God should first be spoken to you; but since you thrust it from you, and judge yourselves not worthy of the divine message, lo, we turn to the multitude.

This is the case in all great reformations. It has been so with that, for the maintenance and defense of which we stand to-day. The mission of one has become the inspiration of many. Untrained, but strong and honest hands have come up to the help of the Lord, and, with honor and might, done the work that was laid upon them. Men

did not expect them to be trained in anything but the special business to which they were devoted. They were new men, confessedly engaged in a new work—and all that the age demanded, was that they should understand *that*. How they came to understand it, and by what magic they were empowered to do it so skillfully and efficiently—this the people did not stop to consider. Their attention was diverted from the skill of the workman to the value and importance of his work. I look upon these as among the most glorious of men—because without training, without white cravats and other pulpit garb, unclad in any armor of art, they went forth with sling and pebble against the Goliaths of orthodoxy, and slew them. I doubt not they were men after God's own heart. "They have obtained a good report through faith," and I behold them, with ever renewed encouragement, as conspicuous among the mighty cloud of witnesses by which we are to-day encompassed.

But let us not mistake the necessary innovations of revolution—the period of original creation—for the orderliness of established and organized society—the period of meditation and reflection. There comes a time when, though the Goliaths are slain, the Davids are also dead, and ordinary men stand up in battle, with only ordinary men to confront them. They must be equal in the material of war, if the truth shall have a certain victory. They must have the truth, of course; but they must have also that which is necessary to give the truth a fair fight and an equal field with error. It is expected, indeed, that the truth will have true learning. Ignorance and error, in an age of learning, are naturally classed together. Men expect priests of truth to wear her beautiful garments. Those who lead her forth on her mission of grace, must be fragrant with the oil of the sanctuary. The people who wait in the outer court for her blessing, demand that her coming shall be heralded by the sweet tinkling of bells hung amid circling wreaths of blushing pomegranates. They are shocked to discover that the beautiful goddess is borne in the arms of ugly ignorance. This is the effect of the literary taste of this our literary age.

Train men in the art of grammar, and they will be apt to think that he who is ignorant of this, the logic of language, is ignorant also of the higher logic of thought. Let the school boys laugh at the *language* of a writer, and they will have very little respect for his *arguments*. In this respect there is a wide difference made between a speaker and a writer. We do not expect the same accuracy in speaking that we demand in writing. In the speaker, great moral worth, fervent Christian zeal, and an affectionate interest in the true happiness of the people, make us forget the imperfections of style, and excuse the want of elegance and learning. But the writer does not come before

as with these advantages. We view him deliberately, coolly, and with a sort of predetermined spirit of criticism, and he has nothing to commend him but the excellence of his work.

This respect and necessity for special training and high qualification for literary work, is everywhere recognized in the Scriptures.—When the Lord was commissioning Moses to deliver the children of Israel from the Egyptian bondage, this wise and pre-eminently meek man objected. He felt that the work required a peculiar qualification, which he did not possess, and replied unto the Lord, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth, or who maketh the dumb or deaf, or the seeing, or the blind? Have not I, the Lord?—Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send I pray thee by the hand of him whom thou wilt or shouldst send. And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. * * * And thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman to the people. And he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God."*

Thus we see that inspiration even does not supersede the necessity for special personal qualifications. The apostles were three years under the personal instruction of the Great Teacher. He was training them in the divine method of preaching and teaching. Besides this, in those critical moments in their after history when it was important for them to speak well and with special precision—when they were brought before governors and kings for the sake of Jesus, for a testimony against them and the Gentiles—they were not left to such random and uncertain utterances as their own judgment or understanding might suggest, but it was given them what they should speak. †

Paul, it seems, though an accomplished scholar and miraculously called, did not enter upon the divine work of his immortal career without much preparation of study and reflection. He retired from the impressive and ever memorable experiences of Damascus into Arabia, and returned again unto Damascus—then, after three years, he went up to Jerusalem to see Peter, and abode with him fifteen days,‡ before he entered regularly and publicly upon those illustrious labors, in reward for which, as he tells his beloved Timothy, when he had finished his course, the Lord, the righteous Judge, had laid up for him a crown

* Ex. iv. 10-16. † Matt. x. 17-19. ‡ Gal. i. 17.

of righteousness in the heavens.* Illustrious martyr of the faith! disciple of Gamaliel—convert of Christ—preacher of the cross and teacher of the saints! we would imitate thee in preparation for the battle in which thou didst fight so long and well, that like thee, we too may win our crown in the day of His appearing!

We can well understand why Paul forbade the admission of new converts into the office of Bishop. "Not a novice," (one newly come to the faith,) says he, "lest being lifted up with pride, he fall into the condemnation of the devil."† How much has the church suffered by the neglect of this principle, in the regulation of her public ministry! The glory of Israel was her mighty men, the men of war, the judges and the prophets, and the prudent and the ancient, the captains of fifty, and the honorable men, and the counsellors, and the cunning artificers and the eloquent orators. But it was her shame, the divine judgment upon her for her idolatries, when children were given for her princes, and babes for her rulers.‡ So shall it be with the church, when her literature comes from an upstart and unfledged *Literati*, whose pretense of learning is a shameful hypocrisy, and whose greed for gain and pre-eminence strikes ever for a spiritual despotism, in the name of the brotherhood. If you would lift others up, you must stand above them. If you would teach successfully, you must be more learned than your pupils. An elevated Christian literature is necessary to an elevated Christian people. Feed my mind upon the offals of pretentious and conceited ignorance, and you make me a pitiable pettifogger of quibbles. The church should have everything that belongs to her of the very best. It is hers by right of the first born; and especially in this literary age, let her literature be lifted up to the hights of the sublime themes of which it treats.

What authority on this subject can be higher than the divine example? God has given us thousands of blessings, but only one book. The divine literature is all comprised in the one volume which we call by pre-eminence, the Bible. There are in comparison with the size of this book, many writers; but compared with the centuries over which this literature spreads its illustrious pages, but very few. The Great Editor has admitted only the selectest scribes upon his pages; nor these even, till He had first breathed upon them with His own Spirit.—Writers, we think, Christian writers, like Christian preachers, should be called and sent. Their mission is divine, and should be entered upon with no taint of worldly motive in the heart. The message of the prophets of old was appropriately called a "burthen." The responsibility of truth-seers was consciously pressing upon their souls, and they could not but speak. Paul realized the same divine impulse of

*2 Tim. iv: 8. †1 Tim. iii: 6. ‡Isa. iii: 2-4.

duty, when he said, "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." * Make a religious book for money, and you use Christian literature as Simon, the Magician, would have used the power of conferring the Holy Spirit. The sacred precints of sacred literature should be guarded against such sordid adventurers, and the church should say to them and their schemes alike:—"Perish together."

Of the few writers whom God has honored with a place in His Book, there is none that even a severe literary taste can pronounce unworthy. We speak flippantly of the illiterate fishermen of Gallilee, but we see that, though they were Jews, they wrote immortal Greek. The language of Plato and Demosthenes is married by them to the revelations of the Spirit, with a grace, a clearness and an accuracy which win the respect of the scholar, the admiration of the poet, and the gratitude of all searchers after the hidden treasures of divine wisdom. Everything is elevated and pure, and the style and the matter are precisely adapted to the end proposed in the composition. Writers are selected with a view to their fitness for their special tasks, and then incited by the Spirit to the highest exertion of their personal gifts and qualifications. History is honest, luminous and brief; moral instruction is simple and suggestive; argument is logical and convincing; rhetoric is persuasive and free from sophistry; and poetry, grand and sublime. We feel that we are communing with men that have walked and talked with God,

> "Who, with eye fixed on Heaven's unchanging clime,
> Long have listened, free from mortal fear,
> With inward stillness and a bowed mind,
> Truth's dark inwoven harmonies to hear."

And shall we, to whom this "ministry of reconciliation" is given, willingly and by slothful neglect, drop down from this divine standard and style of literature, into the jargon of the market-place, and rest content to be fed upon the husks of ignorance! Shall the mighty powers of this language of Milton and of Shakspeare, with which God has endowed us, be subsidized by infidelity, and its wondrous expressiveness given up to the presentation of error! Shall scholarship and literary culture illustrate and adorn the halls of legislation, and the temples of the Lord and the religious press be given over to the rude and cheap ministrations of ignorance and weakness! If so, then shall we become "the people against whom the Lord hath indignation forever. And our eyes shall see, and we shall say, The Lord will be magnified from the border of Israel. A son honoreth his fa-

*1 Cor. ix. 16.

ther and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar, and ye say, Wherein have we polluted thee? In that ye say, the table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Offer it now unto thy governor: will he be pleased with thee, or accept thy person, saith the Lord of hosts?"*

The people are responsible for the offerings which the priests bring to the altar. They must see to it that the Lord is not insulted with the torn, and the lame and the sick. The victims must be *adorned* for the sacrifice, and "Holiness to the Lord" graven upon the frontlet of the offerer. But how careless are we about the quality and style of our literary offerings! So it is cheap, we ask not if it is good. This encourages scribblers to print their crudities, who are no more fit for writers than they are for courtiers, and at the same time inclines those who are really capable of adorning their subject with the highest graces of literature, to a careless style of composition, far below their own taste and standard of excellence;—so that for the most part our literary productions, like that self-upbraiding enormity whom Shakspeare paints as Richard the third, seem

> ——— "sent before their time
> Into this breathing world, scarce half made up,
> And that so lamely and unfashionable,
> That dogs bark at them, as they halt by them."

We have the truth; why should we not have that also which will present it in the most commanding and attractive guise?

There are many persons who fear that learning leads to infidelity, and that a high literary culture is incompatible with humility and piety. But nothing can be farther from the truth. The church has always had more than her proportion of learning and of literature. She has in her pale comparatively but a small part of the people of the earth. Yet behold the starry cycle of her scholarship, how it is clustered with shining lights of letters! "The world" embraces in *her* pale the great majority, yet cast your eye over the planetary spaces, and how vast the regions of darkness, where not even one false light flickers upon the vision! The ignorant infidels, those who are practically infidels I mean, count by the million,—the learned infidel is so rare a bird, that we naturally give him more attention than he deserves. As a general rule, too, it is his evil heart, and not his learning, that makes him skeptical. The parable of the sower teaches us

* Mal. i: 5–8.

that the difference in the fortunes of the good seed is accounted for by the difference in the quality of the soil, that is, in the nature of the heart. It is not in the head nor in the true learning, but in the bad heart and the false instruction that we discover the origin of infidelity. A wicked but learned man uses his learning to deceive, and in the absence of a learned refutation, spreads far and wide the seeds of his injurious perversions of the truth. Thus his learning, which had no influence as a cause of his infidelity, becomes a powerful engine in his hands for its spread. Indeed such is the nature of the hold which Christianity has upon the confidence and respect of mankind, that we rarely see any attention paid to the cavils which may be made by the *ignorant* opposers of its claims. A man must come with high pretensions to learning and scholarship, before the people will listen to him at all in his attempts to assail the authenticity or the authority of the Bible. And just because the nature of the question requires learning in the assailant, does it also require learning in the defendant. It is natural for us to give to objections more weight than they deserve. We are apt to think that it is right to doubt or to reject that against which many objections may be urged. Now every one who has paid even a moderate degree of attention to the subject of evidence, knows how easy it is to raise objections, speculative or practical, against any matter of fact or history, that claims to have transpired in remote antiquity. The ground is so shadowy and the events are so meagerly sketched upon it and so obscurely discerned by the unlearned and casual observer, that it is very easy for one a little familiar with them, to give them a false arrangement; to place them in delusive lights;—to keep back one thing and give undue prominence to another;—in short to so sophisticate even honest but unlearned inquirers, as that they can scarcely discern the true from the false. This is precisely the case whch the present phase of opposition to Chrstianity presents. The cunning strategists of the adversary have selected for the field of controversy ground with which they are familiar, but which is all strange and unexplored to the common or unlearned reader. So far as the mass are concerned, therefore, he has the matter pretty much in his own hands. What are we to do? Why evidently we must call upon men that are also familiar with the same field, and who can guard us against surprise, and deliver us from ambush; men who can battle with the utmost skill of sophistry, whether in the ethereal regions of speculation or the shadowy realms of antiquity, and "put it to the foil." We must be ready to meet false history with true; subtle speculation with more profound insight; subversive and disorganizing negations, with constructive and harmonizing principles; and to correct the aberrations

of error, by the central forces of divine truth. In harmony with the sentiment of my propositon, We must have an elevated Christian literature.

We feel that there is a large scope of argument and illustration on this subject yet lying before us, but circumstances forbid that we should enter upon it. It would be interesting to take a survey of the great crises that have arisen in the past history of the church, and to show how in her successful conflicts with error, she has ever invoked to her aid the sustaining arm of literature; how the instrument of letters has been the weapon in the hands of the spirit for clearing the ground on which she might extend the eternal foundations of the truth, and rear, in beauty and blessing, the peaceful temples of religion. But time would fail us.

Let us think on these things, however, and prepare for our work wisely and well. The opposition is arraying itself as never before in the panoply of learning. Sectarianism still stands behind the tangled abattis of antiquity; Geology sallies out against us armed with her fossil rocks; Ethnology advances with her diagrams and pictures and comparative anatomy and philology, like the confederate kings against Abraham, to overwhelm us, as by a league of the races; Rationalism struts abroad in her proud pretensions of human perfectibility, and contemptuously spits upon the blood of the Cross; the school of the Bishop of Natal, armed with slate and pencil, poke at us with potent pikes of arithmetic; Archæology arrays her disinhumed tablets of hieroglyphs and cuniform inscriptions, with the monstrous air of a sphinx, and menaces us with her mysterious riddle; Phrenology with her bumps, and Materialism with her thumps, and Mesmerism with its raps, all combine against the banner of the Cross, and are eager to strike it down and trample it in the dust. But thank God, there are strong arms encircling it still, and many who believe that these multitudes who are pouring forth from the gates of hell, shall never prevail against it! Let us arm and go forth in this confidence to sweep away this rubbish of lies; let us break these Philistine packthreads with which they would bind the might of Sampson, and show that the people of God are jealous of the honor for his name, fearless in the defense of his cause, and standing fast by the perennial fountains of truth, prepared to repel, with a superior learning, all who would pollute the purity of its waters, or strike down the tree whose *leaves are for the healing of the nations.*

Conscience, when once hushed to sleep, may rise to torture, but will wake no more to save.

INFIDELITY IN OUR LAND.—NO 4.

We propose in this closing article on this subject, to discuss the very important question of our duty, as Christians, in the face of the gathering of the powers of unbelief in hostile array against Christ and his truth. What, then, is our duty?

1. First of all, we must open our eyes to the actual presence, and to the magnitude of the danger. It is "the wise man that foreseeth the evil and avoideth it." This is no very easy task. Great is the lesson of human frailty taught us by the slumbering of the apostles when Jesus passed through the mighty conflict in the garden, and the enemies were approaching; "Could ye not watch with me one hour!—lo, the enemy is at hand, and I am betrayed!"—and most significant is the warning of Christ, "Watch—*keep awake*—and pray that ye enter not into temptation; the spirit indeed is willing but the flesh is weak." How sad is the picture of the earnest Peter roused up from his slumber, and surprised by the danger, wildly attempting to defend his Lord by the sword, flying to false and unholy means, thus only aggravating the evil his brave heart now sought to meet. And so, while Jesus in his cause is already, in spirit, wrestling mightily and in mortal combat with the consciousness of an approaching foe, and that foe, fully armed, with stealthy tread, is already at hand, the spirit of slumber is upon us, and we unconsciously betray our Master. "The flesh is very weak"!—and while the spirit dwells in weak and sinful clay, this solemn word will be true of men, even the friends and beloved of the Lord!—Because this giant evil has not yet taken us by the throat, prostrated us, and put its knee on our panting breast, we do not believe in its existence, its dangers; and we care not for it.—This base idleness of indifference; this demoralizing incubus of the soul, robbing it of all its power, taking away its life and making a corpse of our moral and spiritual man, will deceive us till the danger be upon us. The question is not as to the final result when the battle comes on;—of that we can have no doubt. But though the Cross will conquer at last, yet, during the days and years of the strife, through our unpreparedness, through our guilty unbelief and indifference, how many souls will go down in the smoke and shock of the battle! what valuable days and years, what rich means,—all of which were intended of God and might have been saved for direct use in the work of saving the world,—wil be spent andl wasted in the war with this giant sin; and all because of our guilty neglect of the divine warnings of the approaching danger. Lift up your eyes and look across the ocean. There is a great and dark history, a black night of

years, of the reign of the prince of darkness, clad in the robes and sitting on the throne of unbelief, with millions at his feet. What untold myriads of souls have gone down and are yet going down in the dark flood; what inestimably great interests have been forever lost; and all because men closed their eyes and their ears, heard not and heeded not the signs of warning, and prepared not for the battle! But "*we* are not like other men—this will not happen to us;"—this is the conceit that ruins men so often. Yet the lowering heavens, and the sullen, dark, portentous waves, are already bringing us tidings of the coming storm. God grant that this Christian land may not neglect the admonitions;—that it may watch and pray, and enter not into this great cloud of temptation unaware and unprepared!

In this connection, we would further add, that with reference to the nature of unbelief, the word of God and the history of humanity teach us some very important lessons. Unbelief is the sin that so easily besets men; because the heart, the sinful heart, is by its perverted nature averse to God; because unbelief flatters the pride and vanity of the corrupt heart; because it leaves us masters of our own selves, emancipating us from the supreme control of a higher power, and thus gives free reins to our carnal passions and lusts. Finally, because all the powers of this world, directly everywhere, from childhood to old age, in contact with us, before our eyes and ears, are in league with it and urge on and sustain its dominion over us. It follows, therefore, what has already became history,—that when the spirit of unbelief has once firmly seated itself in strong dominion in the heart of a nation, it is a mighty task to dislodge it again; it will require not a few years, a few enthusiastic proselyting efforts, but it will be the long and great work of generations, to vanquish and drive from the souls of men this terrible power of treason against God.

2. We must ourselves be true believers; we must first be true heroes *of* faith, before we can become true heroes *for* the faith. We must gloriously realize that it is *our* faith, our own strong faith, that will overcome. No trembling, hesitating, doubting soul can do successful battle here. He alone who is "strong in the Lord and in the power of his might,"—who finds in himself an unshaken faith in God, in Christ and his work, is in this fight with "celestial vigor armed." For such mighty faith alone will create, call forth, and fully develop, the highest powers of the soul; it will bring forth "strength out of weakness, and make men valiant in fight," (Heb. 11 : 34.) Again, God will only give his heavenly aid to those who firmly believe and trust in him. This gave the lad David the victory over the blaspheming, defiant giant of Gath,—the former a sublime impersonation of faith, the latter the full type of boastful, impious, uncircumcised

unbelief,—when the faithless Saul and his army, though clad in steel, with mighty warriors like Joab and Abner in the host, shrunk back in coward fear. But with a heart triumphantly conscious of victory, David met the proud Philistine: "I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into my hands: and I will smite thee, and take thy head from thee; and I will give the carcasses of the hosts of the Philistines this day unto the fowls of the air and to the wild beasts of the earth: that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear;—for the battle is the Lord's, and he will give you into our hands." Let us understand and appropriate this great lesson.

3. We must with joyful readiness and an earnest zeal accept the great challenge which the world offers to us,—the question as to the foundations of our Christian faith. Neither through too great confidence in humanity must we despise and disregard this challenge, nor through ignorance and fear shrink from it. Nor must we rely on the voice of religious, churchly authority to rebuke and stifle this inquiry. These were the fatal errors of the old world in the last century, and fearfully has it atoned for them. The world to-day has reached an elevation of knowledge never before attained to; and if, inevitably, the enemies of God seek to use it to the dishonor of God and the ruin of man, it is ours to expose the false in human knowledge, and to rescue the true from their abuse, and use it to the glory of God and the salvation of men. Every proper inquiry, however searching, into the questions that concern the truth of our religion, must always turn out to its advantage and triumph. It has ever been so in the past, when it passed through the most fiery ordeals, and so will it ever be in the future. The great truths of the Bible,—all its truths,—which constitute the pillars of the temple of our faith, will remain undisturbed; but many false notions may be exposed and sink in the course of the trial. We need now men competent to meet the enemies of Christianity on equal terms. All truth comes from God, and the knowledge and use of it belongs to his people. It would be a stupendous folly, utterly unjustifiable, if the people of God, and especially the advocates and defenders of the gospel, should in monkish folly attempt to ignore the progress of the world and the demands of their age, and persist in alone remaining ignorant. Christianity, we have said, has nothing to fear in a fair investigation of its claims; but then we must take care to make the trial a fair one; we must not allow our cause, through our neglect, to meet the foe under disadvantages, on unequal ground. This would be, through our guilt, to betray the

cause of our Lord. Every age makes new and increasing demands of the preacher of the gospel, and he must meet them. We do not mean to say that every preacher must be a learned man, in the common use of that term. But this we do say, and this the church and the world will demand—it is the voice of God to us:—every one, according to the sphere of his abilities and opportunities, must diligently labor to enlarge the boundaries of his knowledge, thus to honor God as the blessed giver of all this light and knowledge to man, and to fit himself to teach and defend successfully the truth of God before men, before the wise and the unwise. In no case let there be any encouragement and praise given to ignorance, especially to unnecessary, idle and mischievous ignorance, that despises knowledge. For a self-confident, solemn, religious ignorance, conscious of its own incompetency, to presume to ignore and despise the demands the age makes upon us, will only give unmerited confidence to the enemies of Christ, and awaken unnecessary distrust among believers, and may imperil many souls. Men *will* think, and will, therefore, justify a spirit of inquiry. We add, finally on this point, that in the great conflict with unbelief, the friends of God stand in point of ability on fully equal terms with his enemies. The host of unbelief has no such array of learning as the army of the faithful. A Voltaire, a Hobbes, a Hume, a Strauss, a Colenso, a Renan, have met with ranks of defenders of the faith, in talents and attainments far superior to them.—All talent, all true learning, in the highest degree, ought to be consecrated to God; let us but understand this, and all will be well.

4. We must apply ourselves with renewed diligence to the study of the Word of God. Its vast fields are renewedly to be explored, unfathomed depths are yet to be sounded. How ignorant yet is the great mass of the people, even of the church, of the Word of God! with what a meagre knowledge of a very few lessons do they allow themselves to be satisfied! There is the wide field of *history* in the Old Testament,—the awfully sublime history of the creation of all things in heaven and in earth; of the primitive nations of the East, of Asia and Africa, in the form of their governments, their arts, their manners, all directly involved in the marvelous progress of God's scheme to save the world. There is the most wonderful of all, the history of the Hebrew nation, in the calling of their great progenitor; in their wonderful vicissitudes of fortune from Ur of the Chaldees to the days of Christ; in the great characters there revealed; in their marvelous, and to the profane world most mysterious, system of religion and government. There are the Psalms of David, coming like a sacred chorus into the sublime dramatic scenes of the Old Testament, in its imagery, its divine pathos, its grand revelations of faith, of ex-

perience, of prophecy, a wondrous book for study, for wisdom, for delight. Then come the prophets in grand procession, from Isaiah to Malachi, in their exaltation of soul; in their prophecies concerning the Messiah, and concerning the fate of the mighty nations of the earth;—in their struggles, as messengers of God, with sinful kings and nations;—each one revealed in his own peculiar originality, yet all one in the great spirit that moved them. In all this, what wide fields of study open to us, what wonderful mysteries yet to be solved, what great truths yet to be revealed, what lessons yet to be learned for this and every succeeding age! And of the New Testament, how very limited, fragmentary and superficial is the knowledge of the many. The wonderful books of the four Evangelists, setting forth in varied forms the life of the Son of God, the richest lesson and the greatest for the world to learn, are in their treasures of wisdom and knowledge, of ineffable goodness and love, but little studied, understood and appreciated. How few have, like Mary and like John, long sat at the Savior's feet and leaned upon his bosom, and earnestly and devoutly listened to his words, to drink them in as the thirsty hart drinks in the water, to penetrate into the heart and spirit of Jesus, to *know* him, which is life eternal. How few have labored earnestly, with true spirit, to understand the mystery of all the Savior's life in his wonderful acts.—And yet without knowing him as his words and deeds reveal him, how are we competent to teach the world a full and true knowledge of him, and confound them that would falsify him and his life and death to men. And so with the remaining parts of the Bible. The knowledge of the Bible is essential to its defense; the better we understand it, the higher will be our own appreciation of it, the stronger our own faith, and the more victorious will be our defense of it. All that to which we have referred in this connection, and in addition to this, not only what is *in* the Bible, but also the history *of* the Bible, comes into the field of discussion in the present controversy between faith and unbelief. Study more profoundly the Bible, then, we say to all, especially to the teachers and defenders of the Bible. The labors of the great students of the Word of God of the whole Christian age are before us; let these be appropriated in all their true results, and let us carry on this great study still farther.

5. Let there be a more abundant, positive, and thorough teaching of the Word of God, in the pulpit, in the schools, in the family. See to it that it is really the word of God that is taught, and not only so in pretense. How often is it that the text, and now and then a quotation, constitute *really* about all of the Divine Word set before the people. Let our teaching be positive; set forth without fear and without diminution the great truths and facts of the Bible in a positive form and man-

ner, that men may see the reality of these truths themselves, and your own firm conviction of them. And then let our teaching go thoroughly and profoundly into the Bible everywhere. This will lay a foundation in the hearts of the people of God, that will render vain every assault of infidelity. There can be no more effectual bulwark against all the powers of unbelief than this.

6. Let there go forth a mighty work in the mission of the Cross. Let the church marshal herself with great power, with great zeal and great sacrifices, to convert the world. Cover all the land with the blessed tidings of great joy to all the people thereof. "Preach the gospel to every creature!" Fulfill the great prophetic voices of the evangelical seers of old, and the blessed words of Jesus and of the apostles, in this respect. Seek, by the gospel, to gain power over the souls of men. Seize and occupy the ground, fill up the desolate and waste places, and make the wilderness rejoice and blossom as the rose. Let mankind know, appreciate, accept, and enjoy, in their own hearts, the salvation of the Cross;—let them once rejoice in the fullness of the blessings of the gospel of Christ, and in vain will be the efforts of infidelity. The lowliest heart won by Jesus, will rebuke its proudest pretenses by the simple word, "I *know* in whom I have believed; I *know* that the Lord is precious!" And men will not exchange beauty for ashes; the spirit of gladness and rejoicing for heaviness and mourning; the glory, power and joy of life, for the decay and darkness of death!

7. And finally, let the world be made to see and feel the truth and the incomparable superiority of the religion of Jesus in the life of his church; let its character and its deeds be epistles known and read of all men; and its enemies will be put to silence and to shame.

C. L. L.

AMERICAN BIBLE UNION.

Having attended the special meeting of the A. B U., held in Philadelphia, in May last, I desire to say a few words to the brethren touching that organization and its movements. It is nearly eight years since I was last with them. It gave me pleasure to note the evidences of progress, alike in the sentiments expressed in private intercourse, and in the platform speeches. The *principles* of the Union are living and true principles, and are working enlargement and Christian freedom in the heart of their advocates. Almost every speech was marked by a bold utterance of the sentiment, that creed, and party, and party names and idols must be freely sacrificed for the pure word of God. I have great confidence, from my intercourse with the brethren who are managing this great enterprise, that they

are in deep earnest to accomplish all that was originally proposed; and that they will not stop until they have perfomed, to the best of human ability, the work given into their hands. Whatever of error or failure may seem to have marred the effort, will yet be overcome. It ought to be known, that the revisions thus far published as from the hands of the final committee, are *not* final revisions: That the most anxious and diligent efforts are still being made to perfect them—a patient attention being given to all objections and criticisms. It is all-important that this great work should not be allowed to fail. There are in it the germs of a mighty movement for the union of the people of God on the pure word of truth.

It was my pleasure to meet some old friends, and form many new acquaintances among our brethren in the city. I am sorry to say that some of the generous spirits who have sustained the church for many years, have become so crippled in means, as to be unable longer to bear heavy pecuniary burdens; and the church, as a result, is impaired somewhat in efficiency of effort. These large cities are splendid fields for missionary effort, and should not be neglected. I. E.

RICHES OF THE BIBLE.

"Book of books" is the Bible. It is a book of laws, to show the right and wrong. It is a book of wisdom, that makes the foolish wise. It is a book of truth, which detects all human errors. It is a book of life, which shows how to avoid everlasting death. It is the most authentic and entertaining history ever published. It contains the most remote antiquities, the most remarkable events and wonderful occurrences. It is a complete code of laws. It is a perfect body of divinity. It is an unequaled narrative. It is a book of biography. It is a book of voyages. It is a book of travels. It is the best covenant ever made, the best deed ever written; it is the best will ever executed, the best testament ever signed: it is the schoolboy's best instructor; it is the ignorant man's dictionary, and every man's directory; it promises an eternal reward to the faithful and believing.

"It is not the happy death, but the happy life, that makes man happy." It is in piety as in fame and reputation: he secures a good name but loosely that trusts his fame and celebrity only to his ashes; and it is more a civility than the basis of a firm reputation that men speak honor of their departed relatives; but if their lives be virtuous, it forces honor from contempt, and snatches it from the hand of envy, and it shines through the crevices of detraction; and as it anointed the head of the living, so it embalms the body of the dead.—Jer. Taylor.

THE RIGHT OF APPEAL.

Bro. W. K. Pendleton—*Dear Sir*:—You will please pardon the liberty which I have taken, by addressing you as a means of presenting something more before the readers of the Harbinger, relative to your positions on the right of appeal, which have been incidentally elicited by my query to you; and which, allow me to say, I regard as not in harmony with the principles of Christian *justice* and *order*, and this I expect to make apparent to many. In availing myself of this liberty, I wish it understood, that it is not because I desire to discuss the subject with you, though I might, with some propriety, claim the benefit of your general invitation; but prompted by a desire for the prevalence of correct views on a subject of vital importance to individuals and the cause of our Divine Master, I feel disposed to contribute my mite towards such a result. And in doing so, I expect to argue from *principles*, and *objections* too, regarding the *latter* as tests of the *former*. By so doing, I will be acting according to the old rule of judging a tree by its fruit.

Let me, then, say, if what you have endorsed is true, viz., that the sacred right of prayer is not more natural, nor necessary, nor expedient than the right of appeal—that no government, or State, or family can subsist without it—that it was a part of every religious institution before the Christian, and that, if it be no part of it, it is a perfect anomaly in all social institutions—need we wonder at hearing Bro. Campbell say, "that a church that refuses an appeal from her decisions ought to possess, and she really does posses, infallibility." In view, then, of the importance of the right, it appears to me that a refusal of it, if at all justifiable, should be considered as an *exception* to the general rule—and that the means of restriction, if allowable at all, should be quite different from what you propose.

But before proceeding further, I will again let you state your own positions. In answer to the question, "How and by whom is the right of appeal to be granted?" you say, "When, therefore, the decision of the Elders is involved in such circumstances of suspicion or unfairness as to excite the fears of the congregation that it may be unjust, it is clearly in their power to claim and to demand that it be referred to another tribunal which they may select. This they may do either at their own sense of injustice, or in consent to the reasonable petition of the injured or complaining party." And in your remarks on my letter in the November Harbinger, you say, "The rule is, that the decision of the church to which one belongs is final in his case. The exception is, that the decision has been so manifestly un-

just, and the judgment of the Elders so evidently prejudiced and partial, that the members of the congregation, the brethren and intimate home acquaintances of the condemned, regard it as oppressive, and demand its reconsideration. You also remark, "that the reason of this general rule is found in the constitutional principle that the church to which one belongs is to him and his brethren organized under it, the highest judicial tribunal recognized in the Scriptures." It must be apparent to all, from what I have quoted, that you have presented *two* rules, which differ very materially. One recognizes an *appeal* to a tribunal of Elders, selected by the congregation. "Legitimately," you say, "the appeal must be from officials to officials—from Elders to Elders." The other ignores the right, and simply recognizes a *reconsideration*, or a new hearing before the same tribunal. One tolerates an appeal on the ground that the congregation *fears* that the decision *may be* unjust. The other grants a reconsideration because the Elders were *evidently prejudiced* and *partial*, and because their decision is *manifestly unjust*. One removes the case from under the control of an innocent Eldership—the other remands it back for reconsideration by an Eldership already adjudged to be *evidently* prejudiced and partial, and *manifestly* unjust in their decisions, by the congregation, the brethen and intimate home acqaintances of said Eldership. One grants an *appeal* on *circumstantial* evidence of injustice by the Elders—the other grants a *reconsideration* on *positive* evidence of injustice by them. One allows an appeal to a tribunal free from prejudice—the other consents to a reconsideration by an Eldership *guilty* of prejudice, partiality, and manifest injustice. One permits an appeal when the brethren are not certain that injustice has been done to the condemned—the other tolerates a reconsideration when the whole congregation is satisfied that the condemned is innocent. We think it would be as difficult to prove that your two rules are identical, as to prove the identity of the Jewish and Christian institutions.

With respect to your general rule, viz., that the decision of *a* church is final, and your constitutional principle upon which you base said rule, viz, that *a* church is the highest judicial tribunal recognized in the Scriptures, I beg leave to say, that I am not prepared to admit either. Your constitutional principle, as I said before of your rule, which you have formed to harmonize with it, I consider completely ignores the *right of appeal*. For how can appeal be had from the highest judicial tribunal? Certainly not from the Supreme Court of the United States. Every one must see that under the natural operation or influence of your constitutional principle and rule, there would be no principle of appeal to *extend* or *restrict*.

Nor do your constitutional principle and rule *recognize even a re-*

consideration. I know you admit the rare chance of a reconsideration by the rebellious influence of the congregation, which you have taught is bound to execute the decisions of Elders. It seems to me that the constitutional administration of justice in Messiah's kingdom was never contemplated through rebellion and anarchy, as you suggest, which I will yet make appear, yourself being judge.

Relative to your principle, that *a* church is the highest judicial tribunal recognized in the Scriptures, and that its decision is *final*, instead of my own words, I prefer to present what others have written:

Dr. Richardson says, "If it be urged that the church of Christ is the highest tribunal on earth, it will be cheerfully granted; and this is the very ground of appeal. The church of Christ is under the influence of *Christ alone*, and is consequently a perfectly impartial and unprejudiced tribunal. To such a church an appeal is made from the decision of *a* church which has fallen under the influence of *one or two self-willed men*, and has, therefore, ceased to be a church of Christ so far as the *human* influence or authority has superseded that of the Lord." He also says, "It would, indeed, be a singular state of things if all the churches were bound by the acts of a particular church, as they would certainly be, if *every church were supreme and infallible* in deciding upon cases which arise within its immediate jurisdiction. We should soon have more popish churches than the Pope has Cardinals. But it is impossible it should be so. Every congregation is alike bound to sustain the eternal and immutable principles of justice and righteousness, and whenever it can be made apparent that any church has acted unjustly towards any individual, the other churches, so far from sanctioning these proceedings, must in conformity to these principles and in all good conscience, oppose and reverse them."

And Bro. Campbell says, "When, then, any particular congregation offends against the constitution of Messiah's kingdom, by denying the doctrine, by neglecting the discipline, or by maladministration of the affairs of Christ's church evidently affecting the well-being of individual members or other congregations, then said church is to be judged by the Eldership of other churches, or by some other tribunal than her own, as an accused or delinquent member of a particular congregation is to be tried by the constituted Eldership of his own congregation." He also says, "Every church that departs from the faith, or from the discipline of Christ's kingdom, or that unrighteously and unwisely administers its affairs to the great detriment of of individual members, a particular congregation, or the whole church of Christ, must be tried by some tribunal."

From the foregoing it appears that Dr. Richardson and Bro. Campbell, reasoning, I presume, from constitutional principles, consider

that the Scriptures recognize a higher tribunal than *a* church under the influence of one or two self-willed, unenlightened, prejudiced partial and unjust men, to which an oppressed individual can look for redress of injuries.

We will now return to your rules of appeal. In noticing your first rule, we presented some objections, which you are pleased to call *supposable* objections, but which you admit may become *real*; and then ask the question "But what then?" (by which I understand you to admit that they are anomalies under your rule)—and then intimate that any other rule or method will "plunge us in ten-fold difficulty, and, if generally conceded, would ultimately lead to limitless anarchy." The above will pass for an opinion, but, if true, of course "it is better to bear the ills we have, than fly to others we know not of." In the meantime, we will proceed to file a few more objections to your rules.

1st. The natural and inevitable tendency of them is to array the Elders against the individual whom they have excluded, and to prevent him, by artful cunning and intrigue, from ever having redress by an appeal. They know that if he obtain an appeal, their tricks and injustice will be exposed—and consequently be mortified and disgraced, and lose their office. Hence they will spare no pains to prevent an appeal, although conscious that many members desire the aggrieved party to have one.

2nd. Permit me to say again, that your endorsement conflicts with your rule. Bro. Campbell sanctions the right of appeal without the consent of a church. He therefore says, "Who would commit his moral destiny to any particular community to whose decision, however partial, self-willed, unjust, and informal, he must forever submit? I for one most certainly would not. My guarantee is, that there are other Elderships in Christ's kingdom, to whom, on any painful exigency, I can appeal as ultimate and final in the case." He elsewhere says,—"Nor can a majority oppress a weak minority without the right of appeal from its decisions. The brethren in the case before us, on a refusal of a hearing from the party that excluded them, have, on all principles of justice, a right to appeal to any other community or communities agreed upon by both; and, on a refusal of such a reference, the church refusing, cuts herself off from the communion of all other churches of Christ, and the party oppressed by such usurpation, have a right, *without* the concurrence of such society, to appeal to any other congregation for a hearing, and to stand or fall by its decision." From these quotations, it also appears that he does not consider *a* church as the *highest* judicial tribunal, or that its decision is *final*.

3d. *Your rules sanction rebellion and anarchy.* If I prove this prop-

osition, methinks it ought to seal the fate of your position. (The reader will please compare your rules with what follows) In answer to an "Inquirer after Truth," M. H. p. 329—1849, you say: "The Supreme Court of the United States decides what shall be done, and the Executive stands by to do it. But because he must issue his proclamation before the forces of the country can be called into the field, we do not consider that he has the right to reconsider, revise, or modify the decisions of the judiciary. He is bound to do as they decide, and ask no questions about it. True, he has the power to refuse. But this would be rebellion and anarchy. So the congregation have the power to refuse to execute the sentence of the Elders; but this too would be rebellion and anarchy." Again, you say, page 575 —"But for the members to refuse to comply with their duty, and to act in public disregard of a legal decision by their own chosen officers, is to disregard the most elementary principles of organized society, to stultify their own act of choosing Elders, and to reduce to the merest *puppets* those whom they profess to honor, and to whom they are commanded to submit themselves as *rulers*." If what I have just presented from your own pen be correct, then your rules sanction rebellion and anarchy. But if you will adhere to your rules, then, according to your own reasoning or testimony, they sanction rebellion and anarchy. Therefore, in either case your rules sanction rebellion and anarchy in the kingdom of Christ.

Now, Bro. P., which horn of the dilemma will you take? I know you possess a talent to reconcile apparent discrepancies—but I opine you will never be able to harmonize your rules and your former position. Nor do I think you will do as I heard Judge Douglass say Mr. Lincoln did, who having taken antagonistic positions, placed his hand before his eyes and declared he really could *see* no difference between them.

Permit me to say, relative to your views on restricting the constitutional right of appeal, that I consider you are equally unfortunate in your reference to the light of analogy. Appeals, I know, are made by the applicant giving an appeal bond without the consent of the presiding officer; and in courts of chancery the Judge often grants an appeal, when he feels assured that his decision will be confirmed. Dr. Richardson says, M. H. p. 125, 1841, that if churches understood their relations, mutual obligations, and responsibilities to each other, they "would be more upon their guard. They would be more careful of committing themselves by rash and precipitate measures. They would pause, consider, ask counsel, and weigh the matter well; so that they might, if possible, secure the confidence of other sister churches in their ability and integrity, and their co-operation in carrying out the

disciplinary measures adopted, without which all such acts must prove nugatory and vain. Were they to do this, appeals would never be made to other churches; or, if made, would be found unworthy of regard." And Bro. C. Bosworth says, M. H. p. 69, 1844, "But suppose he shall attend to the charges against him, and the decision is against him, he is dissatisfied, and claims that injustice has been done him by the church. What in that case? Let the church show a willingness that their doings be reviewed by other churches and grant him a new trial." And Bro. Campbell says, in the article you endorse, "And indeed, if one party refuse reference altogether, it is proof of conscious injustice on its side, and will justify the other party in referring it at its own option. These are such common sense views and principles, that methinks a moment's reflection will demonstrate their necessity and utility to every intelligent and candid man. There is no danger of interminable references and endless appeals—of disturbing the peace of the whole Christian community—by admitting this rational and scriptural mode of preventing unenlightened, partial, and arbitrary decisions, and of guarantying the enjoyment of personal independence, character, and Christian liberty to every member of Christ's kingdom." "*Limitless anarchy*," as imagined by you, does not appear within the horizon of the authors of the foregoing remarks.

In conclusion, allow me to say that I consider the *spirit* of your "remarks" on my letter, conflict also with your endorsement. You represent the condemned person, seeking for justification of character, injured by the despotism of an unconstitutional eldership, as a capricious, litigious, lawless, caviling, complaining, harassing, shame-creating, whimsical and dissatisfied individual, whose acquaintances, neighbors, brethren, and even his dear friends, are all against him—and will not give him even the poor chance of another hearing. A case such as you have here *painted* may harmonize with your position, though I do not believe there ever was such a one in reality, since the introduction of the Christian era. But if there ever be such an individual, I will venture to predict that, when he and any upright man, condemned by an incompetent Eldership, obtain an appeal under your last rule, the two events will no doubt happen about the same time.

And you say, "Should he, despite of this most signal judgment against him, succeed in getting up a volunteer court of *oyer and terminer*, and have the decision reversed, what then? What sort of fellowship would that be to which such a victory would restore him?—It would be a victory without a triumph—a bloody sacrifice but no peace." I must confess, that after your hearty endorsement of Bro. C.'s article, I was not prepared to anticipate such and similar remarks.

which I cannot now notice. I will, therefore, let his position, and what Dr. Richardson says respecting churches opposing and reversing unjust decisions, be my response to your questions.

We have much that we could say, but must conclude, trusting that what we have presented will, to some extent, subserve the design proposed—which we now leave with the reader.

E. W. Bakewell.

REMARKS.

The foregoing article on the "Right of appeal" was sent to us more than *two* years ago, but for reasons then existing, was not published. These have since been removed, and to gratify the author, as well as to incite the minds of our readers to consider the subject for themselves, we now present it upon our pages. It is not necessary to say much in reply.

The scope of the whole article covers only two or three points of special pleading, which we shall briefly notice, and then, for the present, dismiss the subject. We do not propose now to renew its *discussion*.

First we notice the judgment expressed that we have given *two* rules. This is all in a confused view of my too refined critic; but suppose it were so. What of it? Is it a strange thing that it should require two, or twenty rules even, to develop fully the practical working of a subject? How many rules of grammar have we? Can our respondent settle all questions of syntax by one rule? "The nominative case governs the verb." This is very simple. The noun is singular—the verb must be singular. But here comes in a case in which there are two nominatives—both singular—and the verb must be plural. We need another rule. Again, there is a difference in the kind of conjunction that joins these nouns, and this requires another rule, and so on. And this all for the correct construction of language. What objection, then, can there be in two rules, unless they are contradictory or incompatible! Clearly none.

Now what are my two rules? I have said that they exist only in the over fine distinctions of my respondent. It is a mistake to represent me as saying that upon appeal, the church may demand a *reconsideration by the same Eldership*. I said they might demand a "*reconsideration*." But not that this was to be by the same Eldership. That is a hasty *addendum*, which suits the purpose of the criticism very well, but not the facts of the case. In one article, I say that the brethren may grant an appeal, where the decision is involved in such circumstances of suspicion or unfairness, as to excite their fears that it may be unjust. In another article, written in the freedom of dis-

cussion, I vary my expression a little, but with no essential difference. The ground of appeal is still the same, to wit, partiality, prejudice, and injustice. Some qualifying adjectives, such as "evident" and "manifest," are used, but they only express a little more definitely what was involved in the general expression, "such circumstances of suspicion and unfairness," as used in a former article. There is nothing diverse or incompatible in the two declarations. In fact, considering they were written at considerable intervals and on different occasions, and without any special reference in the one to the other, there is a remarkable agreement even in the words used in the two. The string of antithetical parallels by which two rules are made out and contrasted, is all a fiction of artificial and overstrained criticism.

It is asked, how can an appeal be had from the highest tribunal? I answer, by the consent of the congregation that appoints that tribunal. The Elderships of the different congregations are co-ordinates. They do not stand related to one another like inferior and superior Courts—and the analogy of "appeals, bonds," &c., at best only a special arrangement of civil pleadings, has no parallel in the Christian Church. The difficulties of my respondent are in his own vision. He cannot see how an appeal can be had, in harmony with my general rule. Well, I certainly did not fail to tell him, as I have done above, that it was to be obtained through consent of his brethren of the congregation.

Again, he cannot see how my "constitutional principle recognizes even a reconsideration, except by the rebellious influence of the congregation." And under this want of vision, he proceeds to construct two very formidable horns, upon one of which he proposes to hang me, not without the courtesy however of giving me my choice, as to which I may prefer! I must take a little greater liberty however, and beg to to be excused from allowing him to suspend me upon either. He has managed to erect these horns upon a dilemma head of his own making. I never said that the congregations should *themselves reconsider* the decision of their Elders, but that they could demand a reconsideration, by another tribunal whom they might select. There is no anarchy in this—but the legitimate operation of a constitutional principle of appeal, as modified in its action by the organized relations of the Elders to their congregation and of the congregations to one another.

It is not necesseary for me to show that there is no difference between my own position and that of the honored men behind whose sentiments my respondent seeks to shelter himself. Show me a congregation all demoralized and so set, in its members and officers, upon trampling upon the rights of an individual and the laws of

Christ as to make it no longer really and truly a church of Christ at all, and I will go as far in setting my face against it in all its work of mischief and injustice as any other man. But this is not the case I am discussing at all. We are examining the rights of appeal, not from an assembly or organization which is itself a usurpation and a reproach, but which has an honorable standing with its sister churches—and where the wrong is against one of its members, on the part of its Elders. The rules and the reasoning relate to this case, and cannot be tried by an imaginary one, which presents a totally different issue, and which must be decided by a different method.

But the strangest feature of this response is, that it is directed in the main against a totally false issue. I have never denied absolutely the right of appeal. Yet this is the point against which my respondent seems to direct his strained ingenuity and his borrowed argument. The real question, if there be any about which we differ, is as to the method by which an appeal is to be obtained. Not whether there shall be *any* appeal in any case, or by any mode of permission. I do not contend that the right of appeal shall be denied altogether, but say there shall be wholesome and orderly restrictions placed upon the granting of it. I would prevent mere captious and troublesome and capricious appeals, by putting some reasonable and safe limitation upon the exercise of the right. Yet my respondent's mind seems to be driving at the idea that I deny the right altogether. How can we reason together where there is so manifest a resort to the common sophistry of raising a false issue!

My respondent has a strange infirmity of interlarding my positions with his own misconceptions, and then reasoning from the propositions thus manufactured, to convict me of inconsistency. One more illustration for his own benefit, and we shall say no more. He says "You represent the condemned person, seeking for justification of character, injured by the despotism of an unconstitutional Eldership, as capricious &c." Now behold what a misrepresentation is here! I have represented no such thing as the case of one injured by the despotism of an *unconstitutional* Eldership." On the contrary, my reasoning has a constant reference to cases arising under a *constitutional* Eldership. The difference is wide as the heavens; but how can a writer reason who is so agitated by some immediate vision of his own experience or prejudice as not to see it! He evidently thrusts his own conception of some case which is disturbing his own mind, into the discussion which I am making of a totally different case, and after confounding the two, proceeds, as he thinks, no doubt, very conclusively, to hang me up upon one of the horns of his imaginary dilemma. We

should be cautious when we attempt to teach others, and particular, in making criticisms, to have a precise and accurate statement before us, of that against which we hurl our javelins of logic, lest haply we be found tilting against windmills rather than true Knights of the Circle.

W. K. P.

SHALL WOMEN PRAY OR EXHORT IN PUBLIC?

We are requested by an esteemed friend to answer the following questions, viz., "Do the Christian Scriptures authorize females to lead in prayer, or to engage in exhortation, in the meetings of the church for social worship?"

To avoid all ambiguity in our response, we state in the outset, that we understand by "meetings of the church for social worship," public meetings of the congregation, not private gatherings of a few select friends, and these meetings for prayer and exhortation for the benefit of and before the whole assembly. It is necessary to introduce this definition of the terms of the query in the outset, for what we shall say will not be true of, and is not designed to apply to, those private prayer-meetings which are sometimes held by pious sisters in one another's houses, and in some cases, where there is no church and regularly provided edification and worship for the public. It will be understood that we do not allow the word "social" to mean *private*, nor take the word "church" as equal simply to a select gathering of special friends, simply for their own private enjoyment and worship. We can readily conceive of such meetings conducted entirely by females, without any violation of the Scriptures, and with the very happiest results, even though some brethren should be present.

We cannot conceive how anything but a very forced and ingeniously artificial criticism upon the clear utterances of the Scriptures, could excite the least doubt as to the correctness of the almost universal interpretation of Christendom on this subject. Paul is the great authority, and the passages which bear with direct point on the subject are found in 1 Cor. 14: 33–35, and 1 Ti. 2: 8–12. We shall quote them in a free translation, and then examine them critically. From Corinthians, we read, "In your congregation, as in all the congregations of Christ's people, the women must keep silence: for they are not permitted to speak in public, but to show submission, as it is said also in the book of the Law.* And if they wish to ask any question, let them ask it of their husbands at home; for it is disgraceful for women to speak publicly in the congregation." In Timothy, he says, "I desire, then, that in

* Gen 3: 16. "Thy husband shall have dominion over thee."

every place the men should offer up prayers, lifting up their hands in holiness, putting away anger and disputation. Likewise, also, that the women should come in seemly apparel, adorned with modesty and self-restraint; not in braided hair, or gold, or pearls, or costly garments, but (as befits women professing godliness) with the ornament of good works. Let women learn in silence, with entire submission. But I permit not a woman to teach, nor to claim authority over the man, but to keep silence." We cannot see how a prohibition could be more explicit or universal. It is said they must keep silence; that they are not permitted to speak in public; that they may not even so much as publicly ask a question, but must wait and ask it privately at home; that it is disgraceful for them to speak publicly in the congregation; and that they must learn in silence, with entire submission. What could the apostle say more explicit than this!

But it is argued that the passage in 1 Cor. 11: 5, shows that women did pray and prophesy, and therefore the prohibition in 1 Cor. 14. 33–35, must be interpreted under this qualification. We will quote this passage: "Every man praying or prophesying having his head covered, dishonors his head. But every woman praying or prophesying with the head uncovered, dishonors her head." Of course we must not so interpret the apostle as to make him contradict himself. Now let us remember that both of these passages occur in the same letter, and in close proximity to one another, and we will have no difficulty in harmonizing them. In the first passage (that in the 11th ch.), Paul is giving instruction, not upon what gifts may be exercised, nor in what place, but as to what is becoming in the personal bearing of men and women in one another's presence; in the second passage (that in ch. 14), he is delivering an express and specific prohibition against the public exercise of these gifts by women at all. In the first passage, he "prosecutes the discussion already commenced," which is a question as to what is modest and becoming in female behavior, but as Calvin well says, *Apostolus unum improbando alterum non probat*, in condemning the unbecoming manner of the women, the apostle must not be understood as approving their custom. But he postpones his precept on this latter till the 14th ch., and then forbids the public exercise of praying and prophesying by women altogether.

The only question which can be raised with any degree of plausibility on this subject, is whether, in forbidding to *speak*, or to ask questions, we may understand the apostle as including the exercise of prayer. But we think it very evident that the praying and prophesying referred to here, were of the *charismata* or spiritual gifts. This we conclude from the 14th chapter, where he says, "Wherefore let

him that speaks in an unknown tongue, pray that he may interpret.—For if I pray in an unknown tongue, my spirit prays, but my understanding is unfruitful. What then? I will pray with the spirit and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also." "He that prophesies, speaks to men edification, and exhortation, and comfort. He that speaks in an unknown tongue, edifies himself; but he that prophesies, edifies the church." "When you come together each of you has a psalm, has a doctrine, has a tongue, has a revelation, has an interpretation. Let all things be done to edification. If any one speaks in an unknown tongue, let it be by two, or at the least by three, and in turn, and let one interpret. But if there be no interpreter, let him keep silence in the church, and let him speak to himself and to God. * * * The spirits of the prophets are subject to the prophets." Then in immediate connection he adds: "Let your women keep silence in the churches; for it is not permitted to them to speak, for they are to be in subjection, as the law also says. And if they wish to learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." It seems, then, that some women possessed these gifts, but the apostle forbids them to exercise them in the public congregation, because it was not becoming in them to assume the lead in anything where their natural head, the men, were present.

There are some far-fetched arguments sometimes offered to justify a departure from this very plain rule of the apostle, but no sound interpreter will set aside a positive, pointed and specific precept by a remote inference from a passage of more than doubtful bearing on the question. For instance, we sometimes meet with an appeal to Acts 1. 14, where it is said, these all (referring to the apostles, who have just been named) continued with one accord in prayer, with the women, and Mary the mother of Jesus, and his brothers." But we can only infer from this passage that the women were present, in company with the apostles. It is not said that they prayed, but only the apostles.—Again, it is said that when the apostle commands that "men pray everywhere, lifting up holy hands," he uses the word *men* as a generic noun, which includes also women. But surely this assertion is made either in ignorance of the Greek, or from a careless failure to examine the original text. The apostle uses the Greek word *aner*, which means, a male person, a man, as opposed to *gune* in the next verse, which means a female, a woman. The words are used in direct antithesis as to gender, and even were they common or generic, which they are not, the use of them, so correlated, would require us to translate them *man* and *woman*.

Some contend that there is no difference between speaking in public, (that is, exhorting, teaching and praying) and singing in public; and because we are commanded to *speak* to one another in psalms and hymns and spiritual songs, singing and making melody in our hearts,"* and also to "teach and admonish one another in psalms and hymns and spiritual songs," † and this privilege is shared by the woman in the form of singing, therefore they may exercise it in every other form. But if this be so, then Paul must be made fully and without the possibility of reconciliation to contradict himself—to command women to teach, in one place, and positively not to teach, in another; to speak, in one letter, and not to speak, in another! But this no sound criticism will allow. Singing, in the sense of accompanying musical notes to words composed or selected by others, comes in no sense under the apostolic injunction—neither in letter nor spirit. "Teach and admonish with psalms, hymns and spiritual songs," was to select and apply the compositions already furnished in the Scriptures, or to compose original ones of similar character. This, we doubt not, was denied to the women in the public assemblies of the church; for it would differ from ordinary teaching only in style, but not in substance. It would not take the woman out of the objection which the apostle makes to turn upon the assumption of authority in teaching.

On this subject Neander says:

"Only the female members of the church were excepted from this general permission (of speaking in public). The fellowship of a higher life communicated by Cristianity, extended itself to the relation between husband and wife; and the unity to which human nature aspires according to its original destination was realized in this quarter, as in every other respect, by Christianity. But since whatever is founded on the laws of nature is not injured by Christianity, but only animated afresh, sanctified, and refined; so also in this higher fellowship of life, which ought to unite husband and wife, the latter retains her becoming place according to the natural destination of her sex. Mental receptivity and activity in family life were recognized in Christianity as corresponding to the destiny of woman, and hence the female sex are excluded from delivering public addresses on religious subjects in the meetings of the church.

"1 Cor. xi. 5 appears to contradict this injunction, and in ancient times the Montanists thought—with whom several modern writers have agreed—that here an exception is to be found; as if the apostles intended to bind by no rule those cases in which the immediate operation of the Divine Spirit raised up prophets from the female sex; or as if he wished to debar females only from addresses that were pecu-

* Eph, v. 19. † Col. iii. 16.

liarly didactic, but not from the public expression of their feelings.—But as to the first interpretation, it supposes too great a difference between the διδασκειν—wich must also proceed from an operation of the Holy Spirit—and the προφητευειν in reference to the divine in both.—It must be certainly erroneous to suppose that any operation whatever of the Holy Spirit in the Christian church could be lawless. When the apostle Paul points out to the female that place in the church which is assigned her by the spirit of the gospel, which sanctifies nature—the Holy Spirit which is the Spirit of Christianity, follows everywhere this law in his operations, and we cannot suppose that by an exception he would remove woman from her natural position. Every deviation of this kind would appear as something morbid, and contrary to the spirit of the gospel.

"Besides, when Paul gave that prohibition in reference to females, he was treating of addresses that were *not didactic*. This could therefore make no exception, which would apply to both interpretations.—We must account for this apparent contradiction, by supposing that Paul, in the second passage, merely cited an instance of what occured in the Corinthian church, and reserved his censures for another place. One of the reasons which Paul adduces in the passage quoted from the first Epistle to Timothy against the public speaking of females, is the greater danger of self-deception in the weaker sex, and the spread of errors arising from it—a reason which would apply with the greatest force to a class of addresses in which sober reflectiveness was least of all in exercise. But this kind of religious utterance would be most suited to the female sex, where no danger of the sort alluded to, arising from publicity, would be connected with it—only it must be confined to the domestic circle. Hence the daughters of Philip, Acts xxi. 9, notwithstanding that rule, could act as prophetesses, unless we assume that this was an instance which Paul would have censured."

We add to this the following very condensed summary of the teaching of the early church on this subject, taken from Coleman's Christian Antiquities, p. 118:

"There were fanatical sects even in the ancient church, such as the Montanists and Collyridians, who authorized and encouraged women to speak, dispute, and teach in public. But the sentiment of the church has uniformly been opposed to such indecencies. What impudence, says Tertullian, in these heretical women to teach, to dispute, to exorcise, and even to baptize! *De Bap.* 17. Let no woman speak in public, nor teach, nor baptize, nor administer the sacrament, nor arrogate to herself any office of the ministry belonging to the

other sex. *De Virg.* vel. c. 9. Let not a woman, however learned or holy, presume to teach men in public assembly—is the injunction of the Council of Carthage, IV. 99. Let all the female sex, says Chrysostom, forbear from assuming the responsibility of the sacred office, and the pregrogatives of men. *De Sacerdotio*, L. II. The Apostolic Constitutions declare it to be a heathenish custom, Lib. 3, c. 9; and Epiphanius has a particular dissertation, in which he shows at large that no woman, from the foundation of the world, was ever ordained to offer sacrifice, or perform any solemn service of the church."

These are strong but true words, and we trust will be duly pondered by all who labor for unity among the Lord's people in faith and practice.

W. K. P.

LETTERS TO LITTLE ONES.

My dear Little friends:—Still another month, and no answer. I shall begin to fear you do not care anything about my letters, if you keep so silent.

This is the week we are to have a pic-nic in our Sunday School. I wish you all could see the merry little faces that I do, coming into Sunday School. They all meet once a week to practice some pretty songs for the celebration—and sweeter, clearer music was never heard than that which rings out from these happy little hearts. I shall next month be able to tell you who won prizes, and what for; there will be a great many given, some for the most regular attendance, some for the most verses, and some for the best behavior. I should not wonder if some of the little boys and girls whose names I have not yet mentioned, see them in print then, when I tell about the prizes given.

I never think of a Sunday School celebration without being reminded of a very good story I heard told at one, when I was a little child. It was this: There was a little boy who every morning on his way to School, passed by a store, one of the windows of which was made of glass that you could see yourself in, instead of seeing into the store. Not being very observing, little Peter did not notice that it was himself he saw in the glass, but thought it was some other little boy. One night Peter came home crying very hard, and saying, a little boy in one of the stores had made faces at him, and turned up his nose and sneered at the holes in his pantaloons. It was this same likeness of himself, but Peter did not know it. Another time Peter came home and told his mother this little boy was just as lazy as he could be, always standing in the same place, doing nothing but looking cross at him as he went by. His mother told Peter not to pay any attention

to the little boy in the store, but look kindly and pleasantly at him, if he happened to see him, and he would soon stop looking so cross. But at last Peter complained so much of the rude actions of the bad boy, his mother concluded to follow him, and see what naughty boy it was that was troubling him. So she walked slowly down the street a little ways behind her son, and he did not know she was there, but went on feeling very mad at the boy he would soon see in the store. The more he thought about the boy the more angry he was, until finally he picked up a stone to throw at him, if he should be making faces at him this time. In this mood he ran along until he came to the window, when there the boy came running at him with a stone in his hand too, and sure enough the boy was going to throw it at him.—Peter did not stop for a second thought, but away went his stone at the boy's head, and crash went the window, into a thousand atoms, and Peter's mother came up just in time to find that in her own little boy had been all the rude and bad behavior, he had complained of; and little Peter learned a lesson he never again through life forgot, viz: to be sure we are treating others right before we complain of their actions toward us. So it is often in life, the unkindness of those around us is only a reflection from our own hearts. We should all see that the person in our looking glass wears a kind and pleasant face, and remember we are often indebted to ourselves for the first blow.

I hope all the children who go to the Sunday school celebrations this year will try and see how much they can do to make the day a bright and haypy one for other children, and they will find when the day is ended, it has been a very happy one for themselves. We are never so happy as when we are doing good to others.

You must all of you try and tell me about your pic-nics, and what each of you did to make the day pleasant, and I will in my next tell you all about ours. Your affec. uncle, PHILONEOS.

PEWS IN CHURCHES.

In Anglo Saxon and some northern churches of early date, a stone bench was made to project within the wall, running around the whole interior except the east end. In 1319 the worshipers are represented as sitting on the ground or standing. About this time the people introduced low, rude, three-legged stools promiscuously over the church. Wooden seats were introduced soon after the Norman conquest. In 1327 a decree was issued in regard to the wrangling for seats, so common that none could call his seat his own, except noblemen and patrons, each entering and holding the one he first occupied. As we

approach the Reformation, 1530 to 1540, seats were appropriated, the entrance being guarded by crossbars, and the initial letters engraved on them. Immediately after the Reformation, the pew system prevailed, and in 1608 galleries were introduced. As early as 1611, pews were arranged to afford comfort, by being baized or cushioned; while the sides around were so high as to hide those within, a device of the Puritans, to avoid being seen by the officers who reported those who did not stand when the name of Jesus was pronounced.—The services were very much protracted, so that many would fall asleep. Hence Swift's pithy allusion:

"A bedstead of the antique mode,
Compact, of timber many a load,
Such as our ancestors did use,
Was metamorphosed into pews,
Which still their ancient nature keep,
By lodging folks disposed to sleep."

With the reign of Charles I, the reason for hightening the sides disappeared, and from the civil war they gradually declined to their present hight.—*English Paper.*

THE PSALMODY OF THE REFORMATION.

This was the theme of a lecture delivered lately by Rev. H. Allon, of London, before the Young Men's Christian Association of that place. In the course of it he said: "In the natural exercise of their liberties, most of the churches of Protestantism freely incorporate into their worship whatever of sacred song successive generations may produce, which its spiritual instincts recognize as a worthy expression of its worship and ever-varying life. The canon of revealed truth is closed—that which God has given to man as a sufficient instruction for every life, but not the canon of worshiping song—that which successive lives give to God. Who may presume to write 'finis' upon any human form of prayer or collection of song? When Ambrose has brought his contributions to worship song, is Gregory to be forbidden? When Gregory has completed his Hymnarium, is Luther to be interdicted? When Luther has filled the churches of the Reformation with sacred song, is Gerhardt to be declared contraband? When Strenhold and Hopkins have presented their versions of the Psalms, is Watts to be delivered over to 'uncovenanted mercies?' When Watts has completed his wonderful canon of psalms and hymns, are the contributions of Wesley and Cowper, Montgomery and Keble, to be put into an Apocrypha? Who will presume to discriminate their inspiration? The ever varying and ev-

er-developing spiritual life of each generation will necessarily adapt and create its own hymnody; and the presumption is that the inspirations of the later Christian ages will be more precious than those of the earlier. The ever-enriching thought, the ever-enlarging experience, the ever-deepening sanctity of the church, will produce a richer, nobler song. He only reverences the past who accepts all its fruitage, who recognizes the spirit of Ambrose in the last sacred poet, and the spirit of Gregory in the latest sacred musician. The alternative of a present that knows no past, is surely not a past that allows no present."

GOOD WORDS FROM OUR CORRESPONDENTS.

Dear Bro Pendleton:—It will no doubt be of interest to your readers to know that the brethren of the Dutch Fork congregation, Washington co., Pa., are alive to the work of the Master. Fifty-two years ago this day, June 2nd, Father Thomas Campbell, his son Alexander, and others were immersed within a few miles of where our church-house for this congregation now stands. From that to the present time the Disciples of Jesus the Christ have met and worshipped together in this community. The most of these original worshipers, first upon the Brush Run, and afterwards on the Dutch Fork, have passed over the Jordan, and are, without a doubt, in Abraham's bosom. Many others, too, who united with them in their effort to restore original Christianity have made their exit, and are with the sainted host, whilst others are verging the grave for a better land than this. But amid the mingled joy and sadness of the heart, as we look back upon the labors and sufferings, the strivings and triumphs of these heroes and heroines, the heart is made to leap for joy at the new triumphs of gospel truth over the hearts of many of their descendants and fellow-citizens on the same old battle-field.

Over two years since, I commenced laboring for this congregation one half of my time as their Evangelist. She had been without much pastoral labor, and needed *teaching* more than preaching. But sometime since, the brethren resolved to erect for themselves a new house of worship, which has been finished and paid for. It is neatly finished and quite well suited to the community. A few months since, we also inaugurated a regular system of church finances, pretty much after the plan suggested through the M. H. by our esteemed brother, Pres't R. Milligan.

About the middle of May we commenced a series of meetings in connection with our very estimable young brother, J. L. Pinkerton, of Bethany College. We continued from day to day for about two

weeks with a fine religious influence on the community. There were *forty four* accessions to the church—thirty nine of them by baptism.

There is a peculiarity in these accessions that is worthy of note, these war times, which is this: considerably over the half of them are males, and the most of them between the ages of 18 and 30.

We have got these young brethren to establish a young man's social prayer meeting. And thus do we purpose and wish, the Lord willing, in connection with the teaching of practical Christianity, to have each one live and labor in harmony with his holy calling. Some of these young men have talents that may make them useful to the church, and it is to be hoped that they will qualify themselves for her work.

I would only add further at present, that I have read with much pleasure and general satisfaction, the "Sketches from a Pastor's Portfolio," as being now published in the M. H. Under whatever title we may be pleased to speak of this work, it is a work *that must be done* The church demands it—the interest of the cause demands it, and the Great Head of the Church, the King Immortal and Invisible, demands it. Amen. Your bro. in Christ, A. E. Myers.

June 2nd, 1864.

Ottokee, O., May 23d, 1864.

Dear Bro. Pendleton:—I am happy to report to you that the good cause of our blessed Master is still advancing in this community. Since the beginning of this year we have gained quite a number of accessions at different points.

In Franklin six immersed, Springhill ten immersed, Chesterfield Six.

In Henry County quite a large number immersed. We hope and pray for the ultimate triumph of the old Jerusalem Gospel in this section of country. Ten years ago we had but one small congregation, and no house of worship in the county; now we have a membership of 800, with three houses of worship completed, and another one nearly so.

Our house in Wauseon, when finished, will be the best and the largest house of worship in the county. In the labor and love of the gospel, Your Bro., L. L. Carpenter

Weston, Platte co. Mo., June 1st, 1864.

Dear Bro. Pendleton:—It may not be uninteresting to you to know that the brethren are still striving in Upper Mo., to live as our Heavenly Father would have all his children live—faithful in all things. Our congregation (at Salem) meets every Lord's day. The loaf and the cups, and a few faithful brethren and sisters, have been on hand each and every Lord's day for the last three years. Dangers

have stood thick and close around us—and our days have been full of gloom and darkness—but still we meet to praise the Lord for all his goodness. As ever, yours, J. W. Steele.

Edgar co., Ill., May 25th, 1864.

Bro. Pendleton:—There were eight additions by confession and immersion, seven of them young people, three at least children of Methodist parents, at a meeting of a week's duration, just closed, held by Bro. W. F. Black, recently from Chicago, with the congregation meeting in Kansas. Yours truly, J. H.

YEARLY MEETINGS IN OHIO, FOR THE YEAR 1864.

Mentor, Lake co., 4th Lord's day in June.
Aurora, Portage co., 4th " " "
Minerva, Stark co., 2nd " " August.
Salem, Columbiana co., 3d Lord's day in Aug.
Harpersville, Ashtabula co., 3d " "
Bazetta, Trumbull co., 4th " "
North Eaton, Lorain co. 4th " "
Chagrin Falls, Cuyahoga co., 1st " Sept.
Monroe Church, Holmes co., 1st " "
Stowe, Summit co., 2nd " "

All these meetings begin Friday previous, at 2 o'clock P. M., and usually close on Monday following. A. S. Hayden.

OBITUARIES.

Died, Feb. 23d, 1864, of Consumption, Bro. Elijah Saulmon, of Gibson co., Indiana. He was born the 30th day of March, 1814, in Halifax co., Va. In 1824 he moved with his father to Indiana, was buried with his Lord in baptism, April 1st, 1829, and joined the old Christian church, then New Light, at Old Union, Posey co., Ind.; shortly after, he embraced the Reformation, to which he clung most ardently to the close of his life.

He officiated as Clerk and as Deacon in Union church for many years, and in 1850 was chosen one of the ruling Elders. He was a devoted Christian, and his life proved his sincerity. D. R. M.

Died, at his residence in Bethany, Josiah Curtis, in the 70th year of his age. He was of the Methodist church, and a man of eminently noble and honorable character. A warm friend, a good neighbor, an affectionate husband and parent, and an especial favorite of the young, he has gone to his rest, with the respect and esteem of all who knew him. W. K. P.

SPEAK GENTLY TO LITTLE ONES.

"Gently, mother, gently,
Chide thy little one,
'Tis a toilsome journey
It hath just begun;
Many a vale of sorrow,
Many a rugged steep,
Lieth in its pathway—
And full oft 'twill weep.
Oh; then, gently—gently.

"Kindly, mother, kindly,
Speak in tender tone;
That dear child, remember,
Echoes back thine own:
Teach in gentle accents,
Teach in words of love;
Let the softest breezes
Its young heart-strings move—
Kindly—mother—kindly.

"Would'st thou have the setting
Of a gem most fair,
In a crown of beauty
It were thine to wear?
Mother! train with caution
That dear little one;
Guide, reprove, and ever
Let the work be done
Gently—mother—kindly."

"A gentle angel wendeth
Throughout this world of woe,
Whom God in mercy sendeth
To comfort us below.
Her looks are peace abiding
And holy love proclaim;
Oh follow then her guiding—
Sweet Patience is her name!"

THE

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VISIT TO A JEWISH SYNAGOGUE.

I have long felt a desire to witness the proceedings of a modern Jewish Synagogue, but never had a favorable opportunity until recently. Being detained in the city of Louisville by interruption of travel on the railroad to Lexington, and learning on Friday evening that the feast of Pentecost had that day been celebrated by the Jews of the city, with great regret that I had not known this soon enough to witness the celebration, I determined at least to witness their regular Sabbath worship on the next day. In order to insure facilities for satisfactory observation, I obtained an introduction to a Jewish merchant who was a member of the Synagogue, and received from him a polite invitation to take a seat with him in his *pew*. This was my first intimation that the corrupt sectarian practice of *renting pews* had invaded the sanctuaries of modern Israel. It shows how insinuating is the power of an evil practice suggested by the pride of wealth, when cloaked in the garb of piety. We started for the house of worship at half past 8 o'clock, A. M., half an hour later than the appointed hour. I felt as if the hour of meeting should have been fixed at *nine*, to correspond with the "third hour of the day" at which ancient Israel went up to the temple to pray. All my ideas of the Synagogue worship had been fomed from the study of the New Testament. I fondly hoped to see repeated before me in living reality, the scene so familiar to my imagination upon reading that Jesus rose up in the Synagogue of Nazareth, as his custom had been, to read, and having read from the prophet Isaiah, declared the prediction ful-

filled in his own person; or upon studying the scene in Antioch of Pisidia, when, the law having been read, the ruler of the Synagogue sent to Paul and Barnabas, saying, "Brethren, if you have any word of exhortation for the people, say on."

Under these preconceptions, I confess to a feeling of awe as I approached the Synagogue. The exterior appearance of the building was in good keeping with this feeling. It is a plain rectangular building, without ornamental work, but faultless in all its proportions,—a good model for a Christian chapel, especially in a large city, where the gaudy and pretentious houses of worship need to be rebuked rather than imitated.

As we approached the entrance, I heard within a strange drawling sound of a single voice, like the lifeless and awkward repetition of a low chant. Passing through the door my eye was first directed to the opposite extremity of the room, whence this sound proceeded. I saw a platform somewhat larger than the floor of our pulpits, on which stood the Rabbi, dressed in an Episcopalian gown, with a velvet cap upon his head, and *his back to the audience*, chantiug over the contents of a book, which lay before him upon a lightly built reading desk. I pulled off my hat as soon as I entered the door, and gravely followed my friend to his pew. Another stranger came in at the same time with us, and took a seat by my side. He, too, uncovered his head. He had no sooner seated himself, however, than I observed a little boy by his side request him to put on his hat, which he did. I then looked at my companion, and saw that he kept his hat on; I glanced around the assembly, and saw that all the men in the house had their hats on except myself. I of course complied with the custom, though I felt quite awkward to wear my hat in a house of worship. I thought of Paul's doctrine, that "Every man praying or prophesying, having his head covered, dishonors his head;" and "A man indeed ought not to cover his head, forasmuch as he is the image and glory of God."

I soon found that my Jewish companion was inclined to conversation, and that, too, in a full and distinct tone of voice. I observed, too, that much the larger portion of the assembly were engaged in very free conversation, and even laughing. I searched in vain for a mark of solemnity on the face of a single Jew. Even the two dignitaries who sat on the platform, one upon the right, and the other upon the left of the Rabbi, had their hats carelessly cocked to one side, and seemed to be watching around the assembly for something to amuse them and help to while away the time. The eyes of the greater number were directed to the gallery, which surrounded the room on three sides, and was filled with women. I have heard, from

my childhood, of the extreme beauty of Judah's dark eyed daughters, and obeying the common impulse of the assembly, I too directed my eyes above. I will not say, in public, what was the result of my observations in that direction; for I find it very unthankful to speak of the personal appearance of ladies, unless you can speak in complimentary terms. I came, however, to this conclusion, that the male Jews would keep their eyes much nearer to a level with the books they hold in their hands, if the sisterhood were seated with them on the same floor. My companion observed to me that they intend, very soon, to tear down their present building and erect a larger one, so that males and females might occupy the same floor. This, he said, was advocated by the "*new orthodox*," though the present mode of separation was still contended for by the "*old orthodox*." So here was another instance of adoption by the Jews of the jargon of modern sectarianism.

Another innovation copied from corrupted Christian Churches, was the use of a *choir* and a *melodeon* situated in the gallery entirely out of sight of the audience. The choir was composed of about two male and three female voices, and the *music* was very fine. Some of the pieces were of the operatic style, and some in the style of anthems. The words sung were mostly in Hebrew or German; and all may as well have been; for when they sang in English the ear could distinguish only an occasional word.

The Rabbi continued for nearly an hour his alternate chanting and sing-song reading, with his back to the people. He was repeating the *service* prescribed in a prayer-book, a copy of which was in the hand of each member. Unlike the Episcopal prayer-book, it required no change of attitude on the part of the congregation or the priest. Throughout the whole service of the day, which occupied about three hours and a half, there was not a single attitude of prayer assumed by a single person in the audience. There was not so much as the closing of the eyes; but the Rabbi, or the Hazan, as he is styled in the prayer book, read over the most solemn of the prayers with the same careless sing-song tone in which he did everything else, and without a change of attitude or countenance. The disorder and inattention which prevailed below, was far outstripped by that in the galleries; for the ladies made so much noise by laughing and talking, that the Hazan at one time rebuked them, and reminded them that this was a "*solemn* occasion." The solemnity seemed invisible to them; for they continued their frivolity almost without interruption.

The only deeply solemn faces I saw in the audience were those of Gentiles who were present, and I thought they all seemed to be reflecting sadly, like myself, upon the awful degeneracy of Israel.

When I contrasted what I saw, wtih my ideal of an ancient Jewish Synagogue, I felt like exclaiming, O daughter of Zion, how art thou fallen!

The ritual was all read in an unknown tongue, which was not less unknown to most of the members than to myself. Most of them had prayer books which contained an English translation in columns parallel with the Hebrew; but even this received very little of their attention. When the mummery of this reading was over, a curtain which hung at the rear of the plattorm was suddenly drawn aside, revealing a folding door about six feet wide and ten feet high. The folds were pushed aside, and exposed a recess some four or five feet deep. The Hazan and two assistants entered this amid an outburst of short sentences uttered alternately by themselves and the choir, and brought out two large parchment rolls, mounted upon rollers in the true style of ancient books. With his face now toward the people, the Hazan caused each of these rolls to be spread upon the reading desk, and read to the audience two brief extracts from the law of Moses in the original tongue. This was the only thing I saw to remind me of the anciet Synagogue.

The regular service of the day was concluded by calling up the children present who had lost their parents or either of them in the last twelve months. The children stood beside the Hazan, while he offered prayers for the dead parents. My companion informed me that this was continued in reference to each departed parent for the space of twelve months. The following is an extract from the prayer offered on that occasion, and laid down in the prayer-book:

"I do remember before thee, O Lord, my dear and beloved father, who returned to thee, to repose in the world of eternal bliss, among the pious souls who returned to their home before him. O that he rest in peace in the chorus of the pious and angels who resound thy praise. Amen." This shows that even Catholicism has made an impression on modern Judaism, stamping upon it the image of purgatory and prayers for the repose of the dead.

After the regular services were over, another corrupt tradition of Rome was imitated, in the "*confirmation*" of some fourteen children who had arrived at the age of thirteen, and were proficient in the "*catechism.*" They answered the questions of the Catechism very well, and in a tone so loud as to be heard by the whole audience. The catechism itself betrayed an ignorance of the law of Moses, and of the peculiar features of Judaism which was truly astonishing. Israel was represented in the pitiful light of "*one of the religious denominations,*" and as teaching that all men of every religion will be saved who love mercy and work righteousness. No hands were laid upon

the children, and no prayers were offered up for them, but they were required to declare that they believed the faith they had cofessed, and would prove faithful to it as long as they lived. They were then declared to be members of the Synagogue.

Before the audience was dismissed, one of the boys who had been confirmed presented to the Hazan in an appropriate speech, and in behalf of the class, a very handsome set of *wine bottles and goblets*. I suppose they knew his weakness, and desired to make the most *acceptable* present that the occasion would justify. After dismission he went away to a photograph gallery, Sabbath day as it was, to exchange pictures with the whole class.

Thus ended an occasion which, though light and trivial in the estimate of those who should have been most interested, was one of deep and solemn interest to me. I never realized how completely Israel was bereft, when stripped of her temple, her altar, her priesthood and her victims. All that is left of her ancient heritage is the Synagogue, where the reading of the Law but mocks their inability to observe its requirements, the prophets speak of the promise long ago fulfilled and rejected by their fathers, while the Psalms awake no devotion in hearts made callous py the worship of mammon. No wonder, that they seek to cover up their spiritual poverty by borrowing some of the gewgaws of Rome and her boastful daughters. But the mixture is unnatural, and gives no satisfaction to the soul. The poor child of Abraham has no religion left. He has only the husk without the grain; the broken casket without the jewel; the cap, and plume, and tinseled robe, while the hero of the stage is gone to return no more. Will the vail ever be taken away? Will the captive daughter of Zion ever return to her native honor? Let the student of prophecy answer.

J. W. McGarvey.

WORLDLY AND CHRISTIAN SOCIETY.

Wordly principles have so leavened education, and Christian intercourse as it ought to exist between families professing godliness is, in many cases, also so marred by the prevalence of worldly feelings, conformities and opinions, that young persons, quick in discernment and untaught by experience, soon learn to ask, "Where exists the difference between worldly and professing Christian society; or, does much exist at all?" In this state of things, they are either cut off from that social intercourse which is an essential necessity to our constitution, or exposed to worldly influence which often leads to confirmed worldliness, in the very bosom of professing families. Ought these things so to be? Ought not Christian society to manifest the

intercourse, not of religious gossip,—mindless, contracted, and worse than weak,—but of sanctified intelligence? viewing all things—creation, science, history, and art—in the light those must do who have re-identified God with his own works, and have established the principles of the word of God anew in the life of man. Would not Christian intercourse thus constituted, be characterized by the confiding freedom and love of one family, mingling on the highest principles, and bound together by the purest hopes? Should it not be moulded on the scriptural basis of mutual edification, that the bond of friendship founded on Christian principle and character might stand the test of time, before which the selfish friendships of the world often change and wither?

But the query may be presented by some, "Is all social intercourse to be restricted to conversation on religious subjects?" Much mistake has existed on this subject. It is not the lip-service of religious talk, but the life-service, which views all things as connected with God and his Word, that educates Christian character by permanent influence and renders Christian intercourse worthy of Christians. Such a sentiment is well explained by the remark of one who held practical principles on this subject, not less influential in their effect than worthy of deep Christian consideration. He said, one of the most serious engagements of a Christian man's life was reading the daily newspaper, in which the present history of God's world, its works of light and darkness, of sin and retribution, its providences and dispensations, were brought under review. It is, in fact, the Christian use of all things which constitutes true Christianity; and they who would confine religion to a set of phrases, or contract it to an exclusive routine of duties, have made a religion for but one part of the man, and leave inconsistency to rule the other. God has constituted man a being of both mind and body, and set before both a provision adapted to their various qualities, marked by His own infinity of variety, comprehensiveness, and perfection. All that creation supplies is for his study; all that history teaches is for his experience; all that daily life supplies in added knowledge of either, is matter for intelligent consideration, for communication with one another, and communion with God in prayer and praise. There is no unsuitability in connecting the acknowledgment of God with the work of his hands. The test that Christian intercourse has been such as the Word of God approves, is supplied by the head of the house closing the seasons of social meeting with the Word of God and prayer. Nothing can be more beautiful than the adoption of this valuable habit, which, when hearts are blending in humility, sincerity, and simplicity, around the throne of grace here, may remind them that the opportunities of social inter-

course will render in their account hereafter. The intelligent intercourse of Christian hearts and minds can bear this test, and by it, intellect itself is brought under the wholesome light of God's word. It is only in the acknowledgment of God as revealed in the word, that the true Christian, the loyal subject of the kingdom of God, will engage in any pursuit or indulge in any recreation. The standard is imperative and sufficient to decide every sincerely inquiring mind; it is not that of self-deceiving inclinations, nor of maxims of even religious professors; but the plain language of the word of God. A sincere examination will soon decide what is that which belongs to the kingdom of God. In the present day, intellect is the world's god, but it must not be the Christian's. Yet he will prove that the best and most healthful education of the human mind is the word of God.

C. D. H.

THE DELIVERY OF SERMONS.

BY DR. ADOLPHE MONOD.*

Although the art of recitation depends more on practice than on theory, it nevertheless has certain rules, which must be presented to the mind before you can address yourselves with profit to the exercises which are demanded, and which form the object of this course.—In commencing the lectures of the year, I think it my duty to lay these rules before you, or rather to recall them to your memory. In so doing, I limit myself to such general views as may be comprised in a single discourse, and, at the same time, are of universal application.

GENERAL VIEWS OF THE ART OF RECITATION—ITS IMPORTANCE—ITS DIFFICULTY—ITS NATURE—INVESTIGATION OF A QUESTION.

It is scarcely necessary for me to call your attention to the IMPORTANCE of a good delivery. Among all human means, there is no one which contributes more to fix the attention of men, and to move their

* This Lecture was delivered by Dr. Monod to several classes of Theological students at Montauban. A translation of it by Dr. James W. Alexander, appeared in the Princeton Review, some fifteen years ago, and at the time excited remarks of a very commendatory nature. The wish has been expressed that it might be had in a more available form, and read, especially by young ministers, generally. Dr. Monod, as the most accomplished orator of our day, in France, if not in Europe, certainly deserves to be heard with the respect due to a master in the department of sacred eloquence. For vivid originality and native truth, there are few compositions on the subject to compare with this Lecture. The very accurate rendering referred to above, is here, in the main, retained; a few changes, mostly at the kind suggestion of Dr. Alexander, having been made.

hearts. The discourse which, delivered with forced emphasis or with monotony, leaves the hearer cold and seems to court inattention, would have attracted, convinced, and melted, if it had been pronounced with the accent of the soul, and the intonations which nature communicates to sentiment and reason. It is vain to say that this is an affair of mere form, about which the Christian orator should not much concern himself. Even if delivery were a secondary thing with the orator, which indeed it is not—inasmuch as the state of the mind has more to do with it than is commonly thought—it must always have a commanding interest for the hearer, from its powerful influence on his thoughts and inclinations. Hearken to two men, who ought to be at home in this matter—Demosthenes and Massillon. The greater the difference between the kinds of eloquence in which they respectively excelled, the more forcible is the testimony which they both bear to the power of delivery and oratorical action. Demosthenes was asked what was the first quality of the orator? "I is action," and the second? "Action," and the third? "Action."—Massillon expressed the same judgment, when he replied, on a certain occasion, to one who asked him which he thought his best sermon, "That one which I know best." Why so, unless that which he knew the best was that which he could best deliver? We may be allowed to believe that these two great masters of the art exaggerated their opinion in order to make it more striking: but its foundation is perfectly true. It is not merely a true opinion; it is an experimental fact, which cannot be contested.

There is nothing in what we have been saying which should startle a pious soul. True piety does not forbid the use of the natural faculties which God has allotted to us; but commands us to use these for His glory and for the good of our race. What Bossuet so well said of God's inspired servants, applies with greater reason to all others: "True wisdom avails itself of all, and it is not the will of God that those whom he inspires should neglect human means, which also in some sort proceed from Him." The motto of the mystic morals is *abstain;* that of evangelic morals is *consecrate.* And surely the latter is above the former: for to abstain, it is enough to distrust; but to consecrate, we must believe. Exercise yourselves, then, gentlemen, without scruple in the art of elocution and delivery; but let it be in a Christian spirit. Let the art of recitation be, with you, not an end, but a means. If in your application to this exercise you have no higher aim than recitation itself, and those praises which the world lavishes on such as speak well, you are no longer a preacher; you are no longer even an orator; you are an actor. But if you cultivate elocution as a means of glorifying God and doing good to man, you ful-

fill an obligation; and the greater the zeal and labor which you bring to the task, the more may you implore with confidence that grace without which the most eloquent is but "a sounding brass and tinkling cymbal."

This labor is the more necessary, moreover, because the DIFFICULTY of the art which occupies our attention is equal to its importance.—This is proved by experience: those who recite well are few. There is, however, a distinciion to be observed between the recitation of the actor, and that of the orator. The former is much more difficult than the latter; and good orators are not commonly great actors, at least in tragedy. Scarcely one appears in an age. For the actor has two things to do, of which the orator has but one. To the latter, it suffices to express the sentiments which he actually experiences; but the former must express the sentiments of another. Now, to express these, he must first make them his own; and this necessity, which has no existence in the case of the orator, demands of the actor a study altogether peculiar, and apparently constitutes the most difficult portion of his art. To transform one's self into a person altogether foreign; to become invested with his manners, character, passions, and language; and, nevertheless, to remain master of himself and with his mind free, since it would be a weakness in the actor to confound himself with his part, so far as to forget himself and his acting; this demands a prodigious faculty, and one which seems to depend on certain natural dispositions which are altogether peculiar.* It seems as if there were a separate organ for the dramatic art; and it has been remarked that illustrious actors have not always been men of commanding intellect. So that we may make the same distinction between the orator and the actor, which Cicero makes between the orator and the poet: *naseuntur poetæ, fiunt oratores.* We may thank God that we depend less on organization, and that this power of imagination is not indispensable to us: our task is, at the same time more noble and less complicated. To communicate our thoughts and feelings in a suitable, just, and expressive manner, is all that we demand.

But how does it happen, then, that speakers, whose delivery is good, exist in no greater numbers. Leaving out of view forensic and

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* Some curiosity will be felt, perhaps, to know in what great actors themselves have made their talent to consist. "What they call my talent," Talma somewhere says, "is perhaps nothing but an extreme facility in raising myself to sentiments which are not my own, but which I appropriate in imagination. During some hours I am able to live the life of others, and if it is not granted to me to resuscitate the personages of history with their earthly dress, I at least force their passions to rise and murmur within me."

parliamentary orators, how comes it that there are Christian preachers who sometimes pronounce their discourses without action, and even without just inflection, and this when neither the sincerity of their belief nor their interest in the subject can be called in question?—There is the greater reason to be astonished at this, because the same men often manifest in animated conversation many of the very qualities which we miss in their pulpit exercises, so that they need nothing in order to make them excellent speakers, but to be themselves. It is a difficult question; but let us attempt its solution.

It must be borne in mind, in the first place, that there is a wide distinction between preaching and conversation, however grave, interesting, or animated. A discourse, in which it is attempted to develop one or more propositions, one person being sole speaker for an hour, before a numerous audience, has, and ought to have, something of continuity and elevation which does not belong to mere conversation. We are no longer in the sphere of simple nature. There must be some calculation of measures, management of voice, and strengthening of intonations; in a word, there must be *self-observation;* and where this begins, the speaker is no longer in that pure simplicity where nature displays and acts itself forth unreservedly. Preaching likewise demands certain powers, both physical and moral, which are not possessed by every one, and which are not required in conversation. The two cases, therefore, are not parallel; and this may suffice to show how the same persons may succeed in one and fail in the other.

This first difference, which is in the nature of things, produces another which pertains to the orator. In attempting to rise above the tone of conversation, most preachers depart from it too much. They inflate their delivery, and declaim instead of speaking; and when the pompous enters, the natural departs. We must not, indeed, expect too much; but whether it be the influence of example, or traditionary bad taste, or the ease of a method in which capacity of lungs goes for labor of reflection and energy of sentiment, the fact is that there is scarcely one among us, who does not betray some leaven of declamation, or who preaches with perfect simplicity.

We may read, recite, or speak extempore. If we read, it is almost impossible to assume a tone entirely natural; either because the art of reading well is perhaps more difficult than that of speaking well, or because the preacher who reads, when he is supposed to be speaking, places himself thereby in a kind of false position, of which he must undergo the penalty. It will be better to rehearse after having committed to memory; the preacher speaks throughout after his manuscript, it is true, but he *speaks*, nevertheless.

Where the speaker has prepared his thoughts and even his words, it is a matter which the auditor need not know, and which a good delivery can ordinarily conceal from those who are not themselves in the habit of speaking in public. The mind, the voice, the attitude, all are more free, and the delivery is far more natural. But can it be completely so? I do not know. Art may go very far, but it is art still; and there is a certain tone of semi-declamation, from which there is scarcely any escape; a tax, as it were, which must be paid to method; to that method which we are, however, far from condemning, and which seems to have been practiced by some of the servants of God, in whom He has been most glorified. Finally, will it be possible to avoid the inconveniences just mentioned, and shall we certainly attain a simple delivery, by abandoning ourselves to *extempore* speaking? I believe, indeed, that this is the method in which one may hope for the best delivery; provided, always, that the speaker has so great a facility, or so complete a preparation, or, what is better, both at once, as to be freed from the necessity of a painful search for thoughts and words. Without this, it is the worst of all methods, for matter as well as for form. But even where one has received from nature, or acquired by practice, a genuine facility, and has premeditated, with care, the concatenation and order of his ideas, and has even been aided by the pen (which is almost indispensable, in order to speak well), there will nevertheless always remain something of that constraint which arises from the research of what is to be said: and while the solicitude about mere words absorbs much of the mind's forces, the orator will hardly preserve freedom enough to secure, in all cases, the tones of nature. In this way simplicity will be injured by causes different from those which affect one who recites from memory, but scarcely less in degree. It is a fact, that with men who abandon themselves to extempore speaking, false and exaggerated intonations are not rare, at those moments when they are not perfectly free, and completely masters of their diction.

I have mentioned freedom of mind. It is this, more than all the rest, which brings the preacher into the natural position, and, consequently, into the true intonation. If he could be perfectly at his ease, the greatest hindrance of a just and natural elocution would be removed. But it is this which is chiefly wanting, both in those who speak extemporaneously what has been meditated without extraordinary pains, and even in those who rehearse a discourse which they have learned by rote. When they find themselves before an auditory, they become agitated. They fear to displease; or, if they are under the influence of higher sentiments, they fear lest they shall not make an impression on their hearers; or, finally, they experience a vague

embarrassment of which they take no distinct account themselves, and from which certain pious ministers are not altogether exempt. Sometimes, it is the concourse which intimidates them; sometimes, it is the small number of hearers; nay, perhaps, a single hearer, more enlightened, more fastidious, or higher in rank, than the rest;—alas, for poor human heart!—From the moment that this miserable timidity enters the soul, all is lost. The mind's vision is troubled, the thoughts are confused, the feelings are blunted, the voice itself is less firm; the laboring breath fatigues the lungs, and forebodes an approaching hoarseness. If the orator speak extempore, he will be in danger of stopping short; or, by a sort of calculation which takes place almost without his own knowledge, he will seek to hide the poverty of the matter under the show of the manner, and will vent common-place, ill-developed, though, perhaps, just ideas with a solemn voice and a declamatory tone, which will leave his hearers as cold as himself, and which, once adopted, or rather submitted to, will hold him enchained till the end of his discourse.

We hear much of the talent and facility for speaking. I am far from admitting the principle, which (whether justly or not) is attributed to Jacotot—that all capacities are equal. Yet, it is an error which, like most others, is only the exaggeration of a truth. God has shown himself in the distribution of his gifts, less frugal and less unequal than it is common to think; and as there is scarcely any soil from which culture may not extract at least necessary food, so there is scarcely any mind, which, under proper direction, may not learn to speak in a correct, interesting, and impressive manner. The immense differences which we observe between speakers proceed less than is imagined, from a natural inequality, and much more than we imagine, from that *other* inequality which depends on human will and human effort. This seems just, and as it should be; and it is true, doubly true, as to *pulpit* eloquence, in which the moral element holds so considerable a space.

But, to return to the subject which gave occasion to this reflection; the power with which certain men speak, and the excellence of their delivery, arise in a great measure from their ability to put themselves perfectly at their ease in a position where others are embarrassed. If confusion paralyses the faculties—self-possession multiplies them.—Of two men who encounter any danger, it is not always the ablest who best extricates himself; it is commonly he who keeps himself cool; and the greatest genius is good for nothing when frozen by fear. Of what avail would the best faculties be to you, without self-possession? But he who is at his ease says just what he intends, and just as he intends; reflects; checks himself in a moment, if necessary,

to seek a word or a thought, and from the very pause borrows some natural and expressive accent or gesture; takes advantage of what he sees and hears, and in a word brings into use all his resources; which is saying a great deal; for "the spirit of man is the candle of the Lord, searching all the inward parts."

You will, perhaps, tell me, that this confidence to which I exhort you, is rather a favor to be wished for, than a disposition to be enjoined; that it is the happy fruit of temperament, or of success, or of native talent; and that it is not every one that chooses who *can* be at his ease. I grant that it depends partly on temperament; and this is a reason for fortifying it, if it is naturally timid: so on success; and this is a reason why the young man should use all pains to make a good beginning: so on talent itself; and this is a reason for improving that which may be possessed. But there is another element which enters into this ease of manner, and I both wish it for you and enjoin it upon you;—it is *Faith*. Take your position as the ambassador of Jesus Christ, sent by God to treat with sinful men; believe that He who sends you will not leave you to speak in vain; labor for the salvation of those whom you address, as if it were your own; so forget yourself to see only the glory of God and the salvation of your hearers; you will then tremble more before God, but less before men. You will then speak with liberty, therefore with the same facility and propriety which you possess in the other circumstances of life. If our faith were perfect, we should scarcely be in more danger of falling into false or declamatory tones, than if we were crying out to a drowning man to seize the rope which is thrown out to save him.

I attribute, therefore, the inferiority of many preachers, in oratorical delivery, partly to the difficulty of public and continuous discourses, but partly, also, to the want of certain moral dispositions.—Hence it follows, that it is by assiduous labor and by spiritual progress, that they must become able to carry into the pulpit the same powers of speech which they enjoy elsewhere. But this particular question has diverted us too far from our subject; it is time to return, and give some account of *what constitutes* THE ART of recitation, or acceptable delivery.

The basis of every art is nature, but nature in a state of embellishment. The basis is nature; poetry and eloquence do not rest on conventional rules; it is the heart and the mind of man—of man as he is—which must be depicted, and which must also be interested. But it has for its basis nature *embellished—idealized*: *imitates* it, but it does not *copy*. When Barthelemy describes to us the massacres of September, in terms which cause us not so much to understand, as to

behold with our own eyes; when his bloody muse has no other ambition than that of inspiring the same horror which the hideous spectacle, to which he delights to drag us, would itself have produced; Barthelemy, with all his genius, has been false to his art; here is neither pain ing nor poetry, but butchery.

I would not subject myself to the prepossession of a mere artistic view, in treating of the recitation of the preachers. Yet, it may be said, in general, that this recitation should partake equally of imitation and of nature. Listen to those who speak well; observe them, at times, when they are not observing themselves; retain their intonations, and transfer them to your delivery. But while you adopt, elevate them; *imitate*, but do not *copy*. Do not *talk* in the pulpit. Too great familiarity is almost as great a fault as declamation; more rare, indeed, but nevertheless occurring among certain preachers, and especially such as are uneducated. It is the tone of good conversation, but this tone ennobled and exalted, which seems to me to be the ideal of oratorical delivery.

From these general considerations, I pass to those exercises which are soon to occupy us; and the remainder of this discourse will be employed in giving some DIRECTIONS, first for the *physical*, and then for the *moral* part of elocution.

We have just said, and we shall have occasion to repeat it, that the *Physical Part* of delivery is secondary, because it is instrumental.—In public speaking, as in all the operations of the human understanding, the organs are the mere agents of the mind. But these agents are indispensable, and in proportion as they obey the understanding, other things being equal, will the delivery be effective. We must not, therefore, despise the physical part of delivery. We shall, nevertheless, be brief on this point, where every one will be able, with the aid of a few suggestions, to guide himself.

The *voice* should be exercised frequently and carefully. Endeavor to render your voice at the same time distinct, strong, sonorous, and flexible; this can be attained only by long practice. Labor to acquire the mastery of your voice. He who possesses this faculty will find resources even in a refractory voice, and will produce great effects, with little fatigue. But most public speakers are the slaves of their voice; they do not govern it, so much as it governs them. In this case, even though it has the most precious qualities, it is but a rebellious instrument. No one need fear any injury to the chest from those daily exercises which are necessary, in order thus to subdue and discipline the voice. If moderate, they will on the contrary strengthen it; and experienced physicians recommend recitation and singing to persons of delicate habit. The most favorable time for these exerci-

ses, is an hour or two after a meal; the stomach should be neither full nor empty.

After the care of the voice comes that of *pronunciation*. There is a natural pronunciation; by which I mean that utterance of the elements of speech which is common to all languagas; and there is a conventional pronunciation, or that which each nation adopts for the words of its own tongue.

The student should begin by making himself perfectly master of the natural pronunciation, and learn to give every vowel its appropriate sound, and to make the organic motions belonging to every consonant. The latter point is the more important. If the purity of the vowel sounds conduce much to the grace of discourse, it is especially the articulation of the consonants, which gives it distinctness, vigor, and expression. A man who articulates well can make himself heard at a distance without vociferation, even though he lay little stress upon the vowels; and this is the method to which actors have recourse, when they make dying persons speak with a subdued voice; they explode the consonant while they retain the vowel sound. But one who articulates badly will never make himself heard at a distance; and adding force to the vowels will but increase the confusion. It is, further, in the utterance of consonants that the most usual impediments and other faults occur: and there is scarcely any one, who may not, on strict observation, detect himself as faulty in some particulars. One speaks thickly, he pronounces the *r* with the uvula and in the throat, instead of uttering it with the tongue, against the palate. Another *lisps;* in pronouncing the *s* he protrudes the end of the tongue between the rows of teeth, and makes the English *th* instead of a pure sibilation. Many fail in the *ch* (English *sh*), substituting an *s*, or a sort of *f*, or an awkward *ch*, produced by an oblique portion of the tongue. There is no one of these faults which may not be corrected by perseverance.* You remember the example of Demosthenes, whose principal efforts were directed to the development of his voice, and the utterance of the letter *r*. It is to be wished, that it were more customary to exercise children, at an early age, in the proper formation of sounds and use of their organs; there might thus be obtained without trouble, results which at a more advanced age cost immense pains and valuable time.

There remains another point, which is almost entirely neglected by public speakers, and which has, nevertheless, great importance; it is the art of *taking breath at the right time*. A man who takes breath

* The difficulty with regard to the *r* is one which is least easily removed.—Yet it may be effected by pronouncing *d* instead of *r* for some time. Excellent teachers declare this expedient to be infallible.

properly, will fatigue himself less in speaking three or four hours, as certain political orators do, especially in England, than another in half an hour; and the orators who are able to speak so long, are either men who have studied the management of their breath, or of men who speak much, but who speak well; for in this case, respiration regulates itself, without separate thought, just as in conversation. But it is by no means the same when one recites a discourse from memory; especially if it is the discourse of another; for in writing we take care, without being aware of it, to adjust the length of the periods to the habitudes of our lungs. But the exercise in which it is most difficult to breathe aright, as being that which is furthest removed from the natural tone, is the exercise of reading; and it is remarked that one is wearied much sooner by reading than by speaking. There are very few persons who can bear half an hour of reading without a slight inconvenience of the organ; but there are many who can speak an hour without trouble. The point of the difficulty is this, to time the respiration so as always to take breath a moment before it is exhausted. For this purpose, it is necessary to breathe quite often, and to take advantage of little rests in the delivery. It might be feared lest this necessity should injure the utterance and make it frigid; but, on the contrary, the rests which are thus employed by one who is exercised so as to use them properly, are as expressive as the voice itself; the slowness which they communicate to the discourse is only that slowness which gives more weight and vigor to the thought; so this happy infirmity becomes an additional power.

It is, lastly, by breathing seasonably, that the speaker will avoid a fault which is very common and very great; that of letting the voice fall at the end of sentences, which renders the recitation at the same time indistinct and monotonous. This is the abuse of the rule pointed out by nature. It is natural to lower the voice slightly at the moment of finishing a sentence, at least in most cases; for there are certain thoughts which, on the contrary, demand an elevation of the voice at the close. But the fall is made too perceptible, and is taken from too great a height; so that there are often three or four words which the hearer catches with difficulty, or does not catch at all. This would be bad enough, even without the additional evil, that the expression is weakened at the same time with the voice. As a general rule, the voice should be kept up to the end of the sentence, excepting only that slight depression and, as it were, reflexion which denote that the sense is terminated. But to do this, you must breathe in time; as it is because the lungs are exhausted that you must lower the voice for, where there is no breath, there is no sound.

(TO BE CONTINUED.)

A FEW WORDS ABOUT INFANT BAPTISM.

In the "Narrative of the state of religion within the bounds of the Presbytery of New York," sent forth by that Presbytery, and signed by the moderator, occurs this passage:

"And here the Presbytery would urge upon all those who are accustomed to hear and obey its words, the duty and necessity of the careful instruction of the children of the church. Especially would we urge upon parents to put themselves more and more into communication with their children, and to enter into their religious life with full sympathy; to make *the way to Christ* smooth to their feet, and *set the door wide open for them*; to judge charitably of their spiritual state; and to encourage them to come forward to the Lord's Supper, when they see their hearts earnestly set on Christ."

We earnestly commend to the attention of the reader the paragraph here quoted, especially the words italicized. The body of clergymen and elders, constituting this Prebytery of New York, and representing, of course, the highest piety and intelligence of the Presbyterian church of that district, have here, in this authoritative form, revealed one of the most glaring inconsistencies and contradictions of the system of Infant Baptism. Of course this learned assembly cannot for a moment, with any show of fairness, object to the calling of public attention to this, as they have themselves set it forth in this very prominent and conspicuous manner before the world. Besides, Infant Baptism, however humble in its pretensions it may *seem* to be, and however it may seek to shun public attention and scrutiny, claims, nevertheless, divine authority, and asserts and seeks to maintain a mighty power in the religious world. It is one of the greatest powers in Christendom, affecting in the higest degree not only the religious, but also the civil and political destiny of nations. It influences in the most direct manner, the spiritual and moral destinies of millions; and, therefore, as long as it exists among men, it will be, it ought to and must be, the subject of earnest discussion in all its claims and bearings. We can, therefore, never allow,—what appears now to become daily more and more a desire among its advocates,—silence to rest upon this subject.—But to the passage before us.

It is well known to all familiar with the question of Infant Baptism, that the argument upon which it rests its claims, is this,—that the children of believing parents have a right to membership in the church, and, therefore, have a right to baptism. This is the great foundation upon which the whole edifice rests,—the proposition upon which the whole controversy turns. The patent and

broad claim, therefore, is, that these infants when baptised *are* members of the church, *are* in Christ. This is the very glory, the whole meaning and significance of this institution; to deny this, would be to deny the whole thing itself, to abandon it with all its history, its arguments, its cherished value. The old Pedobaptist churches, so far from seeking to avoid this simple conclusion, made it the very joy and excellency of the rite, and so cherished and defended it. Modern puritanical and progressive Pedobaptistism, however, finding that such a doctrine conflicted altogether and most plainly with its whole system of regeneration and revivalism, has shrunk back from it, and sought altogether to ignore it and cover it up.—This, however, it never will succeed in doing, for, we repeat it, the entire defense, meaning and import of the rite, lie precisely and only in this doctrine of infant *membership*. No one thing is better understood in the Christian world, by saint and sinner, than this, that baptism and membership in the church are inseparable in order and connection, and that a true member of the church is a real member of Christ's body, is in Christ. These are propositions no one controverts.

So much for the universally accepted and unalterable fundamental doctrine of Infant Baptism. But now look at the real, practical position of modern Protestant, *evangelical* Pedobaptistism, with reference to this doctrine. *It is an utter practical denial of this fundamental doctrine.* This is the point for which we made the above quotation. This "Narrative" hesitates not to call these children "the children of the church." Is this expression designedly *ambiguous?* Is it prudently selected to avoid a clearer, but undesirable, because obnoxious, statement? Or are we to understand by it "the children *in* the church"—in Christ. The latter alone is clear, is candid, is logical, is doctrinally true, in this system. How then are we to understand and harmonize these subsequent expressions in the same document:—"make *the way to Christ* smooth to their feet; and set the door wide open to them"! "The way to Christ"! Why, according to your fundamental doctrine these children, if the persons addressed "have heard and obeyed the words" of their church, are already, since their baptism, *in* Christ, because rightfully, lawfully and truly, in the church. "Set the door wide open for them"! Really! Do not these same divines teach that baptism is "the door" into the church; how then are we to understand that these children already baptized, thus already having passed through "the door," are yet to have "the door set wide open for them"? This is the great, grievous, and amazing contradiction and inconsistency to which we designed to call attention in this article. This church, and all the others of

like creed, that are called evangelical in the modern sense, have made themselves guilty of this same flagrant inconsequence. Not one of them really holds and treats its baptized infants as members of the church, as in the church. This is so well known, that it requires no further discussion. To close this article, however, we propound a series of pertinent questions, that inevitably arise from the present state of Infant Baptism in our land, and that the Pedobaptists cannot, in candor, but feel it their religious, conscientious duty to answer. They are the following:

1. If baptized infants are not members of the church, what is their religious and ecclesiastical position?

2. Does not the Holy Spirit say—"For as many of you as have been baptized into Christ have put on Christ"? Were your children baptized into Christ? If not, into whom were they baptized? But if so, have they put on Christ? Why then do you yet direct parents to make "the *way to Christ* smooth to their feet"?

3. If these children by baptism have passed through "the door," why yet direct to have "the door set wide open for them"?

4. Is baptism one thing to adults and another thing to infants? If so, what is the difference, and where do the Scriptures teach it?

5. If baptized infants are members of the church, why do you not treat them as such? Why do many of you not even when they have grown to years of discretion, without any further ceremony, bring them freely to the ordinances, and subject them to the discipline, of the church?

6. Why do you call upon these very persons, when grown up, to "join the church," to "be converted and come to Christ," when according to your theory they have been in the church from their infancy, and consequently in Christ?

Other questions of like nature might be added; but these may suffice. It would do very much for the progress of true evangelical Christianity in their midst, if the candid and pious Pedobaptists would really and earnestly devote themselves to the serious consideration of these questions. The utter falseness of the system of Infant Baptism, and especially its opposition to true, evangelical Christianity, would inevitably become manifest. The day of this manifestation has already come to myriads, and will come to myriads more. Nothing is more apparent than the decay of Infant Baptism in the Protestant world, especially where evangelical religion is ascendant.

We, and all others who believe in a true and hearty work of God by faith and repentance in the hearts and minds of men, as antecedent to baptism, to membership in the church and union with Christ, can accept with all earnestness the recommendations in the above quota-

tion: "The careful *instruction* of our children,"—this did the ancient church: "to put ourselves more and more into communication with our children; to enter into their religious life with full sympathy; to make the way to Christ smooth to their feet; to set the door wide open for them; to judge charitably of their spiritual states; and to encourage them to come forward" to baptism and "to the Lord's Supper, *when we see their hearts earnestly set on Christ.*" To do this is our duty and our joy; and may we be enabled to abound in this blessed work in our households more and more! C. L. L.

SKETCHES FROM A PASTOR'S PORT-FOLIO.—NO. VI.

THE PRAYER MEETING.

Eusebius dropped in on me one evening, on his way to prayer meeting. As we had a little time for friendly chat, we proceeded, in our usual unembarrassed freedom, to talk of matters suggested in previous conversations.

"I have thought much," I remarked, "of our former conversations on pastoral work. You will allow me to say that I still see objections to your views and practice. One of these I desire now to state. It seems to me, that with such care and labor as you bestow, a church must have its own energies stagnated—its gifts dishonored—its talents buried. You do everything yourself. The praying, the preaching, the exhorting, the visiting, the ruling, are entirely or mainly in your hands. The church listens, receives, acquiesces; and there's an end of it. All this is no doubt very agreeable to such as wish to be 'at ease in Zion'; but does it make true Christian men and women?—Where is the development? The Scriptures certainly contemplate the development of the gifts of the church—the effectual co-working of all the members of the body, for 'the edifying itself in love.' That cannot be a healthful state of things, which makes preaching a trade, and smothers into silence and uselessness all the intellectual and spiritual energies of a congregation."

"Your objection, my young friend," gently responded Eusebius, "is based on a perverted view of a pastor's duty. I do not blame you for it; for such perversions have been lamentably frequent. I freely accord to your brethren a righteous meed of approval, for exposing the evils of an unauthorized clerical rule over the flock of God. They have done a good work in arousing public attention to the gross departures from the simplicity of primitive worship, and to the unfounded assumptions of the clergy, in claiming an exclusive right to teach and to rule—thus practically denying the kinghood and priesthood of the entire family of God. Yet I think they have, naturally

enough, swung to another extreme. I need not tell you that every thing in religion—everything in the order of the church, has been abused. I surely do not need to remind you that the abuse of a thing is no argument against its legitimate use. There is no need to smother the gifts of a church. The pastor of a church is an instructor—an educator; but education consists in *drawing out*. He feeds the flock, for the sake of growth and development. He instructs, that the taught may become teachers. He watches, and warns, and rebukes, and encourages, just as a father with his family, that the children may grow to be men; and, step by step, according to their various gifts, be trained for suitable avocations. No eldership has scripturally accomplished its functions, which leaves unencouraged and undeveloped, one slumbering element of strength or usefulness. They are *overseers*. It is not the business of overseers to do all the work; but to direct it, encourage it, supply necessary means; and, by precept and example, guide in the performance of it."

"You surprise me," I replied. "Have you, then, in your church, any such means of a true spiritual training?"

"Will it please you to attend some of our meetings, and see for yourself?" he courteously inquired.

"Most gladly," I answered. "But I forewarn you that I have been educated in an extreme prejudice against *the one man system*, and cannot readily sympathize with any thing that either theoretically or practically denies the rights and liberties of the people."

"I trust you have also been educated to look at every subject impartially, and to avoid the folly of escaping from one partial view merely for the satisfaction of finding rest in another not less partial. A change of errors is little worth. We are apt to be as dogmatic in the one we embrace, as intolerant of that which we have escaped."

In such frank but kindly conversation, we passed a quarter of an hour, during our walk to the prayer-meeting. We were early. I had an opportunity to note the bearing of the members as they entered.—I was pleased to see the reverential spirit that reigned in this place of prayer. There were no greetings, nor whisperings, nor social chat; nothing to divert the thoughts from the objects of the meeting. While waiting for the appointed hour, every one was engaged in reading the Scriptures, or the Hymn Book; or with bowed head sought meditation and silent prayer. Even the children came in thoughtfully, with soft footsteps. There was no shuffling of feet, nor heavy tramp in the aisles, nor rude or curious staring. I noticed, too, that all who came after the public worship had begun, were careful to pause at the door, to learn if prayer was being offered; in which case they remained at the door until the close of the prayer.

Precisely at the hour, Eusebius rose, and requested one of the more aged brethren to conduct the exercises. This I found he frequently did; calling out such as were best fitted by character, judgment and ability, to give a wise direction to the services. The brother whose name he called, proceeded to the stand, and requested the brethren and sisters to sing some suitable hymn, merely remarking, that as this was a part of the service in which all could engage, he hoped they would heed the Psalmist's sentiment: "Let all the people praise thee, O God, let all the people praise thee." The regular leader of their singing being absent, a clear, strong female voice began to sing

"Sweet hour of prayer! sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known;
In seasons of distress and grief,
My soul has often found relief,
And oft escaped the tempter's snare
By thy return, sweet hour of prayer."

Immediately the whole assembly joined in the hymn. It was at once apparent that singing had been made a *study* as well as a *delight* among these people. The ease, grace and spirit with which they sung, indicated skill as well as piety; and I felt my spirit rising and exulting with the inspiration of the sentiment and the music, until all else was forgotten but the "sweet hour of prayer."

It seemed like a spontaneous movement—the bending of the knee in prayer at the close of the hymn. The prayer of the leader of the meeting was brief, pertinent, and fervent. It was a prayer for the *occasion*: it referred to little beyond the interests of that hour—its mercies, its solemnities, and its wants—and earnestly supplicated the presence of the Lord, and the joys of his salvation, to fill every waiting soul. It did not occupy three minutes; yet, as an introductory prayer, it expressed all that the occasion required.

A young man—an admirable reader—was called out to read the third chapter of Malachi. It was worth more than many a sermon to listen to the reading;—a real luxury to the ear and to the heart, as with due emphasis, and suitable tones, the meaning of every sentence seemed to be fully brought out. A very few remarks from the president touching the necessity of pure offerings—of bringing our tithes into the store-house, and of the solemn and cheerful assurance that the Lord hearkens to those who speak often one to another in his fear, completed the introductory services—when an invitation was extended to all who feared the Lord to share freely in the privileges and duties

of the hour, with but one restriction—*be brief*. Three or four prayers were offered, the intervals being filled with animated singing—all voluntary. The prayers were very various in the range of their petitions; one being occupied almost entirely with the wants and woes of sufferers; another, with the cases of the absent members of the church; another, the interests of a sinful world; another, following some remarks made by a mother, of her anxieties for an absent and wandering son, was particular in its supplication for the protecting care of God over the young, and for the conversion of the children of Christian parents;—another expressed the deepest yearnings after holiness of heart, and vigor and usefulness of life. The hymns sung between these prayers were never more than four verses—seldom more than two; and had much of their interest in their adaptedness to the occasion. Then came brief readings of Scripture, and words of exhortation and comfort; and from some of the younger members, brief utterances of the joy and peace of their souls, or of their sense of the holiness of their calling, and their desire to be steadfast therein. Two, who had been great sufferers, spoke of the uses of affliction, and of the compensations afforded to those who cheerfully accept their lot. After many short speeches of this kind, a venerable man offered up a prayer whose petitions seemed to have been specially suggested by the speeches, and by his knowledge of the circumstances of those who had spoken. This prayer was much longer than any preceding one; but it was so affectionate, so appreciative of the wants of the young, the tempted, the suffering, and of all the interests of spiritual life, that it seemed to lift, on its broad petitions, the entire band of worshipers to the mercy-seat. There were tears in many eyes as the worshipers rose from their knees; and when they proceeded to sing—

> "There, there on eagle wings we soar,
> And sin and sense seem all no more;
> And heav'n comes down our souls to greet,
> And glory crowns the mercy-seat"—

there were many who could not join in singing, but silently wept out their joy in tears of sacred delight.

One person—not a member of the church—took the liberty of rising to speak of his recently kindled religious desires—of the difficulties that beset his path—and his desire to come to a better knowledge of the way of salvation.

Eusebius rose as the hour of adjournment drew near, and spoke a few words of counsel to the last speaker, and also such advice and encouragement as seemed to be called for, in view of all the speeches made during the evening. He also requested one of the brethren to come to the next prayer-meeting prepared to read such Scriptures as

would furnish counsel and courage to young disciples, and to occupy ten minutes in an exhortation to the young.

I could not but be struck with the *social* air that pervaded the meeting—evidently encouraged by Eusebius in the manner and style of his own remarks. Every one was at home. There was no attempt at display in prayer, or speech, or song. The simple language of the heart, in worship and in exhortation, was delightful to all. Some of the speeches were extremely imperfect—two of them almost grotesque in mode of expression and mannerism; yet they were so evidently sincere and hearty that I thought they were more prized than some that were much more gracefully delivered.

When the meeting was dismissed, I saw that none hurried away. There was a general interchange of Christian greetings—inquiries for absent ones—words of kind counsel to the young and inexperienced. The cordial manner in which Eusebius was greeted, and his words of counsel listened to, as he passed from one to another, satisfied me that he wielded a power for good in these social meetings, in a very quiet way, not inferior to that which belonged to him in the pulpit.

As we walked home together, we resumed our conversation:

"How many of your members take part in your meetings?"

"All of them."

"All! In these prayer-meetings?"

"No; not quite all in the prayer-meetings; although, in this general prayer meeting, and two others, more private, that are held weekly, most of the members take some part. You see that we cultivate a social spirit in these meetings. They are family gatherings; and it is not difficult for even the youngest members to bear some part in these unpretentious devotions. But these are not our only meetings. We have Bible Class and Sunday School, and ministries in behalf of the poor and the afflicted. We manage to employ every man, woman and child in some department of usefulness—except a few who live too far away, and a few incorrigible drones, whom no favor nor fear can lure or drive into activity. Have you ever known a church opposed to what you are pleased to term 'the one-man system,' whose members were so universally employed?"

"I confess I have not. Yet you will permit me to say, that while I delight in such meetings as I have enjoyed to-night, and thank you heartily for guiding me thither, they meet only a small part of the church's wants. They serve to cultivate the *heart*. This is well.—But it is only a partial development of our spiritual nature. There is and can be but little development of *mind*—but slender acquisitions of knowledge."

"True. To meet the want you speak of, we have our Bible class. You will, I hope, do me the favor to attend that also, and learn something of our plans for acquiring and imparting a knowledge of the Scriptures.

"But, my dear sir," continued my venerable friend, "you must not undervalue these prayer-meetings. I have learned to give them an important place in the economy of means for spiritual development. It is scarcely possible to place too high a value on the cultivation of the heart. Out of the heart are the issues of life. Prayer is an astonishing element of power. It restrains passion, rebukes pride, gives vigor to the mind, unbosoms secret sins, kindles holy desires, unlocks the storehouse of divine mercies, scatters the gathering clouds of unbelief, and brings down upon the panting spirit the dews of grace, and the beams of love. The public recognition of God's sovereignty and providence, honors Him before men; and God is sure to honor them that honor Him. The bringing out of the heart's desires into utterance, especially a public utterance, gives more definiteness to the knowledge of our own wants; suppresses the uprisings of self-sufficiency, and all feelings hostile to spiritual growth; commits us more sacredly to a holy life; deepens a sense of the divine presence; invests every day's actions with the solemnities of religious responsibility; associates us with others in spiritual yearnings and aims; enlarges the heart's desires after conformity to the will of God; and prompts us to act in harmony with the prayers we have offered. It is worth much, too, to break the crust of the world's conventionalisms, and let hearts from all ranks of society, flow together in holy sympathy—no longer ashamed of emotion, nor careful to repress the more generous and tender impulses of a sanctified nature. Here, the poor are often the benefactors of the rich; the lowly give lessons to the proud; the stricken heart speaks in the sanctified eloquence of suffering to the gay and thoughtless; and even the philosophic mind, chilled into stately indifference in its rigid and frigid reasonings, is fired into fervency, and tastes the luxury of genuine emotion—a tribute to the superior power of some unlettered saint who lives in the atmosphere of love. Then, there is kept alive that sense of dependence on God, without which all labors for spiritual good are vain. 'Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain.' God does hear and answer prayer. He does exalt the lowly, and abase the proud. 'He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.' He does 'give the Holy Sprit to them that ask him.'

Peace, and joy and victory descend on such as honor his holy name, and wait before his throne.

"I therefore make it a matter of the first importance to cultivate in the heart a pious trust in God, and to encourage a public expression of that trust, so that the possessor shall never be ashamed of it. If the heart can be kept full of the love of God, all else will come right. You have seen in our northern clime, the dead leaves cling to some of the trees all winter long, until the bursting energies of a new life in the spring-time thrust off the useless garments of a decayed existence. So there cling to us some of the habitudes and deformities of the old life of sin, until the growing desires and affections of the regenerated heart seek vent in a new life, and crowd off the lingering remnants of habit that belong to the dead past. I often think of what old Dr. Bellamy said to a young preacher, who asked him what he should do to supply himself with matter for sermons. 'Fill up the cask; *fill up the cask*; FILL UP THE CASK; and then if you tap it anywhere, you will get a good stream. But if you put in but little, it will *dribble*, *dribble*, *dribble*, and you must *tip*, *tip*, *tip*, and then you get but little after all.' This applies not only to preaching, but to all departments of Christian activity, Our prayer meetings have much to do in filling up the cask. They who thus keep themselves in the love of God, are seldom found wanting when demands are made on them for self-denying labor. The heroic Christians of the first age were a people of much prayer. The prayer meetings preceded the Pentecostal refreshments and triumphs. And everywhere—in abundance and in want, in prisons, in martyrdoms, in defeats and disgraces, as well as amidst the highest prosperities and the grandest triumphs, they let their requests be made known unto God, and cast all their care on him: and 'the peace of God, that passes all understanding, kept their minds and hearts through Christ Jesus.'"

The termination of our homeward walk put a stop to this delightful conversation, and I bade good-night to Eusebius, with a promise to accompany him to the next meeting of his Bible class. I. E.

LUMPS OF GOLD.—"The Christian ought to live up to his income, and not below it."

"There is a dignity about manhood—a dignity lost one day in the garden of the Fall, but regained in the garden of the Resurrection."

"The tomb is the royal chamber of the ransomed race, the closet where they lay aside the garments of labor, to put on the vestments of eternal rest."

"Man always looks for a yet-beyond; he is a mariner who never gets to port; an arrow which never reaches the target."—*Spurgeon.*

LETTER FROM THE ISLAND OF CYPUS.

LARNACA, ISLAND OF CYPRUS, May 27th, 1864.

DEAR FATHER:—I have allowed so long a period to elapse since the date of my last letter to you on the ancient history of this Island, that I almost fear you will have concluded that I have been idle in gathering together the information necessary to enter more fully and minutely into its state and condition under the Turks; or possibly that I was awaiting the termination of this long and disastrous period of Turkish usurpation and misrule, in order to herald a brighter era in the history of this beautiful and interesting Island. I feel assured, however, that you will appreciate the reasons that have occasioned this delay, when informed that since my arrival in Cyprus, now nearly a year, I have had the double charge of the American and Russian Consulates, the latter of which more particularly demands my constant attention to business affairs; and had the barbarous torch of Omar been applied here, as in Egypt to the magnificent library of the conquered city of Alexandria, there would scarcely be less on record in regard to the history of this Island, than is to be found in the scanty libraries of this place—so that information must be sought for from observation, local tradition, and manuscripts, rather than printed records, of which very few exist, even in European libraries.

In the year 1570, the Turkish squadron anchored in the port of Limasol, comprising 360 vessels. The Venetian Power then in possession of the Island, threatened at home by the Ottomans, made no effort to rescue Cyprus, which fell an easy prey to the Turkish legions, the troops landing without opposition on the part of the inhabitants. It was at this place, in the year 1191, that Richard Cœur de Leon inflicted such severe chastisement on the inhabitants for their treacherous and cruel conduct to his men, driven here by a storm when on their way to the Holy Land. Near this beautiful town of six or seven thousand inhabitants, are the villages of Colossi and Episcopi, where may be seen a fine chateau of the Templars. Two weeks after the landing of the Turkish troops, in a council of war it was decided that an attack should be first directed against Nicosia, the capital of the Island, which had been well fortified in view of the invasion. Mustapha Pacha appeared before its walls with an army of 100,000 men, and laid siege to it; after seven weeks he took it, after having lost a large part of his army in the repeated and disastrous assaults he had directed against it. When taken, twenty thousand persons were destroyed by the bloody fury of the victors, and two thousand young persons of both sexes carried away into slavery.—

For eight days the town was given up to the ferocity of the soldiers, but the reckless and heroic conduct of a Greek or Venetian woman deprived the conquerors of the principal fruit of their conquest.—Driven by the desire of vengeance, she put fire to the ship of the Grand Vizier, Mohamed Pacha, and to two other vessls, which were loaded with precious booty in gold, silver, cannons, and young girls of the first families, and were in the port of Farmagusta, ready to sail. The explosion of the powder destroyed the ship of the Grand Vizier, and the fire consumed the two others. A thousand young slaves perished in the flames, and the immense treasure is still unrecovered amongst the *debris* of the port.

The city of Nicosia is still the seat of government of the Island. I have had frequent occasion to visit His Excellency the Pacha, and have consequently spent a good deal of my time in this quiet and beautiful city, but a few centuries ago the scene of such terrrible events. It is walled, and presents a very picturesque appearance from the exterior, containing within its walls an assemblage of gardens, amidst which churches, mosques and minarets are seen, alternating with palm, orange and lemon trees, and in the early spring the air for miles around the city is burdened with the delicious perfume of the most fragrant violets. The walls of Nicosia were constructed by the Venetians, in 1567, about four years before its capture by the Turks. For greater facility of defense, they destroyed a considerable part of the suburbs, reducing the circuit of the town from nine to three miles. The population at present is about 20,000, the majority being Mussulmans. The houses, as usual in Cyprus, are built mostly of mud-bricks, but are commodious and good. The gardens attached to them give them a pleasant and cheerful aspect from within. The church of St. Sophia, now a mosque, is a large and magnificent structure, of the Gothic style of architecture. Two minarets have been added to it by the Turks; other Christian churches have been similarly converted into mosques. The palace of the Venetian governor, the present *seraglio* of the Pacha, retains its ancient character. The arms of the Venetian Republic are still to be seen over its principal entrance. The walls are till now armed with old Venetian cannon, which however are valuable only for their antiquity and the material of which they are made, being of bronze. Nicosia is abundantly supplied with water, two streams flowing through it from sources inside the walls.

From this city, the Pacha directed his movements against Farmagusta, by far the strongost position and best fortified city in the Island, having left at Nicosia a small garrison of troops. I have several times visited this ancient and magnificent ruin of the past, and regard it as

one of the most interesting relics of the East. It is said that in its palmy days its environs for nine miles around were one dense mass of foliage—orange, lemon, citron, banana, apricot and pomegranate trees—which the rays of the sun never penetrated. The city is two miles in circuit, and surrounded by walls forty or fifty feet high, and from three to nine feet in thickness, well preserved, perhaps the most perfect walls in the world. A deep moat surrounds them, with the exception of the East side, which faces the sea, and is fortified with a bastion and thirteen towers. The port is secured from all winds, the entrance to it exceedingly narrow, and yet defended by a fort at one point of it, and a bastion that advances a considerable distance into the sea, at the other. It is now encumbered with the *debris* of ages, but with a little labor and expense, might be made the best port in the Mediterranean. The interior of the city is a mass of ruins, with the exception of five or six magnificent churches, still in a good state of preservation, and fine specimens of Gothic architecture, now surmounted by Turkish minarets.

This city was at one time one of the most opulent in the East. with a population of one hundred and fifty or two hundred thousand inhabitants: at present a Turkish garrison of a hundred miserable, squalid soldiers guard the prison houses within, occupied by thirty or forty wretched Turkish families, and the Turk's boast has been literally fulfilled on the sterile plain surrounding it—"that grass never grows under his horse's feet." The Turks blockaded it by sea, and besieged it by land. It was assaulted six times, with terrible slaughter to both sides, *Christian* women fighting side by side with their husbands. Finally, after having been reduced by famine to eat horses, asses, dogs and cats, a breach was made in the S. E. corner of the wall, through which the Turks gained partial possession of the city. A magnificent mausoleum, containing a marble sarcophagus, was shown us as the resting-place of the daring Moslem who first entered the breach. It surrendered in 1571, after it had been battered for seventy-five days with above 1,500,000 cannon shot, on condition that the garrison it contained, with its heroic commander, Bragadino, should be transported to Europe. Bragadino repaired to the camp of the Seraskier (or chief in command) at his invitation, when, after exchanging a few words about the siege, he ordered him with his comrades to be taken from his tent, where they were killed before his eyes, and himself reserved for more cruel torture. His nose and ears were cut off, when he was remanded to prison for ten days, at the expiration of which, his terrible punishment was completed.—Placed upon a seat, with a crown at his feet, he was drawn up at yard's arms of the galley of the Turkish commander, and then plunged

into the water; baskets of earth were afterwards attached to his neck, which he was forced to place on the demolished bastions for their reconstruction; and each time that he passed by the Seraskier, he was compelled to prostrate himself, and was finally flayed alive. Not content with this ignominious and horrible punishment, the Seraskier ordered, in his savage ferocity, that his body be torn to pieces and the four pieces be exposed on the four great bastions, and his skin, filled with straw, to be paraded on a cow before the camp and in the town. It was then sent as a trophy to the Sultan at Constantinople. This opulent city, the seat of refinement and elegance, was then sacked, the churches despoiled, the altars profaned, the images and paintings burned; even the resting-places of the dead were not respected; the tombs were opened and their contents thrown into the sea.

The history of the Turks in Cyprus is written in blood, and is but a succession of massacres and *emeutes*, occasioned in later years by the appointment from the Porte of fanatical Pachas, who have, with but few exceptions, exercised misrule, oppressive taxation, and cruel legislation. In 1764, an insurrection broke out, which was only subdued after two years' fighting, when two hundred of the chiefs were executed, and full amnesty accorded the rest. But it was reserved for the 19th century to witness the most bloody and terrible *emeute* yet. The Greek Archbishop, residing at Nicosia, was invested with civil as well as ecclesiastical rule over the Christian population of the Island, and consequently was in the way of the Turks, who by a bloody *coup d'etat*, in 1823, overturned the power of the Greek clergy, and placed it again in the hands of the Pacha. I have seen and conversed with many of the sufferers from this terrible outbreak, and will mention a few details as given me by the U. S. Vice Consul, one of the most respectable and wealthy Greeks of the Island, whose father was killed at this time. It was during the Greek insurrection in Moldavia and the Peloponessus, that the Turkish Pacha, Kourtchuk Mehemed, an impious and dissimulating man, determined upon the Greek massacre. Under pretext of restraining and keeping in order the Christian population of the Island, he brought over from Upper Syria bands of Arabs, Bedouin, and the Ausari brigands, and scattered them over the Island. The Greeks, struck with terror, and looking to the government for protection, allowed themselves to be disarmed in order to remove all cause of suspicion against themselves. On the 21st of July, 1823, the Pacha ordered the arrest of the Archbishop and the three Bishops of the Island. They were conducted to the Seraglio, his official residence, and were there massacred by the janissaries.—The chief men amongst the Greeks were treated in the same manner, and their bodies thrown in the public square. This was the signal

for a general massacre. The priests in the various convents were taken and saddled as horses, and made to caper with bridles in their mouths to the pricking of the spurs of their riders, and then killed !!! Greek houses were given up to pillage. The massacres were renewed in all the districts of the Island, with general spoliation. For six months there was universal terror. Some of the priests and men of means fled to this town, and sought the protection of Foreign Consuls; many fled to Europe, whose children now reside here, enjoying foreign protection. Such was for Cyprus the terrible *contre coup* of the revolution, which in delivering continental Greece and the Cyclades, renewed all the rigors and cruelties of the Mussulman occupation for the countries which remained condemned to servitude. These are dark and ineffaceable crimes in the history of a nation, and admit of no mitigation. The fact that the present administration of the Island is mild, and when entrusted to the hands of good governors is not unwelcome to the people, is only due to Christian influence, exercised through the Consular Representatives of foreign powers in this place.

The population of the Island at present may be estimated at about 200, 000, of which about two thirds are Christians and one third Mussulmen. The former, with the exception of an insignificant number of Maronites, professing the Catholic religion, and a few Armenians, are members of the "Orthodox Greek Church." In ancient times the population of Cyprus is said to have been two millions, and the number does not seem to have been exaggerated. At the time of the Turkish conquest, it had about 400,000. The whole number of towns and villages in the Island is 605, of which 118 are Mussulman, 248 Christian, and 259 mixed. The climate of Cyprus is delightful and healthy, though at one time considered unhealthy on account of the immense salt lagoons and marshes near this place, which supply the Turkish Empire with salt. Immediately behind this place is Mt. St. Croix, with the remains of a temple dedicated to Jupiter, and rebuilt by the Empress Helena and dedicated to the Christian worship; and back of it Mt. Trodos, the ancient Olympus, covered with snow the greater part of the year, which renders the land breeze delightfully cool during the summer months, commencing regularly in the evening at sunset, and continuing till late at night. Any one who has felt the burning siroccos of Syria will know how to appreciate our Island breezes. Rain is unknown in summer, from May till October, though the statement is being modified while I write by a refreshing shower. The chief products of the Island are wheat, barley, cotton, sesame, vetches, silk, madder-roots, wine, olives, raisins, carobs (locust beans), tobacco, and coloquith.—

The fruit trees of Cyprus, as might be expected from its geographical position, are principally those peculiar to southern countries. The palm tree abounds in certain districts, and its presence generally indicates Turkish inhabitants, the Musselman being much attached to this tree. The dates which it bears are much inferior to those of Egypt, and never attain to the same degree of maturity. Orange, lemon, citron and pomegranate trees are largely cultivated in the gardens throughout the Island. The apricots are most delicious, and very healthy. The fig tree is very common, and very productive.—The prickly pear (cactus) lines the hedges along the roadside, and although no attention whatever is paid to its cultivation, it is very abundant, and is much consumed. Cherries are also found in one part of the Island. Apples, pears and peaches are also cultivated, though not so abundant. Grapes are very abundant, and are of excellent quality, and sold at less than one cent a pound. Melons of every kind and description are produced in considerable quantities, and are very good, though not equal in flavor to those of Jaffa. Cyprus is very well supplied with vegetables; the principal of which are potatoes, tomatoes, pumpkins, cucumbers, lettuces, black-egg-plant, cabbages, cauliflower, spinach, celery, broad beans, French beans, black-eye peas, lentiles, onions, artichokes, colocasia, and Indian corn.

The present Ecclesiastical division of the island is into an Archbishopric, and three Bishoprics. The Arch-Episcopal Diocese is that of Nicosia, comprising Farmagusta and the district named Carpas. The Dioceses of the three Bishops, who are also called Metropolitans, are Paphos, Citium (Larnaca) and Kerinia. The incomes of the Archbishops and Bishops, as well as that of the lower clergy, are derived from the people on the voluntary system, and are therfore fluctuating. That of the Archbishops generally exceeds $10,000 per annum, and that of the "Metropolitans" varies from $4,000 to $8,000 per annum. The church of Cyprus is independent of the jurisdiction of the Patriach. Its independence dates from the time of the Emperor Zeno in the 4th century, who accorded several privileges to the Archbishop—amongst others the privilege then enjoyed by royalty of signing his name with *red ink*, which he exercises to the present day. I enclose you a communication I lately received from the Archbishop in red ink. In this connection I may refer to a few of the many traditions in regard to Cyprus. The church of Cyprus was established by the Apostle Paul, who preached here with his fellow laborer and companion in travels, St. Barnabas; the latter is said to have been martyred here, and his body found under the Emperor Zeno, with St. Matthew's Gospel lying on his breast. Also, Lazarus, who fled from

the persecution of the Jews at Jerusalem, after the miracle of his resurrection, is buried in this town, and a fine church erected over his tomb. Cyprus is famed rather for its worship of Assyrian and Greek divinities, than the only true God believed on by the noble pro-Consul Sergius Paulus, at Paphos, where there still exists a Temple dedicated to Venus, where she was worshiped amid flowers and incense.—Aphrodite is the true name of the great goddess of the Cypriots; it is Greek—Venus Latin. According to the most popular tradition here, she was born at Aphrodisie, a town in this Island, and on account of her rare beauty, was carried to Cytrea, there to be reared among the gods and goddesses. When grown, she was married to King Adonis, and crowned Queen of Cyprus, and many temples were erected to her, not only here, but in other provinces. Aphrodite was not the most ancient divinity of the Island, where the Greeks only succeeded the Phenicians. These latter had already introduced their national religion, and the temples of Paphos, Amathos, and of Cytium, had been at first consecrated to the worship of the Phenician Astarte, the same divinity which they worshiped at Ascalon, Biblos, Tyre, and indeed all the coast of Syria. When the Greeks came to occupy the Island, they brought with them the numerous train of divinities which composed their Olympus. In the possession of the English Consul of this place, there are fifteen or twenty statues of these divinities, lately found near this place.

The present inhabitants are of a quiet and inoffensive disposition. Like Islanders generally, they are sociable and hospitable, and remarkably fond of pleasure, but they are naturally lazy and given to idleness. They waste much of their time in the public coffee-houses, and are great frequenters of the fairs, which are held at short intervals in different parts of the Island. They are frugal and temperate in their living—coarse bread, cheese, olives, dried figs and vegetables forming the ordinary food of the peasantry; yet, owing to the abundance and cheapness of wine, it is not uncommon at their tables. Brigandage, burglaries and assassinations are now so rare, as to be almost unknown in the Island. Political agitation or opposition on the part of the people to the constitutional authorities is eqnally unknown. The languages of the Island are Greek and Turkish, both of which are in general use, though Greek is the more prevalent of the two. With the exception of the cities of Larnaca, Nicosia Limasol, there is not much done for the education of the people. In these places, ancient as well as modern Greek are taught by teachers from Athens, in connection with mathematics, history, and geography; also the French and Italian languages, which are spoken by the better class of the inhabitants in the towns. English also was formerly

taught here by the American missionaries. The name of this place, as known to the ancients, is not the least interesting part of the history of Cyprus. It takes us back to a very remote antiquity. Its primitive name was Kittim. All the countries of antiquity bore at first the name of the first family or tribe which occupied them. Kittim, son of Javan, son of Japheth, established himself in the Island, probably at this very spot, to which he gave his name, from which the Hebrews called Chittim all the Islands and maritime places.

In a future letter, I hope to give you a more special narration of the many pleasing fables of heathen mythology and classical associations that cluster around our Island home.

Ever your affectionate son, J. Judson Barclay.

A. Campbell, Bethany, W. V.

SHALL WOMEN PRAY OR EXHORT IN PUBLIC?

Philadelphia, July 12, 1864.

Bro. Pendleton:—Would you permit me a word on a point discussed in the July Harbinger—"May women pray or exhort, in meetings for social worship?"

I will waive a notice of the *nice* distinction between *private*, *social*, and *public*, which I think express *three* distinct *kinds* of meetings, each having a *distinct object*, as will be seen by a glance at the Scriptures introduced.

Now I take it, in the 11th ch. (1 Cor.) we have an instance where the church met in *social* worship, and the apostle simply gives *rules* "as to what is becoming" in the manner of discharging a certain duty. Will my good bro. say that Paul is giving rules to do what is wrong?—(he certainly is not for the closet, for there it would make no difference whether veiled or unveiled.) What unsophisticated mind would get the idea, from reading this passage, that Paul thought it was wrong for woman to pray in presence of "*her lord*"?

But in the 14th ch., occurring "in as close proximity" as a *social* and *public* meeting—the one for worship simply, the other for *public instruction*—"of course we must not so interpret the apostle as to make him contradict himself." Neither shall we, if we let the context speak. The church in Corinth "came behind in no gift" (1 Cor. 1. 7), and yet probably no *one* had them all. Evidently the women were not "to *speak*" (*teach*, or *discourse*) to the public, and hence were not endowed with the "gift of interpretation." But being just raised from heathenism to the wondrous light and privileges of Christianity, some of them became vain and noisy, and so did some of the brethren (v. 30), and hence Paul, in correcting their dis-

orders, again lays down *rules:* "If she would learn anything," &c., that is, which was not interpreted, let her wait till she gets home, rather than create *confusion* by asking her husband in public. For, if interpreted, she had as good a right to learn as any (see 1 Tim. 2: 11). But (*de*) it was not her place to "discourse" or "teach" in public, nor usurp authority over the man. No! noble creature, he must use this, even if he take a rod of iron (?)

My position is, the term "silence" is not *absolute*, otherwise sisters must not *sing*. That "to speak," in the two cases forbidden, does *not* mean simply, utter words, (as in prayer and praise,) but "to *teach* or *deliver discourses.*" Therefore not one prohibition can be found in the Bible forbidding a woman the privilege of joining in prayer and praise. Again, if the term "men, brethren," &c., does not include woman, then I know not where the duty of prayer is enjoined on woman. Many instances are given not only of women praying and prophesying (see Acts 1. 14; 21. 9), but holding office (Ro. 16. 1, 12), even rulers and generals (Judges 4. 4.)

I claim that Acts 1. 14 says the women also prayed with the men, and that continuing thus till Pentecost, the women also received the miraculous gifts of the Spirit, and spake with tongues (Acts 2: 4, 17, 18). If then it is wrong for a woman to "pray or prophesy" in the presence of *man*, the Holy Spirit and Apostles did wrong to instigate and allow it. I "contend that there *is* a difference between the speaking in public" which is forbidden, and praying, exhorting, and singing. Therefore, forbidding the one does not prohibit the others, otherwise sisters should not sing, for in so doig they must *speak* (see Eph. 5. 19) and make a noise. That on this ground only is Paul consistent with himself.

The instances you give from authors, do not militate against these positions, but serve to show that their heads, as well as *divinities*, might still be *doctored* to advantage.

But believe me, with that respect to your profound acumen a pupil always has to a beloved preceptor, although I thus differ, I would not "strive about words to no profit, but rather to the subverting of hearers."

R. Faurot.

REMARKS.

We very cheerfully give place to the foregoing from our excellent Bro. Faurot. True, he does but little more than state his "position," or what he "claims," yet we willingly hear him even in this. It would have been more satisfactory had he given us the reasons for his "position," or entered into a discussion of those we have already presented in the July No. on the other side. But this he has not done.

He "takes it" that in the 11th ch. of 1 Cor., Paul is giving instructions as to what is becoming in the manner of discharging a certain duty in a *social meeting*, but that in the 14th ch., he is speaking of a meeting for "*public instruction.*" But for this "taking" he refers us to no warrant, and we cannot but conclude, therefore, that it is unlawful "taking." Paul certainly makes no distinction between the two cases. Why should Bro. Faurot?

Again, his "position" is, that "the term 'silence' is not absolute, otherwise sisters must not sing." It is needless for us to repeat what we have already said (p. 326) as to this "position," until some attempt at refutation has been offered. We showed that "singing, in the sense of accompanying musical notes to words composed or selected by others, comes in no sense under the apostolic injunction —neither in letter nor spirit" (p. 328). Let Bro. Faurot, or any other advocate of what we deem modern interpretations and innovations, attempt to dispose of these reasons, and we shall have something more to say in confirmation of them.

It is well, in all discussions of this kind, to remember the broad and general ground upon which the rule of the apostle rests. The subordinate statements of every document must be interpreted in harmony with the scope of the general proposition which it defends.—The apostle evidently designs to enforce upon the church the duty of maintaining in the public meetings the proper distinctions of the two sexes He would not have men to become effeminate, nor women masculine. To wear long hair is pronounced shameful in the man, because it is effeminate—and is cited only as an instance in illustration of the general rule. So for women to appear in the public assemblies unveiled; this is only an instance illustrative of the general rule, respecting the modesty which must be required in the public deportment of the female. Rare exceptions of extraordinary women may be cited, we know, and for these cases we can make as much allowance as any one; but whilst we recognize *manly* qualities in a few females, who have made for themselves a strange notoriety on the pages of history, we would not by any means desire to see all women converted into men, or, as the apostle says, *usurping their place.* We think as a general rule, they can perform their own part much better than the men could, and therefore can see and commend the wisdom of the Spirit in requiring them to be kept to it, just as it requires the men to be kept to theirs.

God has given woman a noble sphere in the world; and my honor for her, while shedding the radiance of her beauty in it, as her Creator has prescribed, is just as near idolatry as my conscience will allow me to feel. And because her sphere is so noble and God-given,

I cannot bear to see her wandering from it. Beautiful in her place, let us enshrine her there. Weaker than man, let his strength turn to gentleness in all tender ministrations for her refinement and honor:—and committed by God to his love, let him keep her in the closet of his heart, a holy and consecrated being, reminding him of the Paradise he has lost, and leading him ever back to the Heaven he would gain.

W. K. P.

AMERICAN BIBLE UNION.

In the July Harbinger we have a brief note from Bro. Errett in commendation of the Am. Bible Union. As the result of his observations while attending their annual meeting in May, he states that he discovered evidences of progress; that he has "great confidence that they are in deep earnest to accomplish all that was originally proposed;" and "that they will not stop until they have performed, to the best of human ability, the work given into their hands." He affirms, that "Whatever of error or failure may seem to have marred the effort, will yet be overcome;" and that "the revisions thus far published are not final."

I would be very happy to have satisfactory grounds for coming to the same conclusions; for I once cherished very fond hopes in reference to that enterprise, and experienced a bitter disappointment when compelled to relinquish them. If Bro. Errett has come into possession of facts which justify his confidence, I hope, for the sake of the cause of revision; for the sake of an anxious brotherhood; and for his own sake, he will make us acquainted with them. He will pardon us if we are not satisfied to rest our judgment simply upon his; for we have had similar assurance time and again from brethren who *seemed* to have the means of judging advisedly, and yet have been disappointed.

I must not ignore the fact that Bro. Errett does give us one reason for his assurance. It is the fact that during the meeting "almost every speech was marked by a bold utterance of the sentiment that creed, and party, and party names and idols must be freely sacrificed for the pure word of God." But this has been the character of Bible Union speeches from the very beginning. There certainly can be no progress in this particular beyond the early utterances of Cone, Wyckoff, McClay, Armitage, Waller, Lynd, Edmonds, and a host of other Baptists in the East and the West. Such sentiments are worth something as indicating that the *advocates* of revision do not desire a mere Baptist version; but they do not guarantee that the *re-*

visors themselves will rise above sectarian prejudices. And even if they did, we must remember that there are other requisites to a good version besides freedom from sectarianism; and that a catholic spirit is not the only qualification necessary to secure them.

In order to present a practical issue, and to indicate the kind of information that is generally demanded, I present the following points of inquiry.

1st. Both the first and second volumes of the N. T. lately published, declare on the title page, that they contain "The Common Version, *corrected by the Final Committee of the American Bible Union.*" Now I would like to know whether we are to understand from this, that all the members of the committee have passed judgment upon all the chapters and verses of these volumes. If they have, can Bro. Errett, or any other brother, furnish us a good reason to believe that they will alter their decision in the many instances in which it is unsatisfactory; or that, in case they fail to do so, the managers will appoint another committee? One thing is certain, that without very materrial alterations, the present revisions will never be accepted by our brethren.

2nd. Is there really any Final Committee fully at work for the Society, other than Dr. Conant? Is he not *the* reviser, while the others merely pass judgment, here and there, upon questions that may be submitted to them? If there are any others actually giving their time to the work, and bearing an equal responsibility with Dr. Conant for the renderings adopted, who are they?

3rd. Is there any well defined plan adopted by which these publications from the Final Committee shall be finally corrected, and a final revision submitted to the world?

If complete and satisfactory information should be given on all these points, it would tend to restore the lost confidnce of the brethren. That the great majority of them have lost confidence, and that to such a degree that they have ceased to contribute to the enterprise will not, I presume, be questioned. It is equally beyond question, that vague generalities in the way of commending the Society, and the expression of hopes for which no solid foundation is exhibited, will fail to restore their confidence; for they had these during the whole time that their confidence was waning and sinking. Let us have, then, if it can be furnished, evidence that will silence all objection, and dissipate all doubt. Let us not be asked to believe without evidence, or to hope without faith. J. W. McGARVEY.

"While the shepherds find Christ, the wise men miss him."

BRO ANDERSON'S TRANSLATION.

[The following letter was not written for publication, but as we have many inquiries concerning the progress of Bro. Anderson's work, and know that our readers will be interested to learn the facts stated in this epistle, we take the liberty of laying it upon our pages. Bro. Anderson will excuse us, if we allow the brethren generally, to share the confidence which he supposed he was reposing only in my private ear. Many who are anxious for his success and who may not know him so well as we do, will feel encouraged by the disclosure which is here made of the *spirit* with which he is working, and the benevolent and pious aims that are absorbing the best energies of his head and heart. Let us remember that our work of reformation must go on to perfection, and the Lord will not leave us without the evidences of his approbation.—W. K. P.]

HARRODSBURG, Ky., July 10th, 1864.

DEAR BRO. PENDLETON:—I hope you are in possession of a copy of my Translation by this time. I ordered one to be sent as soon as it could be obtained from the printer. I beg leave to say a few words on Luke iv. 2, in which I have translated the participle *peirazomenos* by the words, "To be tempted." The words *emeras tessarakonta* modify *egeto*. In this last word there is a Zeugma, and I have translated accordingly, "was led and was there." For the translation of the present participle as one denoting purpose, see 2 Peter ii. 4, 9: *teroumenous*, translated in C. V. "to be reserved," and *kolazomenous*, "to be punished"; each, a participleof *purpose*. See also John vi. 6, *perazon*, a participle of *purpose*, which I have translated "to tempt." There are various other instances in which I have translated the participle according to its use. In Matt. xxii. 29, "You err, because you know not," the participle *eidotas* is one of *cause*. In Luke vii. 30, "By not being immersed by him,"—the participle *baptisthentes* is one of *way*, denoting the *way in which* the Pharisees rejected the counsel of God which was for their benefit. I have followed this law of the participle wherever the sense required it, to make the whole plain. See Kuhner, and Winer's Idioms.

I think I sent you my reason for translating *ge* by the word "city" in Matt. ii. 6. The Septuagint has the the word *ge* as a translation of the Hebrew word for city, in Jer. xxix. 7, and xxxiv. 2, 22. The city of Babylon is mentioned in one, the city of Jerusalem in the other instance.

I find that my book must rise in price with everythinge else.—$2.50, $3.50, and $5.00 are the prices now fixed. The cheaper edi-

tion, as I learn from a letter received a few days since, has not yet been printed. The paper was bought, but found too poor; was returned, and the lot sent was too small. As soon as the printer can get it, he will strike off a second thousand. The book sent you (I hope Bro. Rice has sent it) is of the finest paper, but not of the finest binding, as none of that kind are yet ready. If my book is approved, arrangements will be made for a small edition, at a smaller price.

Should the book be approved, I have one more work to perform before I die—to write notes upon the whole of it. This is my chief desire, and then, if life and health are given, to do a little more translating. But this would be two works. My health is quite delicate. The break down in health from the labor of translating, and the severe fever of last winter, have left me with but little flesh and strength.—I am so feeble at times, that I look over the Jordan toward the land of rest. I feel that it would take but a little to release me from this earthly tabernacle. Yet I desire to live, that I may help some weary souls along the way to the eternal city. If I can do good, I am content to remain even longer: but I am weary, weary, but not despondent; for as the outward man faints, the inward man grows in strength. I pray for life and health to do the work I named above. If I succeed in my book, I shall have released the sense of the N. T. Scriptures from the fetters of antiquated English—a work sufficient for one man. Yet I will not claim it for myself, as having done it myself: for, not I, but the grace of God which is with me, must have the honor. Truth is stranger than fiction. I have led a strange life. You believe in special providence: my life is full of the work of providence. The Lord has wonderfully led and upheld me. But enough of this. To Him be the praise of all I am, and say, and do. Permit me to say that the Harbinger has grown young again.

Most truly yours, H. T. Anderson.

A FINAL NOTE ON "GRACE."

Bro. Pendleton:—I am entirely satisfied, at your suggestion, to let the discussion of "Grace" *versus* "Favor" terminate, with one brief note in reference to Bro. Anderson's article in the June Harbinger. In refutation of my assumption that no passage could be found in which *favor* would not be a correct rendering of *charis*, he adduces several instances in which it is and must be rendered "*thanks*." He should have done me the justice to state that I myself had exhibited the same fact, and showed that the word is rendered *thanks* in those instances in order to comply with the English idiom. My proposition was, therefore, modified in its context by this exception. I still

hold, that, with this exception, the term should uniformly be rendered *favor*; and that the term *grace* has an appropriated theological sense which is not in the word *charis* at all. The thoughtful reader can find proof of this in the very extracts used by Bro. Anderson to prove the contrary. But enough for the present.

J. W. McGarvey.

LETTERS TO LITTLE ONES.

My dear Little Friends:—I had a long letter written telling you all about the Picnic, the prizes, and the beautiful speech from our dear Dr. Richardson; but having recived this sweet little letter from one of my young friends, I know you will all like to read it, and I will therefore keep mine until next number. I hope some of the rest of my little friends will follow Susie's example and send me another nice little letter very soon.

Your Aff. Uncle, Philoneus.

Center Brook Farm, July 20th., 1864.

My dear Uncle Philoneus:—I am too small a girl to write you a letter that you will care about, as we little folks do your beautiful printed ones that you send to all of us in the M. Harbinger.

But as you tell us in your last letter that you are sorry not to hear from any of the children, Mother says I may write and tell you how happy you have made at least five little girls, for fear you know that if none of us children write you will think we are all sent to bed before Father and Mother read the Harbinger, and that we do not hear your letters read. And so you will stop writing, and then we should all feel so sorry.

I wondered if you really meant me, when you wrote about Susie; I dont see how you can, for I am sure I never heard before that I had any Uncle with such a queer name, but Mother says if I am a good girl it does mean me, for you say you are writing to all the good boys and girls, whom your kind words reach. And so they help me to be good, I know I always ought to be so, because God looks down from heaven, and loves every good child, but sometimes when I am naughty I forget that God sees me, but I don't think I shall forget how much I love your letters, if you send them every month.

The first one came to us one Saturday—it was a very pleasant morning and had been so for a good many days before, so we little girls were all going out to look for spring flowers. Mother tells us they lie hidden in the cold ground all winter, and then come out so bright and fresh in the spring time to make us feel sure that if God does not for-

get the little flowers, but wakes them up with his sunshine, and gives them light, and air, and rain, and all they need to make them grow up as sweet and beautiful as is possible, neither will he forget little children, if they pray to him every day and ask him to remember and bless them, He will hear their prayers, and give them all they need to make them grow up to be as pure and lovely as his holy Angels.

Mother has talked to me so much about the sweet little flowers that I love them very dearly and was very happy in thinking we were going out to find some; but just before we were ready to start, it began raining very very hard. Then we knew we must stay within doors, and we were all ready to cry, we were so much disappointed.

But mother told us there was plenty of rain falling out doors, and she did not want any showers in the house; this made us laugh, then she told us we must try and be good children, and remember it was the same kind hand that sent the rain, as well as the sunshine, and that our Heavely Father always knows what is best for every one. Perhaps, she said, the very flowers that we love so much, are lifting their tiny heads this afternoon and begging for some rain, and that it was sure to do everything good, even the stars in the blue sky seem to shine all the brighter at night for having their faces washed.

Then she told us she had a letter to read from a very good, kind gentleman, who lived a great way off. I am ashamed to say that when I saw in her hands a thin, light-colored looking book, I whispered to Mattie that I would rather go up stairs and play; because I had tried a great many times to spell out the words in that book, or at least one that looked like it, and I could not understand any of them. But mother did not hear me, and she began reading something very gently and slowly, and in a minute I heard her read my name; and then we kept listening to every word, and we soon became so much interested in what you said to us, that we forgot all about looking out to see if it had stopped raining, and were sorry when she had finished.

Then we found it was almost night—the rain was all gone—and the air was filled with delightful fragrance, which mother said was the only way the flowers had to say, "Thank you for the rain"! and we all wished that we could send as *sweet* a "thank you" to our good uncle, for having made us also very glad to have a rainy day.

If my letter was not so long, I would love to tell you what a pleasant we had reading your second letter. But mother says I have written enough, and she has promised to read to us all that you will be so kind as to send.

So now, dear uncle, we must bid you good night, only asking you to please not stop writing to the little children, for we all love you very much, and we want very much to hear more about your Sunday School. Good night from LITTLE SUSIE.

CHURCH DEDICATION IN SYRACUSE, N. Y.

Brethren Editors:—On the 17th ult. we dedicated a new place of worship in the flourishing city of Syracuse, N. Y., now numbering over thirty thousand inhabitants. The building is a neat brick structure, 45 x 60 feet, with tower, frescoed and carpeted.

More than a year since, Sister Allen, of Auburn, gave the New York Missionary Society $300 to be expended in evangelical labor in Syracuse, as an act of Christian revenge for the ecclesiastical decapitation she suffered there, many years since, for talking the gospel among her co-religionists. Early in '63, Bro. Belding, the Corresponding Secretary, commenced preaching there, finding effective co-operants in Bro. Tuckee and others of Syracuse, and many members of Pompey, Bruerton, Tully, and other neighboring churches, several of whom moved in. These, with numerous conversions, swelled the new church to about seventy-five. The house of worship was commenced with the expectation of its completion in January, but that expectation was "hope deferred." The work was scarcely finished when near the summer solstice we sang our first hymn in it. No worse time could have been selected for preaching. The heavens were brass, and the earth powder, and the mercury oscillated between 90 and 100 degrees. The denizens of an industrious city, after seventeen hours of wakeful exertion, are apt to look like they had taken chloroform later than 8 P. M. A tolerable attendance, however, was obtained, and reasonable attention maintained under the infliction of some 16 discourses. Including one who came forward the last day, but was overlooked in the crowd, thirty-two were received. The major part of them were heads of families, including several Episcopalians, Congregationalists, Methodists, and one Baptist. Numbering the aged Dr. Joselyn, there were four gentlemen over forty-five.

During part of the time, we enjoyed the presence of several of our ministers of New York. Bro. Straight, of Tonawanda, delivered one afternoon discourse, and Brethren Gordonier, of Tully, and the youthful Collins, of Elisburg, spoke and prayed several times during the social exercises with which we often introduced the meetings.—Bro. Belding aided in the same manner, and did the baptizing. Bro. J. P. Marshall, of Pompey, was present, and perhaps others. I am happy to say that the latter enters the field as missionary for the Maryland Co operation, this week, beginning in Washington co. The presence of the above named brethren made the meeting a very agreeable re-union. Several ministers of different churches heard some discourses

The prospects of the church, under the continued labors of Brother Belding, so favorably known in Ohio and New York, may be considered flattering. God bless him and them!

I left this city of salt, with its enormous salines and its shady trees, with regret, and *via* the great coal mart Scranton, the beautiful and historic valley of Wyoming, and the expansive Susquehanna, returned with Mrs. Burnet to Baltimore. D. S. Burner.

July 1st, 1864.

THE CHESTNUT STREET CHURCH, LOUISVILLE.

This congregation, formerly meeting on Hancock st., has purchased a very good meeting house, in a much more available position, on Chestnut street. They seem to have every prospect of fine success. They are a working church. They spare neither labor nor money when they can do good with either. In the absence of a minister laboring among them, the single circumstance of their having a flourishing Sunday School of 140 scholars, tells how they work. The money they are willing to pay out for the cause, also shows they are in earnest. They have not only made complete arrangements to pay every dollar on their new house, and to pay for some necessary repairs and additional conveniences, but are raising a liberal salary for a good preacher who is to come and labor with them. Nor do they think themselves too poor, after all this, to remember the missionary cause, but contributed *fifty dollars* at the first quarterly collection. Although we have much to oppose us in our work, I am sure we are not to be defeated while reinforced by this and many other noble regiments in the army of the Lord that greet us all over the State. Brethren, let us look for a great work to be done, pray for it, labor for it, and our largest anticipations will all be realized, and more. May God tune every tongue, inflame every heart, and fill us with the love of heaven.

Thomas Munnell.

ANNOUNCEMENTS.

Barnesville, Belmont co., O., July 11, 1864.

Bro. Pendleton:—The Annual Meeting of this district, the Southeastern District, is to be held this season at Morristown, in this county, commencing at 2 o'clock P. M. on Friday, 26th of August—the Annual Address to be delivered that evening. A. E. Myers.

Mount Vernon, O., July 1, 1864.

Bro. Pendleton:—The Fall Session of our Seminary will open on the 5th of September. Under the care of Mrs. Sloan as Principal, with ample and competent assistance, it proffers the usual facilities for a thorough and liberal education, on terms as favorable as in any similar Institution. R. R. Sloan.

GOOD WORDS FROM OUR CORRESPONDENTS.

MOUNT VERNON, O., July 1, 1864.

BRO. PENDLETON:—We furnish below an abstract of missionary operations during the year closing May 24, 1864. Our full report will shortly appear in pamphlet form.

No. of preachers employed, many of them a partial portion of time,		73
" " Day's service, travel included,		2866
" " Discourses,		3558
" " Destitute places supplied with preaching,		57
" " Churches assisted,		164
" " Churches organized,		2
" " Baptisms,		979
" " Other accessions,		274
Total No. of additions,		1253
We heave paid former debt in full,	$ 317 06	
" " orders drawn past year,	6352 10	
We leave in Dis. Treasuries for new year,	1546 88	
Showing our cash receipts from all sources,		$8216 03
We have in pledge on membership and otherwise,		$29 896 61
With an indebtedness of only		253 05

The work in some of the Districts commences vigorously, with prosdects of fair success another year. Very truly,

R. R. SLOAN, Cor. Sec. O. C. M. S.

PLATTE CO., Mo., June 22d, 1864.

BRO. PENDLETON:—This evening I closed a meeting of 14 days at Salem meeting-house, in this county, with 20 additions; 13 by obedience to the gospel, 6 by letter, and 1 from the Baptists. This old and large congregation has, with very few exceptions, stood firm, and its members have kept up their meetings every Lord's day, during the stirring and exciting difficulties that have so extensively prevailed in this part of our State; and the Lord has remembered and greatly blessed them in the interesting meeting just closed. I do not remember that I ever attended a meeting where the same solemn attention and courteous deportment prevailed from the commencement to the close; it speaks much in praise of the congregation, and the large audiences that were always present. The Lord graciously sustained me with health and strength, although I gave every discourse and exhortation throughout the meeting. The beloved O. C. Steele, who resides in the neighborhood, was present all the time, but plead that he was at home, where he had long labored, and could not be induced to lend a helping hand in speaking; still he wields great influence in

this country. The congregation has a devoted and efficient Eldership in Bros. James W. Steele and David Tharp. Other congregations in this country are also in a good condition, and are anxious for meetings, while there is but one or two preachers known to me in all this country who are giving themselves to the work. If the Lord will permit, I desire to return to this part of the country in a month or two, and spend some time with these good brethren. Now is the time for good brethren to be diligently engaged in proclaiming the word.

I am confident the brethren in Missouri will not abandon Bethany College for any other Institution whatever. We have been too much benefited by it to do this. Affectly. your bro., T. M. Allen.

Indianpolis, Ind.

Through the labors of Brethren E. Rose, Z. W. Sheperd, W. Patterson, D. R. Vanbuskirk, C. P. Hollis, B. C. Sherman, S. E. Pearre, W. Brothers and myself, 64 have been added to the Lord's cause, 53 by confession and baptism. To the Lord be all the praise. We desire a continued interest in your prayers. Let all the brethren bear in mind that on the 11th day of October, 1864, there will be a stated missionary meeting at Indianapolis, and that the brotherhood, not only in this State, but elsewhere, are urgently invited to attend.

P. S.—W. G. Irvine reports 60 additions as the labor of missionaries in District No. 1. R. L. Howe, Cor. Sec. I. C. M. S.

Bro. M. P. Baily reports 9 additions at Gordonsville, Logan co., Ky., during a meeting which he closed on the 25th of June.

Bro. Teagarden reports 3 additions to the congregation at Salem, O.

OBITUARIES.

Dear Bro. Pendleton:—The Spirit for the encouragement of the saints has declared, that "The dead in Christ shall rise first. Then we, who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Therefore comfort one another with these words." Such announcements as these are both encouraging and solacing to the bereaved Christian heart, and spread themselves out before us as oases in the desert of life.

On Lord's day morning, the 15th of May last, our mutual friend and brother, R. B. Atkinson, of the Morristown church, Belmont co., O., fell asleep in Jesus, in the 61st year of his age. In 1833 he embraced the Savior, and identified himself with the Baptist church; and in 1851, having learned more of God's holy will, he united with the Disciples of Christ on the only foundation that has been laid in Zion, "the apostles and prophets, Jesus Christ himself being the chief corner stone." Like all true lovers of the Savior, he was willing to follow where Jesus leads. I had the pleasure a few times during his illness of visiting him, and praying with him and for him and his truly Christian family.

I always found him perfectly composed, and resigned to the will of our Father. Seldom, if ever, have I witnessed so constant and complete resignation during weeks of affliction. He was perfectly conscious to the last, and after an affectionate fatherly farewell to his beloved Christian children, and a kind embrace of his dear sister wife, he quietly fell asleep in the Savior. But when Christ, who is our life, shall appear, then shall he appear with him in glory. We condole with his bereaved family, but not without a strong and an abiding hope—the hope of the resurrection of the just. He leaves a sister wife, and, I believe, eight children, all of whom except the youngest, which is not yet of sufficient age, are members of the church, to mourn his lose, with many friends and brethren. To all these we would say, follow Christ, and when the sainted dead shall be raised incorruptible, you can rejoin the beloved of the Lord. A. E. M.

June 29, 1864.

Died, June 28th, of Typhoid fever, Sister Catharine, wife of Josephus Gorby, aged 39 years and 11 months. She obeyed the gospel in early youth, and in the years of her after life exhibited in a remarkable degree of perfection those high virtues which adorn the character of the Christian mother. Her duties to the world, to the church, and to her family, were most faithfully performed, and that with an energy and zeal well worthy the imitation of every disciple of Christ. She was constant in attendance upon every ordinance of the Lord's House, and whether teaching in the Sunday School or assisting the interest of the social prayer-meeting, she manifested a devotion to the cause of her Master rarely exhibited. She always brought her children with her to meeting. The whole seven, from the two oldest, boys of the ages of 17 and 14 years, who have been exemplary members of the church for two years, down to dear little Ella of three summers, were ever promptly with her at church and at Sunday-school. By constant prayer at the bedside, and faithful teaching of the gospel, she has left her children with a discipline in piety and knowledge of Scripture rare to see. She made her house the cheerful home for all those who labor to hold forth the word of life; and when any of the brethren were with us to hold a meeting, she would go among the friends and even to those who oppose themselves, and by personal invitation, secure the attendance of many who would not otherwise go. Truly, in the death of our dear sister, the church of Christ in Bellair has met with a loss well nigh irreparable. God grant the brethren and sisters may so increase their good labors that the cause of Christ in this community shall not suffer by her death. May God comfort the bereaved family, and in an especial manner suit his grace to the sore necessities of the afflicted husband, our beloved brother, and give him strength to say with the Psalmist, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." H. S. G.

Bellair, O., July 12th, 1864.

John Dooley departed this life on the 22d of October, 1863, at his residence near Savannah, Andrew co., Mo. Although a considerable time has passed since this sad event occurred, yet it is due to the memory of this truly pious and excellent man, and his numerous friends, that it should be publicly noticed. He was the son of Elder Reuben Dooley, one of the pioneers of this Reformation, and a highly gifted speaker—a useful preacher, and a co-laborer with Eld. Barton W. Stone. The subject of this notice was born on the 16th of May, 1803, and was consequently in the 60th year of his age. He obeyed the gospel and became a member of the church in 1833, and removed to Missouri soon after, and located in Platte co., when it was a wilderness, and assisted in the planting and organization of the church at Bethel in that county, and was chosen an Elder, the duties of which office he faithfully discharged until he removed to Andrew co., and took membership with the church in Savannah; and his personal, moral and christian worth being appreciated, he was soon appointed Elder of that congregation, and was faithful to the trust as long as lived. He was married in 1824 to Jane Elston, in Ohio, and has left the be-

loved and devoted companion of his happy life, and four children, to lament his death; but he left them all worthy members of the church of Christ.

John Dooley was a plain, modest, humble man, of deep piety and great personal worth; and having a strong mind, sound judgment, and great knowledge in the Scriptures, was eminently qualified to preside over a christian congregation. Few portions of our State have suffered more during our troubles than Savannah and Andrew county, but amidst them all, Bro. Dooley was the same calm, devoted and consistent christian he had ever been, and peacefully breathed his last in the bosom of his beloved family, at the time above stated. Having lived the life of the righteous, he died a triumphant and rejoicing christian.—This is his highest eulogy. A.

Died, in Jacksonville, Ill., on the 20th of June, '64, JENNIE DE COBBS, in the 6th year of her age.

Seldom is one so young called to pass through so much suffering and pain as did little Jennie in the long and severe illness which terminated her life. Yet patient endurance and uncomplaining resignation, together with loving gratitude for all the kindnesses of her anxious relatives and friends, marked every hour of her sickness; and although her little form was racked with pain and scorched with fever, and her reason at times clouded, she constantly displayed those amiable traits which had characterized her life, and endeared her to all who knew her. A loving and obedient child, a kind and affectionate sister, pure in heart and guileless in thought and deed, she was truly the sunshine of the home circle, the light of her mother's heart, and her life was a blessing and her presence a light and a joy to all. Her gentle and loving disposition, amiable temper, and earnest, affectionate and forgiving spirit, rendered her example worthy of imitation by every one, and marked her as one meet at any moment to be taken and folded for ever in the bosom of Israel's gentle Shepherd. She was too pure and good for this world, and for that reason God hath taken her home to heaven, where often during her sickness she said she was going, and where she is now and shall ever be an angel pure. Our loss is one that can not be repaired, and yet when such as she are removed from earth, an increased brightness is imparted to the hope of those who wait for the coming of the Lord, and all are stimulated to new efforts to attain unto eternal life, when we remember that "of such is the kingdom of heaven."

She is gone, and we are weeping,
And our joy, so full before,
With her in the grave is sleeping,
Dead and silent evermore.
She is gone; her home is gladness;
With her Savior now she reigns;
Free forever from all sadness—
Free from sickness, tears and pains.

She is gone; her father, mother,
Feel a loss nought can requite.
She is gone; and sister, brother,
Miss their pleasure and delight.
But she now is with her Father,
Seraphs on her steps attend;
Angel bands around her gather,
Christ is brother, sister, friend.

She, tha flower that bloomed the brightest,
Was the first to droop and fade;
Hers, the form that moved the lightest,
In the earth was soonest laid.
She is gone, but why this weeping!
We have not lost the flower we prize;
She has gone for safer keeping
To God's garden in the skies. DIVIDUAL.

Jacksonville, June 20th, 1864.

THE

MILLENNIAL HARBINGER.

FIFTH SERIES.

VOL. VII.] BETHANY, W. V., *SEPTEMBER*, 1864. [No. IX.

THE DELIVERY OF SERMONS.

BY DR. ADOLPHE MONOD.

(CONCLUDED.)

I come now to some directions as to the *Moral Part* of delivery.

The expression sufficiently shows the point of view under which we consider the whole art of recitation, and in which we find the fundamental principle which supports all our rules. The principle is this: delivery has its residence, not in the mouth, but in the *sentiment* and the *thought*. It depends less on the *voice* than on the *soul*. I should have been in danger of being misunderstood if I had not begun by making some reservation in favor of the vocal part of delivery. This I am far from wishing to sacrifice. But now I assume an instrument fully exercised, an organ flexible and strong, a good pronunciation, distinct articulation, and easy respiration. When this previous training is accomplished, and when the moment has come for actual speaking, remember that the delivery is above all an affair of the soul; and make it as independent as possible of your organs. It is at bottom, the soul of the speaker, which addresses the soul of the hearer. The organs of speech, on the one part, and the organs of hearing on the other, are but intermediates between the mind of him who speaks and the mind of him who hears. The more free one makes this communication, the more one forgets the organ, so as to bring out nothing but the soul, the better will be the elocution. Let the soul, the entire soul, with its constant unity, as well as with its infinite movements, look through the utterance, like the bottom of a

stream, through perfectly limpid water; so limpid that it seems not to exist. The organs should be such docile and faithful interpreters of the thought, as to seem not to be present; they should obey to a degree of self concealment. This is their glory and their mission; and the realizing of this ideal would infer the perfection, as well of the organ, as of the sentiment. This is according to our fundamental principle, viz.: "*It is the soul that should speak.*" We proceed now to deduce from this certain general directions:

I.—The delivery should be *true*, or just; it should give to each thought and each sentiment the tone which belongs to it. Why is such a tone proper to such an emotion of the soul? Why, for example, do we raise the voice at the beginning of a sentence, and let it fall at the end, when we ask a question to which an answer is expected? Why do we invert the method, in that species of questions which require no answer, and which are only another form of affirmation? Why does a certain intonation mark a simple assertion, another a doubt, another surprise, another anger, and the like? This is a question we cannot answer. We are assured it is so in nature: to observe and to reproduce it, is the business of elocution. But to explain the secret relation which exists between the movements of the mind and the inflections of the voice, is more than any one can do, if we except Him who formed both the human soul and the organs which serve to communicate its impressions. That there are, in regard to this, fixed and well determined laws, is sufficiently proved by the two following observations. In the first place, all men, without excepting those who never practice public speaking, recognize just inflection, when they hear it; the dramatic art is founded on this remark. In the second place, there are certain inflections which may be called primitive, and which remain invariable, when we pass from one nation and idiom to another, notwithstanding the infinite diversity of all that is conventional.

But how are we to discover these accents of nature? The first means, which offers itself to the mind, is to observe them in others; it is excellent; but we do not employ it in every case. We do not always find an occasion to hear precisely this or that word, or sentence, about which we are embarrassed, pronounced by good speakers. I suppose the case therefore where we are left to ourselves. How are we to discover the accents of nature? I answer, we must seek them in the soul. We must begin by discerning the inward impression: and this impression, well caught, will conduct us to the intonation.—This is the first consequence of the general principle which we have laid down above, or rather it is only the principle itself put into practice.

It is not meant that random trials must be made of all sorts of intonations, or that bursts of voice must be uttered at hazard. We must sit down, reflect, comprehend, feel, and silently interrogate the mind and heart. It is not till after this inward labor, that the essays of the voice will be useful: they will succeed in clearing and animating the movement of mind which gave them birth. By these means, one may gradually arrive at the true tone, which once found, and especially found in this way, will abide in the soul's memory, and will return and present itself at the moment of necessity. A very useful method of aiding in this research, is to translate the thought into other terms, more familiar than those of the discourse; or, which is still better, to inquire how one would utter an analogous sentiment in the ordinary course of life. This care in tracing the language to the thought, and questioning the soul concerning the inflections of the voice, is the more necessary, from the fact that the same sentence, or the same word, is susceptible of a multitude of inflections, which the mind alone can distinguish, perceiving as it does the most delicate relations, while the diction and the pen have but a single expression for the whole.

Take a word—the most insignificant you can find—a proper name, for instance—and this, if you please, a monosyllable, as *Paul*. For writing and for language, there is but this one word, *Paul*; but there are ten, twenty, an infinity, for the soul, and the organ it inspires.—By the mere way in which an intelligent speaker, or better still, one who speaks without observing how, utters this name, and without waiting for him to add anything, you will be able to discern whether he be about to praise or to blame; to tell good news or bad; to encourage a design, or to depart from it; to call one afar off, or at hand; to question, or to repel. We should never end, if we should try to enumerate all the thoughts which may be included in the utterance of this little name. Now, amidst this infinite variety, what rule shall guide us? What other than that the mind, well exercised and correct, will find in delivery, the tone which suits the occasion and the moment of speaking? I cannot, then, repeat too often, speak *ex anima* (*out of the soul*). Perhaps you think this a matter of course, and that the advice is unimportant. But practice will convince you that it is not so.

Let me be allowed to cite the authority of a man who received from God a rare genius, which, unfortunately, he squandered on vanities—I mean Talma; listen to his own exposition, given in private to some of his friends; for he wrote nothing of importance on his art. It will be seen that his mode of preparation was that of which I have been speaking; and it may be believed, that one of the causes of that re-

form which he wrought in theatric delivery, was the care which he bestowed, in searching for inflections in his soul, and in employing his organs only as docile instruments, destined to reproduce the internal impressions.*

The intonations being found, we must give it a degree of intensity greater than one would employ in conversation. From this comes the *energy* of public discourse. It is needless to say, this energy should bear a proportion to the nature of the subject. It will be at one time the energy of argument, at another the energy of passion; but it will always be the energy of propriety and of truth. This utterance, at once accurate and firm, these inflections, true and struck out with precision, have a peculiar charm for the hearer, and can make a discourse interesting from beginning to end, even in the least animated parts.

II. The delivery should be simple, or natural. In speaking from the soul, one will speak simply—for the soul is simple. It is only the presence of man which can make us affected; when alone we are always simple, for the simple reason, that then we are ourselves. The accents of the soul are those of nature. It is these which we are to reproduce; and we must take care not to substitute for these the accents of conventional artifice, or of arbitrary choice. It is necessary that the hearer should recognize himself, and that the instinct of his nature should be satisfied with each of our inflections. In other words we must speak, and not declaim. I have already said, elevate, ennoble the tone of conversation and of common life; but while you elevate, do not forsake it. An able painter does not slavishly copy the traits of his model; he idealizes them, and transfers them to the canvas only after he has subjected them to a sort of transfiguration in his brain; but even while idealizing them, he so imitates them, that they may be recognized at once. Thus it is that a portrait may be a

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* "It has been imagined, even by enlightened minds, that in studying my parts, I place myself before a glass, as a model before a painter in his atelier. According to them, I gesticulate, I shake the ceiling of the room with my cries; in the evening, on the stage, I utter the intonations learned in the morning, prepared inflections, and sobs of which I know the number; imitating Crecentini, who, in his Romeo, evinces a despair scored beforehand in a passage sung a hundred times over at home, with a piano accompaniment. It is an error; reflection is one of the greatest parts of my labor; following the example of the poet, I walk, I muse, or even seat myself on the margin of my little river; like the poet, I rub my forehead, it is the only gesture I allow myself, and then you know it is by no means one of the grandest. Oh! how a thing becoming historical, remains true! If any one should inquire how I have found the greater part of my greatest successes, I should reply, 'By constantly thinking of them.'"—(*Musee des familles.* 6 vol. p. 124.)

perfect likeness, and yet more beauiful than the original. The same thing occurs in good speaking. The tones of common parlance are embellished, and yet they are perfectly recognizable, because their essence is carefully preserved. But to declaim, to take a new tone, because one is in the pulpit—in fine, to speak as no one ever speaks, is a grievous fault; while, strange to say, it is a fault very common, very hard to avoid, and which, perhaps, none of us escapes altogether. For it is far easier to assume a sustained and unaltering tone, than, step by step, to follow thought and sentiment in their infinite sinuosities; and then, there are never wanting hearers of bad taste, for whom the pomp of language is imposing. Nevertheless, consulting only the human effect of your preaching—if this consideration were not unworthy—the man who *speaks* in the pulpit will rise above him who *declaims*. Even those who at first suffer themselves to be dazzled by the cadence of periods, and the outbreaks of voice, at length grow weary, and are less pleased with the artificial preacher than with him whose very tones make them feel that he thinks all that he says. And what shall I say of the real and useful effect produced by these two preachers? How much more directly, nay, exclusively, will the latter find his way to the heart and conscience! How will his vehement parts be relieved by the calm and simple tone of his habitual manner! How much more truly will he be what he ought, in the sight both of God and of man, by cotinuing to be himself, and not stepping aside from truth in announcing truth!

Yes, if you would have a pulpit delivery which shall be dignified and Christian, and which shall make deep impression, speak always with simplicity. Say things as you feel them. Put no more warmth in your manner than you have in your heart. This honesty in speaking—allow me the expression—will constrain you to introduce a more sincere and profound warmth than you would ever have attained in any other way. It will, besides, have a salutary reaction on your writing, and even on your soul. For, displaying things as they are, it will bring your faults to light, and admonish you to correct them.

I have spoken of the pulpit. If it had been proper here to speak of the stage, many similar observations might be made. Great actors no longer *declaim;* they *speak*. Talma, whom I have so often named, began by declaiming, as do others. An interesting circumstance made him feel the necessity of adopting a new manner, more conformed to nature: and from that day he became another man, in regard to his art, and produced extraordinary effects. Those who have heard him will tell you that the extreme simplicity of his playing

astonished them at first, and that they were tempted to take him for a very ordinary man, whose only advantage over others consisted in a magnificent voice. But they were soon subdued by the power of nature; and the vivid impressions by which they were seized, made them understand that the very simplicity of his acting constituted its force, as well as its originality.*

III The delivery should be *varied*. We know how monotonous it is in general; and though every one feels the grossness of the fault, few succeed in avoiding it. The best means of doing so, is to observe the principle of recitation *from the soul*. The soul is all full of variety. If there are no two leaves on a tree exactly alike, still less are there two sentiments in a human soul which are perfectly identical. Listen to a man engaged in animated conversation; you will be confounded at the marvelous flexibilty of the human mind, and the infinity of shades to which it can adapt itself by turns. All this the vocal organ will deliver, if it confine itself to follow the movements of the soul. It must, therefore, be conceded, that there is no reason why any one should be monotonous in recitation. Take account of the sense of each sentence, of each member of a sentence. you will discover a perpetual mobility in the thought, and will need

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* "We were," it is Talma who speaks, "rhetoricians and not dramatic personages. How many academic discourses on the stage! How few words of simplicity! But, one evening, chance threw me into a parlor with the leaders of the Gironde party; their somber and disquieted appearance attracted my attention. There were written there, in visible characters, great and mighty interests. As they were too much men of heart to allow these interests to be tainted with selfishness, I saw them manifest proofs of the dangers of the country. All were assembled for pleasure, yet no one thought of it. Discussion ensued, they touched the most thrilling questions of the crisis. It was beautiful. I imagined myself present at a secret deliberation of the Roman Senate. 'It is thus,' thought I, 'that men should speak. The country, whether it be named France or Rome, employs the same accents, the same language; if then they do not declaim here, neither did they declaim in the olden time, it is evident.' These reflections made me more attentive. My impressions, though produced by a conversation devoid of all violent manner (*emphase*), became profound. 'An apparent calmness in these men,' thought I, 'agitates the soul; eloquence, then, can have force, without throwing the body into disorderly movements.' I even perceived that discourse, uttered without effort or outcry, renders the gesture more energetic, and gives more expression to the countenance. All these deputies, thus assembled before me, appeared far more eloquent than at the tribune, where, finding themselves a spectacle, they thought it necessary to utter their harangues in the manner of actors, of such actors as we then were, that is to say, of declaimers, fraught with turgidity. From that moment I caught new light, and saw my art regenerated."—(*Musee des familles, ibid*, p. 280.)

only to infuse abundance of truth into your delivery, to insure for it abundance of variety. There is in particular a kind of variety which will be found in this way, and which will spread itself over all the rest; I mean variety in regard to *rapidity of delivery*. It is natural to speak sometimes slow, and sometimes fast; sometimes, even very slow, and sometimes very fast. Here is a word on which one must dwell a moment; here, on the other hand, is a sentence which must be exploded, rather than recited, and which must be pronounced with all the rapidity of which the organs are capable in consistency with precise articulation. An elocution which levels these inequalities, and in which every sentence takes its turn with a measure always equal, and almost with the same rhythm, contradicts nature, and loses half its resources. This monotony must be broken, at all hazards. Better even would it be to employ excessive action and abrupt transitions, though this exrteme must also be avoided, because it gives the delivery a theatrical air, or rather because by exaggerating the nature it falsifies it. In general, we speak too fast, much too fast. When any one speaks, the thoughts and sentiments do not come to him all at once: they rise in his mind by little and little. Now, this labor and this delay should appear in the delivery, or it will always fail of being natural. Take your time to reflect, to feel, to let ideas come; and do not make your elocution precipitate, except when determined so to do by some peculiar consideration. This *necessary* rapidity will give greater movement and vivacity to the delivery; but that other rapidity, which arises only from embarrassment and want of intelligence or reflection, confounds all the inequalities of thought, and engenders a manner which is effeminate, dull, lifeless, and uninteresting.

IV. Together with variety, the delivery should present another condition, without which this variety will itself be without connection and support; it is that of *unity*. The delivery should be one.—In other words, we must use an effort to have a *recitation d'ensemble*; which results again from the principle which we laid down in the outset. For, if the words are manifold, the thought is one and indivisible in the mind. If we were pure spirits, we could communicate it to other spirits of the same nature, without decomposition. But being constrained to clothe it in words, we are constrained to dismember it, and, from being simple in our soul, it becomes multiplied in language. To seize and transmit to the hearer this sole thought, to rise from language to the soul, and from the multiplicity of words to the simplicity of intellect, is the great work of a good delivery.—Collecting, then, into one general sentiment, the various sentiments of which I have said so much, it will deserve the definition which

has been given of the Beautiful, "Unity in variety, or variety in unity."

This is not to be accomplished, however, always in the same manner. In general, we shall, in a well-constructed sentence, avoid giving prominence to this or that word: causing the whole of it, rather to stand forth alike, and supporting it to the end. For it is the genius of our language to accent constantly, but lightly, the end of every word, and consequently also the end of every sentence. There are, nevertheless, certain cases where one is obliged to give a saliency to some words, or even to a single word, because this word comprises the capital idea. Even then, however, such words should predominate over the sentence, but not absorb it. It is the thought which should always appear, and always in its unity. A delivery which is broken, jerking, rising and falling by turns, is bad indeed. * * * * * * * * * * *

I might add other counsels, but these are such as experience shows to be most useful; and by means of the illustrations which we have commenced, you will yourselves be able to make other applications of one general principle, to which we must continually return, and in which are embodied all the directions we have given.

I have said nothing about gestures. It is a subject by itself, and one which I have not time to treat at present. Let me merely say, that the preacher should make few gestures, and these of a very simple kind, and further, that they should be dictated by the emotions of the soul, as well as by the inflections of the voice.

To sum up what I have said, if you wish to attain to a good delivery, begin by preparing your mind and your heart. Then, by reflection, with the aid of observation, search for the inflections of the soul and oblige your organs to conform to these, humbly and exactly. As to the rest, be persuaded you will speak all the better, the more you sink yourselves; that the best delivery is that which turns attention away from the orator, and fixes it upon what he says; and finally, that the highest point of art, especially in the case of the preacher, is to cause himself to be forgotten.

Pass not judgment on thy fellow till thou hast been in the same predicament; say not of matters that are incomprehensible, that thou canst comprehend them; neither say, when I shall have leisure I will study, lest thou may never have leisure.

The sleep of the morning, the wine of noon, and the company of the evil, destroy mankind.

CHRISTIAN COURTESY.

A LECTURE DELIVERED BEFORE THE W. R. C. ASSOCIATION, AT ALLIANCE, O, MAY 4TH, 1864, BY JOHN F. ROWE.

The term Christian courtesy looks very much like a paradox,—just as if a man could be a Christian without being courteous. For if a Christian, as some one has sagely remarked, is the highest style of man, surely the highest style of man must embrace every element that belongs to the constituency of a model man. No man, from the proud and pompous Chesterfield, down to the last type of a funny fool and a fussy Fustian, has ever approximated to such a standard of true gentility and Christian etiquette, as that instituted by the author of the Christian religion. "Whatsoever you would that men should do to you, do you even so to them," is a rule of action that penetrates every motive of the human heart, that searches into every thought and feeling, and that makes transparent every generous sympathy and every act of kindness.

Gentility of *manner* is one thing; gentility of *temper* is another.—There is a wide difference between a genteel man and a gentleman.—Appearances are very deceptive. A simple rustic, clad in his somber homespun, and pensively eating his frugal meal, may, in his communication with men, be a complete gentleman; while a nabob or a *parvenu*, dressed in the habit of the most flashing style, and exhibiting the perfection of the most courtly manners, may have a heart as black as Erebus, and a temper as treacherous as the winds are capricious.

Genuine courtesy and true gentility are to be adjusted, not so much by bluster and parade and great swelling words and pompous diction, as by an exemplification of the smaller amenities of life. Christian courtesy is not a system of forms—of manipulations and gesticulations and genuflexions; yet it must be apparent to every one that the elements of good breeding, like the elements of everything else, must be embodied in symbols. I deprecate all form and no heart, but admire the developments of a warm and genial heart, though bodied forth in the most rustic forms. A good heart everywhere will be felt and appreciated. We all love to bask in the sunlight of a friendly face, and love to breathe the atmosphere of noble souls. A heart that seeks the welfare of others, generally moves outside of stocks and stays, and spurns the trappings and trimmings of fashion. Love trips along with ease and grace, but selfishness is always awkward and blundering. A refined heart always pleases the moving mass, although in open violation of courtly forms, and in opposition to rigid conventionalities.

The word "courteous," (*philophron*) which means "friendly, kind, benevolent, and complaisant," is only found once in the New Testament; but in what volume will you find so many general principles of human action proposed! It is one of the rare excellencies of the Bible, that in all acts of merit or demerit, it never enjoins specific duties, nor the imposition of absolute law, but rather seeks to submit general principles, and through these to make appeals to the honest purposes of the heart, and to unfold the nobler qualities of the mind. Selfish men are exacting and deal in detail; but Christians act because they love to, and their obedience is spontaneous.

Christian manners are not as much studied as dogmatic theology. Fraternal feeling is not as much cultivated as tenets and tough technics. Theologians are not unfrequently found to be brusque and boorish, and even slovenly and repulsive, while the most unpretending man may exhibit all the qualities of a Christian gentleman. The theologian has brain; the humble Christian has heart. You may have theology and brain, but you cannot have Christian courtesy without heart. Give me a simple mind with a genial temper a thousand times in preference to a rusty, crusty, crabbed old theologue.

The Christian should be the most complete gentleman you meet.—The graces and perfections of life should culminate in him. He should be the *ne plus ultra* of all genuine accomplishments. And if he is indeed a "pattern of good works," every fine sensibility and tender emotion will have their counterpart in the simplest forms of love. The marks of a true Christian gentleman are gentleness and goodness. These qualities are enumerated among the fruits of the Spirit, and are an essential product of the Christian religion. No minister of the gospel can succeed without them. He must be affable without being hypocritical; condescending without compromising dignity of character; while treating all alike, he must "make a difference with some"; to the weak he must become weak, and for the time being must lose sight of himself; to the poor he must become as one who has no place to lay his head; he must be rich in words of love and cheer, and attract to himself such as need strength and hope. He must not be haughty, and proud, and stiff, and exclusive. He must not be afraid of soiling his garments by human contact. It is bad manners and vulgar for him to be arrayed in gaudy attire, and so impeccable that a hair upon his shining suit assumes in his imagination the proportions of a cable. Pharisaical precision and the "superfluity of naughtiness" should be avoided as moral nuisances. It is coarse manners for a preacher in the pulpit to pretend to be pretty, and easy, and airy, and elegant, and loving, and obsequious, when outside of the pulpit he is ugly, and reserved, and impudent, and exquisite.—

Here are some precepts lying out upon the surface of things that we know comparatively little about:

1. Condescend to men of low estate.
2. Look not every man upon his own things, but also upon the things of others.
3. Be not wise in your own conceit.
4. Let each one esteem another better than himself.
5. Recompense evil to no man.
6. Let love be without dissimulation.
7. Love your neighbor as yourself.

Where can you find higher-toned apothegms than these? Not in the pandects of Justinian; not in the Zenda Vesta of Zoroaster; not in the Talmud of the Jews; nor yet in the sparkling wit and boasted wisdom of modern philosophy.

The fact is, these didactic sentiments must be studied—absorbed—appropriated—and become a part of our own nature. These gospel elements are to be precipitated into the heart; must take root there; must silently creep into every motive; must temper the disposition; must mellow the soul; must influence every thought; must embellish the mind; must sanctify the affections, and gild with golden glory the humblest scenes of life.

We must avoid both extremes—exquisiteness and fastidiousness and punctiliousness on the one hand, while coarseness, and bluntness, and mawkishness, and boorishness and bravado should be deprecated on the other. We have both these extremes represented among us—among our preachers. Some are pedantic, and splenetic and bombastic, when at the same time they should be humble, and loving, and prayerful. Some are self-reliant, and independent, and defiant, when they should be trusting in God, and hiding themselves in Christ.

Preachers need to be taught good manners as much as any other class of people. They have passions like other men. Jealousy and envy exist among them. They are afraid of each other. They avoid each other, and prefer to be alone. They love to be set off in a diocese by themselves. They love independency and isolation, that they may dominate a little kingdom of their own. They prefer to occupy their own pulpits. They do not like competition. They do not like to be put upon the pillory of comparative merit. They love classification, but not in the lower orders. While merciful to all other men, they are not merciful to one another as preachers. They criticise one another too severely. They disparage and depreciate too much. They make too many invidious comparisons. This is very bad manners.—While it is right and needful, with the right spirit and within proper bounds, that they should criticise and compare and cudgel, they should

stand up like a wall of fire for each other's defense. They should remember that the field is large, and that the Lord has a place for every preacher to work in. Laborers in the vineyard of Christ have always been few. Why not then hold up every faithful brother till he falls into his own proper niche of usefulness. We should all be a band of brothers, ever ready to extenuate, and to mollify, and to soothe, and to encourage, instead of whispering each other's faults and magnifying one another's defects. Far better to love and praise and elevate, than to hate and disparage and derogate. We should always be ready to say of each other—"With all thy faults I love the still." The common good of our race demands this of us. And besides, our behavior toward one another will indicate the measure of our reverence for God and Christ.

I suppose, however, that when it was first proposed to discuss this subject, the author had in mind the question, How shall we as Disciples of Christ deport ourselves toward other religious people? What I have already said will apply to this case. I have only this to say in addition: That in discussing matters of difference existing among us, we must ostensibly go upon the presumption that all men know as much as we know, but mentally consider the fact that religious people who do not see as we see, have been diversely educated; have accidentally occupied different stand-points; that while they have been morally honest, they have been clerically and theologically deceived; and consider that "circumstances alter cases." This being the case, as I know it frequently is, we should approach them gently and courteously and confidingly, but at the same time firmly, deliberately and unflinchingly. The evangelist Philip approached the Ethiopian Eunuch in the attitude of a well-bred gentleman. The Eunuch was doubtless a man of fine culture. Religiously they stood in antagonism to each other. Mark the courtly manner of Philip, but how simple and self-poised as he begins to speak. Not abrupt, nor precipitous, nor arrogant. Mark the measured sweetness of his mellow voice as he propounds to him the thrilling question, "Do you understand, sir, what you are reading?" This easy and graceful style was reciprocated by the converted man. The same courtly but genial temper was exhibited at the water, when Philip in response to the Eunuch soothingly replied, "If, sir, you believe with all your heart you may be baptized." It does not cost much to be polite and courteous. I do not mean fantastic politeness and hollow-hearted courtesy. Some preachers boast themselves much in what they call the *fortiter in re*—as if that were the only thing worthy of attention. With them the *end* to be accomplished is the particular and practical thing sought after without regard to the method of operation. True, it requires firm action to

teach a certain point, but the apprehensions and delays in reaching the point may cost very dearly after all. Our former mannner of conveying produce to market a long and dreary distance, pulled along by lazy oxen or fagged horses, demanded firmness of execution, but now how much more easy the method of transporting our produce to market in easy running and gently sliding cars. It is not only carried there *fortiter in re*, but *suaviter in modo*. The first of these Latin quotations means, "firmly in action or execution;" the latter means "agreeably or kindly in manners." There should be a harmonious combination of both these. While our work is being done strongly, let it be done easily and gracefully, if for no other reason because it is more economical to do so.

Paul and the other Apostles uniformly preached an affirmative Gospel, until an attack was made upon them from without. Then they threw themselves upon the defensive and dealt heavy blows against perverse Jews and sturdy stoics and besotted Epicureans and fatalistic Essenes. The manifest design of the Apostles was to *build up* the church of Christ, rather than to *demolish* existing institutions. They were well assured of the fact that when they once succeeded in gaining permanent access to the hearts of the people, heathen temples must be abandoned, heathen worshipers must forsake their idols, and Jewish devotees must discard their rituals. Such in the main, I think, should be our course of procedure now. I have myself tried many methods of approach to the sects—the negati on style, and the belligerent style, the ironical and the caustic, but after all, my own experience has taught me that a plain, scriptural, forcible and persuasive presentation of the positive gospel, is not only the safest course, but the most effectual that can be pursued.

My rule touching my behavior toward religious denomiuations is, that so far as we see and know alike of Bible things, we should be willing on all occasions to co-operate and help advance every common cause. We see alike in regard to promoting temperance among all people. Hence we should co-operate. We see alike the propriety of observing the Lord's-day—we also see alike the necessity of printing and distributing the Holy Scriptures. We can labor together in "aid societies," and fraternally co-operate in the "Christian Commission." All this we can do without yielding up a principle. We can afford to be generous. The wisdom of the plan now indicated is seen in the fact that we can much more easily settle our religious differences by coming frequently in personal contact with our religious opponents, than to stand off at daggers' points and brow-beat and belabor one another.

If we must expose error, let us avoid sarcasm or ridicule.—Nobody likes to be taunted and publicly exposed. But one thing is certain, that when intelligent sects hear us preach the truth, they mentally make their own comparisons of their own theories; they weigh the evidence, make their own deductions and silently draw their own conclusions; and if honest in their convictions they will soon be found in their proper places. If dishonest they will get mad, raise a dust, swear and run off into avowed infidelity. The ignorant and superstitious will either remain encased in the fret-work of their own bias and bigotry, or cling to the man who has had the last talk with them. Our labor of love will disintegrate all the honest hearted; more than that we cannot expect; therefore whatever we do, we should do as educated Christian gentlemen. After all the case is a pretty hard one to manage. We must be as wise as serpents and as harmless as doves. We must watch as well as pray. The very position we assume as regards reformers of existing evils, throws us open to the attack of everybody. Popular prejudice usually goes upon the presumption that whatever institutions may exist among us are right. Reformers are aggressive. They are innovators. They are regarded with suspicion. They must expect to be put back. They must expect to be stigmatized. They are constantly exposed to the poisoned darts of envy and calumny. There is always an enemy near them. Hence like Grant before Vicksburg we must approach the citadel of Error and the temple of Superstition by gradations; and as the siege goes forward, we must labor incessantly, be patient in tribulation, advance cautiously, be vigilant at every post of duty, change our tactics with the change of the foe, elevate our guns and then "limber up," make frequent reconnoisances, and wherever a breach is made rush in and possess it.

In conclusion I would recommend that we study our books less and nature more; that we frequent our studios less and mingle among men more; that we commune with the dead men less but sympathise with frail mortals more; that we torture ourselves less with syllogisms and metaphysical triangles, but love the human soul more; that we lay not so much stress upon proof and propositions but upon the words of love and cheer still more; and that instead of waiting in our cloisters for the world to come to us, we go *about* all the days of our lives doing good.

However many counsellors thou mayest have, yet forsake not the counsel of thine own soul.

Accustom thy tongue to say, I know nothing.

GODLINESS, GODLY FEAR AND PURE RELIGION

"Pure Religion" does not consist in pure or true doctrines, but in good works and purity of life. But "good works" in the New Testament sense of this expression, are not offerings of bulls and of goats, or sacrifices of any kind to be consumed upon altars like those of the Jewish worship. They consist of works of *humanity*. The word which is used by James in the memorable passage in which he defines "pure Religion" and which is translated in the common version in this place by our word religion, is *threskia*, and is the word which is used in the Greek version of the Old Testament for the Jewish ceremonial under the law. When a Jew was asked what was his *threskia*, or *religion*, he pointed the inquirer to the manifold ceremonies of the law—the sacrifices, the offerings of all kinds, the complicated services of the priesthood, and the worship of the Temple or the Tabernacle generally. The worshiper who busily and regularly attended to these outward forms of service was called a religious man or woman, and with them religion consisted in the performance of these things.

But under the New Testament dispensation the case is altered. The Jewish was the *typical*; the Christian is the *true*. The one is shadow—the other substance; the one is significant, the other real. Now this *true* and *real*, what is it—but "good works"—or acts of humanity from a pure heart. As the evangelist says, "Pure Religion and undefiled before God the Father is this: To visit the fatherless and widows in their affliction and to keep oneself unspotted from the world."* Christianity then is not without her outward ceremonial—her worship or *cultus*, by which her votaries may distinguish themselves before the world, and be known as the "peculiar people of God, zealous of good works."

It is a sad mistake to think that the Christian religion consists in a life of dreamy and lazy piety,—in profound meditations, or sighing sentimentality. *Devoutness* and *Godliness* are both high and blessed qualities of the Christian life, and they are commended in the scriptures by appropriate words, but they are not to be confounded with, nor substituted for, "pure religion."

We have *eulabeia*, *godly fear*, in Hebrews 5, 7, and also 12, 28, in which latter place the sacred writer says, "wherefore, since we receive a kingdom that cannot be shaken, let us be filled with thankfulness; whereby we may offer acceptable worship unto God, with reverence and *godly fear*, for our God is a consuming fire." This is a

* James 1. 27.

feeling of the Christian heart that cannot be too assiduously cultivated. We do not *tremble at the word of the Lord*, as becomes those who, in a state of probation, are yet to account for every idle word we utter. With but too many, God is thought of simply as a bright sentiment, that may be contemplated with admiration when we happen to be in a favorable mood, or forgotten at pleasure, if the turbulence of our passions should drive Him from our respect. But this *eulabeia*, in its radical significance requires us to treat all divine things with sensitive care and anxiety; as things which require cautious handling, and the most watchful concern, lest they may be injured by carelessness or destroyed by neglect. It is a *fear* that is justified by the value and importance of the thing which is to be preserved by it. There is nothing mean or servile in it. On the contrary, it springs from the sacred regard in which the heart holds the objects towards which it is exercised. How wholesome and good this is, I need not stop to urge, yet let no one deceive himself, in supposing that it is what James calls "pure religion," or that even in its highest perfection, it is any substitute at all for that outward exhibition of the christian life, which he calls *threskia*, "religion."

We cannot be too particular concerning the things that relate to our eternal peace, and this feeling of anxiety to have right views of divine truth and exact conformity to the form of doctrine delivered in the scriptures has ever been a striking characteristic of the true worshipers of the living God. On the other hand, a defect in this cardinal principle of a true and sincere Christian life has ever given rise to latitudinarian views in relation to the positive ordinances of Christianity, and encouraged to a licentious rationalism in reference to the precepts of the gospel. *Eulabeia*, "godly fear," is a tender regard for the things of his kingdom, a solicitous interest in the purity of the doctrine of the cross, a watchful concern for the observance of every divine institution, a careful preservation of the unity of the faith, and a tremulous sensitiveness to every divine command. It has its birth in the spirit of fidelity and is manifested in a well tempered zeal in the service of Christ.

Eulabeia "Godly fear" is distinguished from *devoutness* or *Godliness*, and these again are slightly distinguished from each other, though nearly equivalent, as used in the New Testament. "Devoutness" *eusebeia* is indeed *piety*, but it may be only this affection towards humanity, especially towards parents—yet in the scriptures, its almost universal significance is piety towards God. We have it, in its kindred forms, rendered, *Godliness*, *to worship*, *devout*, *godly*—and once in its exercise man-ward, *to show piety*. But *theosebeia* is piety toward God alone. It is used but once in the New Testament—and *theosebes*

once. Paul says, speaking of women, "let them adorn themselves with good works, which becometh women professing *theosebeia*, "Godliness;" and John says, "If any man be a (*theosebes*) worshiper of God, and doeth his will, him he heareth." From its very etymology this word is limited to the affection of piety toward God.

Here then we have a splendid trinity of Christian qualities—Godliness or piety, Godly fear, and religion, or the benevolence of the Christian life. Devotion of heart, conscientious zeal for the purity of all divine institutions, and a large practical benevolence toward suffering humanity—these are the striking and comprehensive qualities of a true son of God, and mark him amongst men, as stamped with the image of Christ. Some men are dreamily devout, but in their transcendental aspirings God-ward, utterly regardless of the forms of Godliness;—others have the forms, without the power; while yet another class make a virtue of benevolence, and without *piety* or Godly fear, hope to win their way to life everlasting by their deeds of charity to their fellows. But what God has joined together let no man put asunder. The full man in Christ Jesus strives after perfection in all, and finds in the fullness of the power the sustaining cause of perfection also in the form. W. K. P.

BRO. H. T. ANDERSON'S TRANSLATION.

HARRODSBURG, KY.

DEAR BRO. PENDLETON:—I think it well to notice some places in my Translation of the Testament, and give the reasons for having made them such.

In Phil. ii. 1, instead of the expression, "comfort of love," I have translated thus—"comfort arising from love."

In 1 Thess. i. 3, the common version has, "work of faith, and labor of love, and patience of hope." I have translated thus—"Your work which is the result of faith, your labor, the cause of which is love, and your patience, which springs from your hope in our Lord Jesus Christ."

It may be asked why I have thus translated. I have given to the Greek genitives, in the above quoted places, their real meaning. In Phil. ii. 1, the genitive *agapes* is causal; that is, it expresses the cause, or the source, whence arises the comfort. There is a vagueness, an uncertainty of meaning in the expression "comfort of love." This is not so in the Greek. The scholar sees at a glance that *agapes* is the source of the comfort. I have given the thought, as seen in Greek, so that the English reader may fully understand it. So in 1

Thess. i. 3: the genitives *pisteos*, *agapes*, *elpidos*, are causal; and I have given to the English reader the full thought, as seen in the Greek, varying the form of expression in each instance.

Wherever it could be done, I have expressed the true sense of the causal genitive.

I will notice an important use of this genitive with the verb *akouo*, Acts ix. 7, and the difference of sense arising from the use of an Accusative with the same verb, xxii. 9.

The general law is—that verbs of sensation, except those of seeing, take a genitive, the cause of the sensation. Now this verb *akouo* takes both a genitive and accusative, and the translation depends on the case it takes. In Acts ix. 7, the genitive *phones* occurs. Here the verb must be translated by our English word *hear*. For the men with Paul merely heard the voice; they did not understand it. It is hardly necessary for me to state that a voice or sound is the cause of hearing. The voice or sound striking on the ear, causes us to hear. The Greek expresses this fact by a genitive with the verb *akouo*. But when that which is heard is understood, the Greek uses after the verb *akouo* an accusative case. So in Acts xxii. 9, *phonen*, the accusative, occurs; and this requires us to translate thus—"But did not understand the voice."

The Common Version is a witness for such a translation. In 1 Cor. xiv. 2, we find the verb *akouo* translated by our English word *understand*. It was necessary so to translate it in that place; and the wonder is, that the same necessity did not guide the king's translators in Acts xxii. 9. The words are, "For he that speaks in an unknown tongue, speaks not to men, but to God; for no one understands him." Now it is evident that one who speaks in an unknown tongue can be heard. But had the king's translators used the word *hear* in this place, the sense would have been lost. The wonder is, that they failed to translate Acts xxii. 9. True, we must supply the pronoun *him*. The Greek requires this.

In Gal. iv. 21, I have followed the same law. "Tell me, you that desire to be under the law, do you not understand the law?" This requires no remark in proof of its correctness. The accusative *nomon* here stands in connection with the verb *akouo*.

I have endeavored to give the full force of the thought as seen in the Greek, in all instances in which it can be done without too much circumlocution. It may be well to notice some instances in which the full sense of the genitive could not be expressed without too great circumlocution.

The expression, "law of liberty," James i. 25, means, the law which gives liberty, or which leads to liberty. So, the form of ex-

pression, Rom. vii. 24, "Who shall deliver me from the body of this death?" (C. V.) I have translated—"Who will deliver me from this body that subjects me to death?"

In Rom. viii. 2, "The law of the spirit of life" is to be explained by comparing it with II Cor. iii. 6, "But the Spirit makes alive."—The term *spirit* here means the New Covenant. In the expression, "the law of the spirit of life," the words "of life" modify the words "the law of the spirit," and mean, which gives life. The law of the spirit is, the law of the New Covenant. The whole expression would mean—The law of the New Covenant which gives life. The words "law of sin, and of death," mean, The law which excites sin, and leads to death.

In John's Testimony, v. 29, the words "Resurrection of life" mean, Resurrection to life, or, the end of which is life. The term *zoes* is a genitive of design. For it is evident that God designs that men who rise shall die no more. The righteous rise to live: the wicked rise to be condemned.

That expression, "immersion of repentance," in Mark i. iv., and Luke iii. 3, and Acts xix. 4, is to be explained in the same way.—The immersion of John obligated to repentance. It is like our English expression, "Institution of learning." The words "of learning" express design.

If any one doubts this explanation of the expression, "immersion of repentance," let him consult Matth. iii. 2: "I immerse you *eis metanoian*, in order to repentance." The expression, *baptisma metanoias*, is stronger than *baptizo eis metanoian*. The term *metanoia* means, change of mind, and such a change of mind as prepared the people for the Christ. John preached the coming of the Christ.—Now, as the Christ could not be received without a preparation of mind, this preparation being effected by the instruction of John, became an object to be desired by all who wished to receive the Christ. The immersion of John laid the people under obligation to prepare for the Christ. By immersion they became his disciples, and learned that preparation necessary for receiving the Christ.

This form of expression, denoting design, is based on the local relation expressed by the genitive in such expressions as *metoikesia Babulonos*. Matt. i. 17 The learned reader may determine the difference between *metoikesia Babulonos* and *metoikesia eis Babulona*, and *ep' oikou* and *ep' oikon*. The difference is obvious to every one who has studied the meaning of Greek cases.

I may remark that *metoikesia Babulonos* differs from *metoikesia eis Babulona* thus: The former is a removal which was caused by Babylon. It is well known that the king of Babylon carried the Jews

captive to Babylon. The latter expresses a removal to Babylon without giving any reason for such removal. *Eis Babulona* merely expresses the direction of the removal.

So, from this local relation, comes the genitive expressive of design. In *baptisma metanoias*, the *metanoias* is that which influences the person. It is the design to which he looks. He sees that John gives instruction that will prepare him for receiving the Christ, and he is immersed in order to gain that instruction. The preparation of mind to be gained attracts him to John's immersion. So, learning, or the desire of learning, attracts young men to an Institution the design of which is learning.

I have been particular in explaining this point; for it gives no little trouble to some people. Yours respectfully,

H. T. Anderson.

P. S.—Before concluding this, I must notice another instance of the use of the genitive similar to that in Matthew i. 17. In Matt. x. 12, the common version has, "Go not into the way of the Gentiles."—This is not perspicuous. I have translated, "Go not into the road that leads to the Gentiles." *Odon ethnon* evidently requires this translation: for the connection shows that the Savior was directing the apostles not to go to certain places. *Ethnon* is the genitive of local relation here. As already observed, the genitive of local relation is the basis of the genitive of design. In Matt. xxiv. 15, we find the expression, *bdelugma tes eremoseos*; C. V., "Abomination of desolation." Such a translation is not perspicuous. I have given the sense thus: That detestable thing that makes desolate. We may vary the form of expression thus: That detestable thing that leads to desolation. The Roman eagle is here foretold, which indicated the presence of the Roman army ready to desolate the city of Jerusalem.

But these instances will suffice. They will be a guide to the reader in solving any matter of the same kind.

Should these remarks on the genitive be acceptable, I will send you some on the use of participles, and other matters. H. T. A.

There are four kinds of readers,—the sponge, the funnel, the strainer, the seive. The sponge sucking up all; the funnel taking in at one end and letting out at another; the strainer separating the wine from the lees; the seive dividing the bran from the fine flour.

Consider whence thou camest, whither thou goest, and before whom thou art to stand.

MORE LIGHT.

Light!—this is one of the great leading words of the Bible. God by its perpetual and prominent use characterizes the Old Testament and the New. And it is a glorious word!—glorious when it speaks to us of the unutterably grand manifestation of the power, wisdom, goodness, and glory of the Most High,—material light, that alone is able to reveal to us the greatness and the splendor of this material world which His hand hath framed. But it is infinitely more glorious still, when it speaks to us of that heavenly light, that is to dispel the thick darkness, that by reason of sin broods over the human soul, pouring upon it instead, and filling it with the full radiance of the "light of life" eternal, with the ineffable joys and glories of redemption and salvation. In the spiritual, as in the material world, where no light is, the wanderer stumbles. In vain are a thousand good purposes, in vain our aims and efforts, if there be no light to guide, or if a false light lead us astray. A report on the subject of our sea-coast light-houses, states that along a dangerous but most frequented part of our Atlantic coast, for the want of a few good lights well placed, many ship-wrecks, involving an immense loss of property, and a great loss of life, have occurred. We yet remember with horror, how a few years ago, an emigrant ship that had crossed a part of the German ocean and the Atlantic, with five hundred human beings on board, and these already dressed in their holiday attire and happy and joyful, as they expected to land on the long-wished-for shores in a few hours,—in the darkness of a stormy night drifted on a sand-bank on that very coast, and went to pieces within a few hundred yards of the shore, *and every soul was lost*! The bark Elizabeth, with cherished lives on board, had sailed over half the Mediterranean, crossed the Atlantic, and already standing in for New York harbor, in the night mistaking a false light for the true one, ran on a rock and was lost. And on this mighty ocean of human life, where souls are steering and drifting on amid the currents and counter-currents, the fogs and fatal rocks, the storms and tempests of sin, how many a poor soul has perished, often perhaps near the wished-for haven, for the lack of heaven's light to guide it! Yet God has abundantly vouchsafed the fullest light, "the light of life," the light of salvation that dispels all darkness. "The light of men has come into the world;" "with him there is no darkness at all." Why, then, should men stumble and perish for the want of this light? These reflections have been awakened in our mind, by reading the following brief article from a prominent religious weekly:

"Do you want to be a Christian?—A friend of mine was convinced that she ought to be a Christian, and *must* be, or perish. But she heard it said, and she read in the Bible, that *faith* is necessary; that she *must have faith*; but now how to get it she did not know. She *tried*, as she thought, to believe, and prayed for it; but no peace came to her soul. At last, in her perplexity and despair of such work, she concluded to *give up trying to have faith and trust the Lord to save her*. Then she was saved. When she gave up trying to have something in herself to rely upon, and just trusted Christ to do for her, then she became a Christian.

Reader, if you are not a Christian, go and do likewise. Leave off trying to make yourself better, and to have something in yourself to rely upon, and trust Christ to save. Ask him to lead you to heaven in his own way. Do as he bids us all do, and trust him to make all well with you. He promises to do it, and you may depend on his word. PHILO."

Here, in the heading of this brief article, is a most serious question propounded; it is one, indeed, that involves everything; it is the matter of eternal salvation or eternal perdition. It is true, you "*must* be a Christian, or perish." As, in the light of the word of God, by the common consent of the believing world, this is the greatest question for time and eternity that can concern mortal man, how most important, therefore, that the solution of it, the answer to it, should be most definite and clear. Now, in the article quoted, the writer claims to give us this answer.

We have selected these words for animadversion, not because they are singular and peculiar, but because they are representative; they are a fair exhibition of the way and manner in which this most important of all questions is generally treated by a good part of the religious world, and by that part especially that is called evangelical. That we are correct in this statement, no one well acquainted with the matter will venture to deny. We have taken the article complete, from a religious paper high in authority, and perhaps, more than any other, representative of evangelical orthodoxy. Let us now proceed to examine the solution it offers of the great question.

1. First we call attention to the *darkness* resting upon it. No inquiring soul could possibly find his way through it. Not a single clear ray of light here to give sure direction to the sin benighted, sin-burdened, convicted, inquiring, soul; nothing to relieve its "perplexity and despair." Where is that definite, clear, instruction, the mind and heart of a sinful world needs and demands and must have, to save it? What intelligible order of action is here proposed, for us to follow to meet Christ and his salvation? What is to be known, what to be believed, and what to be done, to be saved? Where is there any clear, satisfactory, instruction here on these vital points, without

which the soul must stagger on in its blindness and sin? Instead of light, there is darkness; instead of order, confusion. The awakened soul, when it calls earnestly for light and certainty, is mocked with obscurity and uncertainty. It is left to grope its way along as best it can, and many,—thousands,—thus grope their sad way even to their graves amid dark shades and heart-breaking uncertainties. All over the land, when hearts are sending forth the earnest cry, "What must I do to be saved," how often are the anwers returned as nebulous, as confused, as unintelligible as the one above given! What mighty obstacles this throws in the way of the triumphs of the cross!—what woes and agonies it inflicts upon humanity!—what a terrible loss it brings upon the world!

We have here touched upon one of the leading and most vital defects, weaknesses and sins, of much that is called Christianity to-day. It is a capital defect; because a definite, clear, and intelligible answer to the question, "What must I do to be saved?" is one of the most essential, primary parts of the glad tidings to be preached to all nations, occupying a most prominent place in the New Testament, and indispensably necessary to the sinner to enable him to reach the cross, to obtain the joys of pardon and peace. It is a great weakness; because to fail to give an immediate, intelligible, and certain answer to the first and great question that arises in the sin-convicted soul,—as it did with the thousands on the day of Pentecost, with Paul, and others in the New Testament,—is to break the power of the gospel in its progress of triumph over the soul; puts confusion on the preacher's face; plants agonizing doubts, distrusts and uncertainties in the sinner's heart; brings delay to the work of salvation; and so gives opportunity to the enemy of souls; and finally, and above all, because it departs from the way and order of God, which alone is divine *power* against Satan and a sinful world. It is a sin; because it withholds from men this essential instruction unto life; this directing voice of God, so earnestly sought after, and so precious to the sinner, and so readily, so freely, fully, and lovingly granted by Him, to every one that earnestly seeks the blessings of the cross. In the name, then, of the author and finisher of our redemption and of our faith; in the name of the revealed word of God; in the name of a world to be saved, we protest against the obscurity and confusion that has been thrown upon the answer to this grand question concerning salvation; and we demand that justice shall be done to the will and purpose of God, and to the awakened sinners and seekers after light and life, by giving at once to every one that asks "What must I do to be saved," that clear, full, and authoritative answer that God in his word has given, and ordained to be given, to every one that "asks and seeks."

Here is one of the strong points of primitive Christianity. In our advocacy of the ancient gospel, let us not fail ever to hold it up conspicuously before the world, not only to the confusion of the opposite error, but first, and chiefly, as a mighty power in the great work of saving souls.

2. The Word of God affords no justification for the confusion and obscurity we have been reprehending. There the great question occurs under various circumstances, addressed to the divinely commissioned apostles of Christ, and receives a clear and decided answer, with a remarkable uniformity; and is everywhere, in addition, with unmistakable fullness, historically developed, showing the one, selfsame, direct course of conversion in every case; so that he that runs may read, and we are left without any excuse for darkness and error here. Let any one read with attention, and without prejudice, the history of the conversions at Jerusalem, at Samaria, at Philippi, at Corinth,—the conversion of Paul, of the centurion, of the eunuch,—and compare these carefully with each other, and he cannot fail to see the clear path of duty, of faith and action, pointed out by divine authority to the sinner for salvation. There is a most wonderful harmony here, so designed of God, that we might have line upon line, precept upon precept, and fact upon fact; that we might see that the law of God holds good in every case. In addition to all this, there stands the great constitutional, all authoritative, *supreme law* of salvation, in the solemn commission given by Christ to his apostles—"He that belives and is baptized shall be saved, he that believes not shall be condemned;"—and this is the ruling, authoritative, norma for all that we find in the history of conversion and salvation from sin in the Word of God afterwards, and will be the supreme law while the world stands. With it everything in the New Testament does, and with us, everything hereafter should, harmonize. That faith, repentance, and baptism constitute the law and process of conversion, is most clear from every case recorded in the New Testament, from the great commission to the end; and, as to what is to be believed, and how we are to believe; what is repentance and what baptism, is as clear. Why, then, this perpetual stumbling in darkness in this matter? It is very painful to see men, for no good reasons whatever, prefer for themselves and others darkness to light in broad noonday,—Why not speak as the Word of God speaks? Why this painful, agonizing stumbling along, when the path is so clear? Can any one tell why? Can there be any justification of it?

3. But let us look for a moment at the teachings of the article on which we are commenting. This lady "had heard and read in the Bible that in order to be saved she must have *faith*." And is this not

true?—is this not clearly taught in the Word of God? "He that believeth not shall be damned"! But what does this writer teach? "In her perplexity and despair of such a work"—as trying to obtain faith—"she concluded to give up trying to have faith, and trust the Lord to save her. Then she was saved"! Can any man understand what all this is to mean? Was she saved without faith? Such is certainly the inference from these words. Yet is this not a positive contradiction of the Word of God? Or, are we to understand that trusting to the Lord to save her, was the saving faith? It is not so said here. All is thick mist with this sinner and with this writer. The Word of God says, "Believe";—but as to seeking after this indispensable condition of salvation, this director of souls, *Philo*, says, "Leave off trying to make yourself better, and *to have something in yourself*"—that is to have faith—"and rely upon and trust Christ"—and you will be saved, you will become a Christian! If she had not proper faith, why console her and others with the vain hope of salvation without it? If what she had already was sufficient faith, why not tell her and others so? Why leave these vital matters in utter darkness? Again, "how to get faith she did not know." No, and evidently what faith was she did not know; and from her spiritual guides she got no light on these important points, so clearly taught in the Divine Word; nor does *Philo* throw any light on these matters. All is darkness. To complete the confusion, we are told—"Ask him to lead you to heaven in his own way. Do as he bids us all do, and trust him to make all well with you"? But what *is* "his own way," what is it that "he bids us all do," is left in utter obscurity here.—At one time we are told to "leave off trying to do anything"; at another, to "do as he bids us"—and so on. How sad to witness such lamentable "darkening of counsel by words without knowledge" on this most vital subject; and how very sad to know, that such is really the course so widely pursued by the religious teachers of men;—a course that can have no other effect than that of drawing men into "perplexity and despair"!

4. But let us labor in patience. These sad errors were not born with these men. They were entailed upon them from the past, by *their* teachers, by men and books. It is very seldom, we trust, that men thus err wilfully and knowingly. Such language as that in the above article is what these people have everywhere around them been accustomed to hear, and they have not the light. We must look upon these men, and judge them, charitably. Let not those who see better judge in severity. Let them rather labor more earnestly to bring the light of heaven, the light of salvation, to the minds and

hearts of men. This is our work. Let it be done with all fervency and devotion, but in all humility, and in all love to our fellow beings,—for this alone is becoming in the servant of Christ.

C. L. L.

BETHANY COLLEGE.

Through three years of war, Bethany College has struggled with a success that is gratifying and cheering to her friends. The session of 1863–4 closed with a catalogued list of *fifty-seven* students, and graduated, with the degree of Bachelor of Arts, a class of *six*. Owing to the reduced patronage which, in consequence of the grievous war that has taken off so large a portion of the flower of our youth, she, in common with all the colleges of our country, has been compelled to suffer, the corps of regular Professors has been necessarily reduced below the usual standard of a College Faculty; yet, through extra exertions of the few employed, aided by competent tutors, the integrity of the course of studies has been fully maintained, and the amount of instruction on the part of teachers and the degree of scholarship on the part of the students, have been kept fully up to the standard of former years. The Board of Trustees, however, have felt that it was due to the reputation of the college, as well as to the generous confidence of the public, to remedy this defect at as early a day as practicable; and they are now gratified at being able to announce that for the coming session an able and accomplished Professor of Mathematics and kindred sciences will be added to the Faculty, so that with the further addition of competent Assistants in the various departments, provision will be made for thorough and complete instruction in every branch of our very full and comprehensive course of study. Students may rest assured that the amplest and most able instruction will be afforded in any and every department of study, they may elect to prosecute. In anticipation of a large increase of students, the "Steward's Inn," or College Boarding House, is undergoing repairs, and will by the next session be put in condition for their comfortable accommodation.—Other accommodations for such as may prefer private boarding, will also be provided, so that the tastes of all classes may be suited.

The very general interruption in the prosperity of colleges, caused by the war, has produced the impression in many parts of the country, that Bethany College has also suspended. But though many feared that it would become necessary for her to do so, and some advised that she should, the majority of the Board and of the Faculty, unshaken in their faith in the ultimate destiny of the Institution, de-

termined to persevere; and now, after three years of much discouragement and great sacrifice and toil, they find themselves richly repaid, in being able to announce, that she has passed successfully through her darkest hours, and is gradually and steadily regaining her former distinguished and commanding position among the first Institutions of our country. Holding herself resolutely aloof from political partizanship, and steadfast to the high and catholic interests of literature, science and religion, she has steadily grown in the confidence and approbation of her friends, and proved herself, through her most trying ordeal, worthy of the patronage and support of all lovers of liberal and humanizing letters.

Notwithstanding the general financial revolution through which the country has passed, contrary to the fears of many, we are gratified to state that Bethany College has not lost *one dollar* of her collected endowment. Through the watchful care and foresight of her Treasurer, all has been saved, and though for a short time some of the investments failed to pay regular dividends, and a small amount is still unproductive, not one dollar of the *principal* has been lost or discounted. The liberal friends of the college, to whom she is indebted for her permanent financial foundation, will be interested in the following summary, taken from the audited report of the Treasurer for July, 1864:

Amount collected on the Kentucky chair,		$15,580 16
" "	Missouri chair,	11,752 16
" "	Illinois chair,	10,227 13
" "	Tubman chair,	16,541 16
" "	Virginia chair,	10,206 60
" "	Several Southern States,	7,750 71
Total amt. collected on Endowment,		$72,057 92
Total amt. collected on subscriptions for College Building,		44,889 15
Other general donations,		1,210 55
		$118,157 62
Amt. expended on College Building, apparatus, &c.,		80,506 18
Amt. of Endowment permanently invested,		$37,651 44

From the above engrossed summary, it will be seen that Bethany College has an unencumbered endowment of nearly Thirty Eight Thousand Dollars, free of all debt for her magnificent Building, extensive apparatus, and all other considerations. When the unexpected and calamitous civil troubles of our country broke upon us, the College Building was under contract, and a large portion of it remained in such a state of progress that it became necessary to push it on to a nearer degree of completion, in order to preserve it from

ruin. Under these circumstances the Board thought it advisable for the building fund to borrow of or upon the security of other funds of the college, in order, at the same time, to fulfill her legal contracts with the builders, and preserve from ruin the work already accomplished. The subscriptions held at the time for this specific purpose of the College Building, were ample to cover these demands, but because of the civil disturbances already referred to, they could not be realized at the time. Accordingly some twelve thousand dollars were borrowed of the Banks, and, in the foregoing report, is included in the amount charged as expended. This amount it is now the earnest desire of the Board to replace, and to this end they passed at their last meeting the following order for Scholarships:

"Ordered, that any person who shall pay into the Treasury of Bethany College a sum not less than five hundred dollars, shall have the privilege of sending students to the Institution at the rate of fifty dollars for each student per session, to the amount of the sum so contributed; provided, that said privilege shall not continue for a longer period than five sessions next following the first use of said privilege, nor be extended to the sending of any students except sons of the contributor, or such persons as he may *bona fide* donate it to."

The immediate object of this order is to raise a sum of money which may be applied at once to the payment of the foregoing debt, and at the same time to afford to all persons who may wish to make provision for the future education of their sons, an opportunity of making a safe and sure investment *now* for that purpose. The state of the currency is such, that many persons are at loss to find investments in which they can feel confidence; and it is thought that there are not a few who will gladly avail themselves of this method of laying by a portion of their surplus for a future demand, which must be of concern to all who may have sons to educate. Five hundred dollars advanced to Bethany College *now*, will be so much laid up for their use in years to come, so that though their children may not be of age to come to college for many sessions, yet when the time shall come, their education will have been provided for in advance, and will thus be placed beyond the financial contingencies of the future.

It will be seen that the *whole sum* donated, whether five hundred or five thousand, can be taken out in tuition for sons or other persons to whom it may be *donated*, at the very moderate rate of *fifty* dollars per session. This, at the present value of our currency, is just twenty dollars per session—reckoned by the par standard to which our reckoning must come before long. The investment then will be, first, a safe one; second, for a purpose practically necessary in the future of those who have sons to educate; third, a wise and economical disposition of a depreciated currency, which is accumulating in the hands of many,

and which they must invest in something; and fourth, a means of aiding a public literary institution to pay off a just and honest debt.

Besides these features in this scheme, it is provided that the rights of the scholarship may be *donated*, so that any one who may have friends or relatives whom he may wish to aid, can lay up for them also the means of procuring the precious boon of a good education.

Virginia has become almost identified, in the associations of the public mind, with the thought of terrific battles and mighty battle-fields. And it is true, that her hills and valleys and plains have trembled beneath a shock of arms that has been known to no other land or age, and the immortality that belongs to the scenes of such deeds shall be hers. Vague notions as to the location of Bethany College have led many to suppose that she, too, has been involved in this general disturbance and peril. But nothing could be farther from the fact. No place in the whole country can have been freer from military disturbance or excitement than has Bethany. In this respect we have been marvelously blessed. Though danger has been on the right hand and on the left, it has never been permitted to come nigh us. Not even a squad of either army has ever passed along our streets. No guerillas have ever visited our borders. In the midst of martial movements that appal the imagination even by their magnitude, we have never heard the cry of the wounded, been startled by the roar of artillery, nor snuffed the smoke of battle. A merciful Providence has ever lifted upon us the light of his countenance, and given us peace. On this account we think Bethany College, above most all others, a place for the resort of all who, remote from the excitements of war and the temptations to strife, may desire a tranquil refuge for study and preparation for the coming calls of a time of peace. We are not willing that this, we trust, speedily approaching blessing shall find us unprepared for its high and humane duties. We shall then, more than ever, want educated minds and hearts, men that love the arts of peace, that are willing and qualified to work for God and humanity,—preachers and teachers of the gospel and righteousness; and how shall we have them, if we neglect our colleges, and allow our children to grow up in ignorance in an atmosphere of demoralizing strife and war! Think of the mighty wave of corruption that shall roll back upon society when the ebb of war shall come! Let us discipline manly breasts to stem its flow, and spread over its angry surface the oil of peace! We should neglect our grain-fields, and let the corn go ungarnered, and our coffers remain unfilled, rather than suffer the souls of our children to sink into barrenness, and our treasured wealth of religion and morality to be stolen from us and consumed by the greedy cormorants of war. The future will rise upon us,

frowning with the savage aspect of barbarism, if we let the light of our present civilization go out in our hands. It is thus that "dark ages" succeed the times of war. The arts of peace are neglected, religion and virtue are supplanted, by the ever active principles of infidelity and vice; and a single generation, untrained in the worship of their fathers, and untaught in their science and letters, peoples the earth with a race of ignorance and of violence. This is the sad lesson which we read in history, and we shall be false to ourselves and to our posterity if we do not heed its timely warning.

May we not appeal to the past to justify us in claiming the confidence of the public for the future. We ask a generous brotherhood, who have stood by Bethany College so long, what other contribution to public usefulness, in the church or the State, has paid them better than that which they have made to Bethany? Take from our pulpits the preachers you have prepaerd at Bethany, and who can refuse to admit the chasm that it would make in our array of strength in this struggle of reformation! Withdraw from our schools, academies and colleges the teachers that she has trained, and who will deny the destitution and barrenness that would appear. At the bar, in our legislative halls, on the farm, by the bed of the sick, ministering about holy things in the churches, everywhere that useful and honorable work calls for educated and trained workers, there will she be found represented honorably among the foremost of the colleges of the land; and every one who has contributed even his mite to enable Bethany College to accomplish this great and good work, can look to it with gratification as in part the doing of his hands.

With a building unequaled in its extent, architectural beauty and accommodations, and a body of Educators proved by long experience, and steadfastly set on raising to still higher distinction this already renowned Institution, we feel warranted in urging her claims with especial earnestness upon the confidence and support of all who appreciate distinguished services in the cause of religion, humanity, science and letters. The prospects for the coming session are more and more encouraging every day, and we close this address in the fullest assuradce that it will not reach any who will not be disposed to extend to us their cordial co-operation and good will.

A. CAMPBELL, J. C. CAMPBELL, } Com. of
B. B. GROOM, ALBERT ALLEN, } the
C. L. LOOS, W. K. PENDLETON, } Board.

☞ All persons desiring information as to the course of study, terms, or other items of detail, will find prompt attention by addressing the Vice President, Prof. W. K. Pendleton, or Prof. C. L. Loos, Secretary of the Faculty.

SHALL WOMEN PRAY OR EXHORT IN PUBLIC?

[We lay before our readers another article from our esteemed Bro. Faurot on the above named subject, but we will not weary them with any further remarks of our own. The points reviewed by our good brother have, perhaps, been sufficiently anticipated in former articles, and the arguments need not be repeated. In the midst of so much anarchy and radicalism in the political world, it is not strange that a little of these revolutionary elements should seek to creep into the church; but we have too much confidence in the general steadfastness of our brethren, to fear that they can, to any hurtful degree, be led off from the very plain letter of the Scriptures by such special pleadings as the advocates of this feature of woman's rights are inventing, to justify their efforts to confuse and subvert the apostolic order of our public worship. "God," says Paul, "is not the author of confusion, but of peace. In all the congregations of Christ's people, the women must keep silence; for they are not permitted to speak in public, but to show submission, as it is said also in the Book of the Law. And if they wish to ask any question, let them ask it of their own husbands at home; for it is disgraceful to women to speak publicly in the congregation." While we listen to Paul, in these plain and explicit utterances, it will need no comment of mine to save us from being led astray, in giving a respectful though silent hearing also to the following from Bro. Faurot.—W. K. P.]

PHILADELPHIA, August 13th, 1864.

BRO. PENDLETON:—I did not desire to multiply words, on a matter so plain, neither did I think the *positive*, *authoritative*, *mood*, made an argument any stronger. But as you say, "Let Bro. Faurot, or any other advocate of what we deem modern interpretations and innovations, attempt to dispose of these reasons, &c." I will add a word. Is your "deeming" a thing an *innovation*, or *modern*, decisive? If so, I have no need to deny being among the advocates of such. Look at the cases I presented. If they are innovations, I plead guilty. You say, "evidently, the apostle designed to enforce upon the church, the duty of maintaining in public meetings the proper distinctions of the two sexes." Astonishing! But what has all this to do with the question—cannot her sex, "effeminacy"—be maintained by the direction given in the 11th, ch., even when she prays and prophesies! Had Paul been as near an idolator as you at the shrine of woman's beauty, and nobility, and as fearful of the consequences of wandering from her God-given sphere, would he not have said, she must not pray at

all in social meeting, instead of giving a rule by which she might do it with "decorum," certainly Paul knew how to express his meaning, neither did false delicacy restrain him, when he comes, *three* chapters after, to speak of her, interrupting, causing confusion and teaching in public—then he says plainly, it is a shame for her to do the former two, and not permitted to her, to do the latter. Have I advocated *manly* qualities in women, or *usurping their place?* No sir, this is but evading the question, and saying pretty things, for the want of stormy arguments, I only wish her to have the place, and privileges, nature, and the Bible give her. If God sees fit to make use of women, to perform noble deeds, as in the cases I mentioned, for the want of *competent men*, shall I cast the insinuation, that this is "converting them into men," to "make for themselves a strange notoriety." And when the Apostles allow her to take part in prayer meetings (Acts 1. 14, 21. 9,) or to hold office in the church, (Rom. 16. 1, 12,) and tells her how to dress, when she prays, (1 Cor. 11,) dare you say she is *usurping her place* in so doing?

I have not said, the prohibition in the 14th ch. should be *qualified* by the *facts* in the 11. ch. The 14, ch. is neither in close proximity to the 11th, nor is it treating on the same subject. The apostle here simply forbids women, making confusion, or "*to speak*," in the proper and true sense of *teach* or *discourse*, in public, but has no more reference to her *praying*, or *exhorting*, than he has to "the man in the moon." You say (Page 326,) "In the first passage, (11) Paul prosecutes the discussion of the question, as to what is modest, but postpones his precept on this, till the 14th ch., and then forbids the public exercise of praying and prophesying by women altogether!" Bro. P, this is not modern, is it? where *do* you find it? It is not in my Bible. Ah! you do admit, there may be a question, whether "to speak," or ask questions includes the exercise of prayer,—not to give the whole passage, nor the (ancient) interpretation, by which you make praying, one of the spiritual gifts,—evidently with a desire to have it cover the case in the 11th, ch.—let us look at the prohibition (34). Let your women keep silence in the churches, for it is not permitted unto them to speak." I showed here that the term silence was not *absolute* or unlimited, but *specific*. For all admit women may *sing*, which she cannot do in *silence*.

The term *speak*, does not mean simply utter words, (which she must do to *sing* or *pray*,) but she shall not trouble the meeting with questions, or stand before the public, as a *teacher*. This is farther apparent, from (1. Tim, 2. 12.) "I suffer not a woman to *teach*." This is the prohibition, of the 1 Cor, 14. 34, and as defined by Dr. Clark, means, *discourse*, *speak*, (in the sense of delivering *discourses*.)

Hence, in neither passage, is there the slightest hint that it was wrong for women to sing, or pray, or exhort. If there is another passage speaking on this subject, I have not found it. And "no sound interpreter," will attempt to apply a plain "positive specific precept." which the Apostle applies, to a *specific* case, to another, or general cases.

As to the case in Acts, 1. 14, it certainly does not say, "only the Apostles prayed," but "These all, continued with one accord in prayer, with the women, and Mary, the mother of Jesus, and his brethren." It must be a very ancient interpretation that makes this passage say *only* the Apostles prayed. Look again, at the 21, 9, and say whether Philip's daughters did not "exhort," or speak to the edification, of the church, as did Phebe, (Rom. 16. 1,) and Priscilla, (3,) and the women spoken of in 1 Cor. 11. 5, and then settle the charge of "advocating innovations" with your own conscience. I do not plead guilty to the charge. I ask for nothing, that is not authorized by the word of God. You seem to think, somebody was pleading for woman, *out* of her sphere, well who is it. You in denying her rights, or I, in granting them? Upon apostolic precept (1. Cor. 11. 5,) and example, (Acts 1. 14.) So far as the "universal interpretation of Christendom" is concerned, my education and observation, which from the beginning has been in the bosom of the reformation, of the 19th century, in the Western Reserve, Ohio, and farther west,—is that I have found but two congregations outside of Bethany, that did not allow, women to all acts of *religious worship*, for when I speak of exhortation, it is in the sense of giving utterance to *religious emotions*, like Mary's, (Luke, 1. 46.) And to me it is a matter of surprise, that any one could, for a moment, deny her such a privilege, on scripture authority. I seriously doubt wheher such a man, has a "closet in his heart" big enough for a very large woman. Last at the Cross, first at the sepulcher, first to announce the resurrection to the disciples. prominent in the first great prayer meeting, (Acts, 1 5,) aiding in the establishment of the church, ever ready to aid the Apostles, in their work, (Rom. 16. 12,) and encourage the saints, woman is identified with the history of our holy religion, too intimately for any one to say her voice was never mingled with "*her lord's*" in *prayer* and *praise*. To this she owes her redemption from the degradation of heathenism, and elevation to the rank of man's *help meet*, and who, shall deny her the privilege of praising her Lord, and speaking of his goodness to her.

Palsied must be the tongue, and dead the heart, filled with such love, and honored with such tokens, that could refrain from speaking of their giver, before men, and Jesus certainly requires it, in Mark,

8. 38. It ia an easy matter to cry *innovation*, and bid slip the dogs of prejudice, but quite another thing, as you see, to maintain such a charge, in every case.

Not one scripture precept can be found against women taking part in *social* prayer, and exhortation, that does not equally forbid her, singing. "Fervency of spirit," or heart religion, vitalizes the church, but woman has more of this, than man, will you shut out the light of the sun, and expect the bosom of the earth to be warmed into springing life? or this warmest sweetest, fountain of spiritual life to be closed and the church to as lively and prosperous.

But enough at present. I believe I have not as much in both my pieces, as in your first. But "let us follow after the things that make for peace, and things wherewith one may edify another."

R. Faurot.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

The annual meeting of the general Missionary Society will convene on Wednesday, Oct. 19th, in the city of Cincinnati. There will be addresses by some of the most distinguished preachers of the Christian church, whose names will soon be announced. Free return passes will be granted over most of the railroad lines.

We expect a vast assemblage, deeply interesting exercises, and a most joyful meeting. Dear brethren, come, one and all. The brethren of Cincinnati extend to you their usual cordial welcome. Let every congregation in the land be represented. Send down your messengers, and make them the bearers of liberal collections for the holy cause of missions.

Let us have a meeting that will rejoice every Christian heart, and send a wave of missionary enthusiasm over the entire land.

B. W. Johnson, Cor. Sec. A. C. M. S.

The Am. Ch. M. Society has, we think, been fortunate in procuring the services of Bro. B. W. Johnson as their Corresponding Secretary. Brother Johnson is a graduate of Bethany College, and we know him well. He was remarkable fer industry in study, fidelity to all his obligations, and a high Christian purpose in all the aims of his life. He ever ranked among the foremcst in his classes, and left us, when he graduated, with high assurances on our part, that we should hear an honorable report of him in his future career. He was soon afterwards called to fill a Professor's chair in Eureka College, Ills., and from all quarters, is acknowledged to have acquitted himself well

in the discharge of the duties of his department. Subsequently he was promoted to the Presidency of the same Institution, and maintained fully, in this most responsible and peculiarly difficult sphere, the reputation he had won as a Professor. During the first part of the present missionary year, which began with last October, Brother Johnson was engaged by the Society as their agent for the State of Illinois, and in this relation, discovered and proved those fine executive talents which marked him, at once, as a most suitable person to succeed to the Secretaryship. If energy, zeal, earnest and eloquent pleading, and hard work, can bring success to the Society, then may we hope for her a crowning triumph in the hands of her new Secretary.

It ought not to be disguised, that the fortunes of the Am. Ch. M. Society have for a year or two been under a cloud. The confidence of many her oldest and most liberal supporters has been in good measure withdrawn from her, and she has not been repaid for this loss by any correspondent accession of new friends. Owing to other engagements, we were prevented from attending the last anniversary, in Oct., 1863, and therefore can only speak in very general terms of the proceedings on that occasion, which have resulted in so much injury to her general interests. Doubtless many extravagant representations both of the the things that were done and of the spirit in which they were urged, have been made; yet the fact that the Society violated her constitution, in introducing and forcing to a willful vote a set of political resolutions, cannot be denied or explained away. That, with a persistent disregard of the most earnest remonstrances of her oldest and most liberal supporters, and a defiant subversion of the long-established rules of all our public religious associations, she presumed to commit the members of the organization, by solemn enactment, to obligations and pledges in things totally foreign to the ends of her constitution, and in violation of its express provisions,—this is an error that stands out prominently before enlightened Christian criticism, and justly challenges, as it has most signally received, the reproof of the wisest, coolest, and most devoted heads and hearts in our ranks.

We were present at the first organization of the Am. Ch. M. Society, and were among those who advocated its formation. We well remember the battle which was then fought, and the warm and earnest words of warning which were then uttered, as to the very dangers upon which, at length, we have too truly fallen. There were men then present, who had been witnesses of and sufferers under this very resolution-passing spirit of religious associations, which was so cruelly exerted in the persecution of the first reformers, in our movement to

restore Apostolic Christianity. With a fresh and painful experience of the ecclesiastical tyranny of "*Dover*" and other "*decrees*," they warned us that our proposed organization would only need to grow a little, and become strong and self-reliant, in order to repeat this sad lesson of human weakness and usurpation in dictating "laws" to bind the consciences of their brethren, or "decrees" to excommunicate them from the fellowship of the churches.

To meet these objections, and as far as practicable prevent this predicted assmption and exercise of unscriptural authority, a clause was introduced into the constitution, strictly limiting and defining the objects of the Society, and confining it only to the most general and catholic work of missions—in our own and other lands. Who could have thought that an organization especially constructed for a gospel work to all the world, would after all these warnings and solemn protestations to the contrary, upon the very first temptation, lend itself to the passing of resolutions in commendation and support of the political aims of a particular government! Narrow, indeed, must be our views of the scope of the gospel, if we can thus limit it to the fortunes and fellowship of even the "mightiest nation in all creation;" and worse than blind to the sad lesson of history, or all efforts to affiliate church and State, if we think we can compel the spirit of the gospel to harmonize with the spirit of the world, in any of its governments, or bind the Christian conscience to the support of political creeds, I care not how pure or promising they may be, without injury to the church of Christ or the most criminal disloyalty to her sovereign and immutable Head.

But the error has been committed, and we are permitted to speak of it, we trust, with yet a large degree of toleration on the part of those who were foremost in effecting it, as we think it deserves. The question now before us is, What is to be done? On this question, we shall be found perhaps to differ from many of those who agree with us in thinking that a great error has been committed. Many such we know there are who are for abandoning the Society—who say "Let her go down—her work for good has been accamplished;—let her perish, now that she is departing from her sphere, lest she bring further division and ruin to our cause." We are prompt to declare that we are not of this number. It is human to err. It is divine to forgive, and wise to reform. Let us forget the errors of the past, only to profit by them for the futnre,—and returning to the old ways, take up our Society upon the liberal arms of our catholic missionary spirit, and push her usefulness and power to greater heights than ever before.

This action, which has violated the cherished religious sentiments of so many loyal Christian hearts, it is well known, was not the work

of the old friends and real supporters of the Missionary Society. It was the work, for the greater part, of persons, who, except for this one achievement of injury to the fortunes of the society, have never shown any very special zeal or liberality in her behalf. Their work done, and in all probability, their zeal and interference will also cease. The true friends of missions will be as heretofore left to themselves, and they have only to persevere in their work, to carry the Society on to a future wide and increasing beneficence. We should not be discouraged because a single stone of stumbling and rock of offense has been thrown in our path.

The Christian cause is one which, from its very nature, must encounter enemies within and without. It has ever been so, and the prophetic spirit of the Savior and his Apostles warned us to expect and prepare for such things. Doubtless many who followed in this ill-advised political zeal were as honest and sincere in their action as any who opposed them could be. Many are the extravagances of a time like this, which a large Christian charity must cover over, forgive, and forget. The interests of the church are not to be forsaken, because some of her friends are imprudent or even worldly in their zeal for her welfare. I have seen good men whose attachment to the church I could not doubt, so infatuated in their confidence in the human arm, that they sincerely thought that the prosperity of Zion was suspended upon the triumphs of their political party. On the one hand and on the other, this sentiment, I doubt not, has been and still is honestly entertained. But it cannot be that both are right, and a wise Christian head and heart will, therefore, learn to be tolerant of both, and zealous for a catholicity which will enable him to embrace both in his Christian benevolence, and to seek to lead them to a higher sphere of freedom under the gospel.

The question with our objecting brethren does not grow out of the special sentiments of the resolutions which may be offered, but it is against the impropriety of introducing them at all—no matter what sentiment they breathe. It is because they claim that it is no part of the purposes of her organization, no legitimate license of hers, to pass a law by votes of majorities on a subject that does not come constitutionally under her regulation. Brethren that can bear and have borne imprisonment for their political views, are among the foremost to withstand, with the same spirit of loyalty to Christ that they show towards Cæsar, this and every other innovation upon the principles of a pure apostolic Christianity, which they discover the ever-corrupting spirit of the world is seeking to introduce to the injury of the church.

I know that many noble and generous brethren have concluded to withhold their support from the Society because of this feeling. But, brethren, let us reason together. Is our general missionary work to stop because of this passing ripple upon the surface? Can we not rise superior to so transient a matter in these vital concerns of eternal interest? In the exercise of our begun confidence firm unto the end, I believe we shall be blessed in our labors, and go on with ever-increasing power for true spiritual good. To draw back now will look rather like political resentment than Christian forbearance. Great Christian schemes must not be abandoned in sudden fits of excitement. We must feel that we are entrusted with mighty interests, and called to carry them safe through every trial, and over all seas, rough or smooth, calm or stormy, peaceful or booming with the tumult of battle. The Savior plants his kingdom in the hearts of men, not on the territories or states of earth. These may be united or divided, rise and flourish in glory and renown, or sink in fragments and ruin into forgetfulness, but the kingdom which hath foundations will stand, and the Lord will keep his people. Is there this faith in the church?

I am the more special in my appeal to this class of my readers, because we know, as a general rule, that it is the disciples who are conscientiously scrupulous about the integrity of the church, that are also the most generous in supporting her in all her legitimate work. But I would say a word of harmony and co-operation to all. Let not those who have labored to bring the Society into this trouble prove themselves to have been actuated only by a meddling spirit of mischief, by abandoning her now in her time of trial and need.—She needs your help, and you ought to give it. Come up like true soldiers of the Cross, and let us forget our mutual suspicions and injustice, and lay aside the accursed spirit of political intolerance, and like brethren, laboring for Christ, consult together and pray together and pay together for the prosperity of Zion. Then will the Lord bless us, and cause the gospel to run and be glorified in our hands.

There is a question of growing importance for us to consider. In a spirit, I fear, of local sensitiveness, not a few are for isolating the co-operation of our brotherhood by the boundaries of States. Now nothing can be more deserving of our admiration and encouragement than the noble efforts so generally and generously making in our State Societies. We have everything to say for them, and not one word against them. But they do not cover the whole ground of the Commission. Nor are they calculated to do so. The outer world, lying beyond our State boundaries, must be provided for, if we would preach the gospel with the width and universality of the Savior's order.—

This is a wide, wide region; and for any culture of ours, filled with barrenness.

But we do not go into the argument here. We only suggest the subject as one on which we should elicit a free and full expression of our Christian sentiment, that we may conclude wisely and act well in so great a matter. I have spoken frankly, and I trust without offense to any. Let us come up in the spirit of unity, and labor to strengthen our bond of peace as citizens of the Lord's kingdom, and it will do more for our land, in the end, than an army with banners. The brethren, many of them, are deeply solicitous for the welfare of this Society, and we trust their prayers may bring upon it a renewal of the divine blessing. W. K. P.

PENNSYLVANIA MISSIONARY SOCIETY.

The annual meeting of this organization convened in Pittsburg, on Friday, the 26th of August, and continued, with increasing interest, till the following Monday. It was the second annual meeting of the Society, and the first we have had the pleasure of attending. We were most agreeably surprised at the number and interest of the delegates, and particularly gratified at the remarkable generosity manifested in the great work of missions. In many respects our cause has been regarded as comparatively weak in Pennsylvania, and until about a year since, the churches had made no co-operative movement for missionary work. But in that short time, they have not only organized a Society, embracing nearly all the congregations, especially in Western Pa., but have had in the field four or five very industrious and efficient Evangelists. With the reflection and experience of a single year, there has been developed a most cheering zeal in the cause, and pledges were sent up to the last meeting and procured during its session, to the amount of about *five thousand* dollars. This sum, with other contributions which may be reasonably calculated on, will enable the Board to employ *seven* or *eight* strong and persuasive men for this current year, from whose labors we may expect a large harvest to be gathered into the church.

Besides these liberal contributions for sustaining missionary work, there was a subscription of *six* or *seven* hundred dollars made to redeem from sale a meeting house, belonging to a congregation too weak to pay a debt incurred in its construction, and about *twelve* hundred dollars per year, *for four years*, contributed for the education of young men for the ministry. This important element in the future prosperity of missions, was very forcibly set forth by brethren Schell, Phillips, T. C. McKeever, Shriver, Goe, and several other earnest-

hearted brethren, both in public and private, and it was gratifying to see the enlarged and liberal views which were held by the brethren generally, as to its urgent and vital importance. The contributions promptly and fully made on the moment, are but an earnest of still better things to come. A few men of large hearts and equally large purses, are determined to place the education of a ministry on a sure and permanent footing, and it will not be long till Pennsylvania will stand among the foremost for an "Education Society," that will fill her wide and inviting fields of Christian labor with earnest and trained preachers of the gospel. With such heads and hearts engaged in this work as brethren Goe, Phillips, Schell, Shriver, McKeever, and others, it cannnot fail to increase and prosper as it deserves. As it is, there was pledged at this meeting, with a readiness and zeal worthy of all imitation, a sum equal to the income from a permanent endowment of *seventeen* or *eighteen* thousand dollars, and enough to educate thoroughly *three* or *four* young men for the ministry. This is a measure of liberality beyond that of many States in which our brethren number many times more than do the churches embraced in this organization, and we trust it will excite their emulation in the same good work.

There were present over twenty preachers, the large majority of whom were from Pennsylvania, and the "Pan Handle of West Virginia." A few counties embraced in this section have been incorporated into this organization, and we doubt not, when properly approached, the churches will become hearty co-laborers with the Pennsylvania brethren in this great and good work. They are, geographically, in closer relation to this organization than with any other, and on many other accounts, it suits them better than any other association they can form. Let one of the Evangelists, or what would be better, the energetic and effective Secretary of the Society, Bro. T. Campbell McKeever himself, visit these congregations, and stir them up to a sense of their duty and privilege on this subject, and we doubt not efficient aid will be promptly rendered by the most of them. These churches have long felt the need of just such an organization as this, and they need only to be excited by one who is himself fully alive to this interest, to make them take hold of it with a free and liberal hand.

We were gratified to meet, also, Bro. Isaac Errett, from Detroit, and Bro. Berry; from Bloomington, Ill. For many years of his early life, this was the field of Bro. Errett's evangelical labor, and his felicitous allusion to those years, and the men and things of those first days of reformatory struggle, was eloquent and touching. We were made to feel the greatness of small beginnings, and filled with awakened gratitude to the memory of the true and noble men, who, having lived

and walked with God, in the labors of this part of his vineyard, have gone to their reward in the better world. Walter Scott and Samuel Church are names that will long live in the loving admiration of thousands of true and generous Christian men and women; and it made us glad to see that they could not be named without exciting a thrill of emotion in every heart. When we recite our "cloud of witnesses," who look down upon us who are yet toiling in the dust of the arena, few more illustrious or inspiring names than these will grace the catalogue. Of Bro. Scott's family, the greater part, perhaps, still live in this city, and it was pleasing to see them conspicuous about the business of the Lord's House, and honored among the people who honored their eloquent and gifted father, and were among the first to acknowledge and respond to his great plea for reformation.

Of Bro. Church's family, too, some remain, and some are gone—to be, we trust, with him and the Savior he so much loved and so ardently served. Sister Church is still a mourner for her great loss.—We enjoyed her hospitality, as in former years, before the light and the joy and the strength of her hearth-stone were taken from her; but she felt that we too missed the friend whom she must ever mourn.—May the great Father comfort and keep her to a blessed reunion in the Paradise above! She cannot forget his example, while she loves his memory, nor cease to love the cause and people that were so dear to him. His devotion was beautiful, and his triumph full of glory.—Let us imitate the one, and strive to illustrate our own lives with the other.

There are many generous Christian hearts in the congregation in Allegheny City, and they are beginning to move with concerted force in the right direction for the increase of the body. They intend to build a large, convenient and tasteful house, suitable to the growing wants of the congregation, and worthy of themselves and their cause. Bro. James McGrew, whose taste and zeal are both generously engaged in the matter, showed me drawings of the excellent plan which in the main they have adopted. We judge it will cost, as money rates, in the neighborhood of *thirty thousand* dollars; but we were gratified to learn that this prospect does not deter such men as the brethren McGrew, Goe, Shriver and others, from pushing it forward at once. Go on, brethren. The Lord has helped you in the past, and He would have you prove yourselves worthy of the stewardship he has committed to your keeping. The good cause has struggled under clouds for many years in your great and growing community. It is for you to lift it out of its entanglements, and give it free course to run and be glorified. What can be nobler than to labor for God? what more grateful to a regenerated heart, than the voice of multi-

tudes rising up to call him blessed? what more honorable or glorious than the reward of him who shall be instrumental in turning many to righteousness? He shall shine as the stars.

Perhaps there is no one thing that a preacher discovers and notices in a congregation to which he is comparatively a stranger, sooner than the tone of its piety. The spirit of devotion—the earnestness with which communion with God is sought and enjoyed—these are features in a congregation which a spiritual man discerns among the first things that strike him, when he stands among a strange people. At long intervals, we have had the pleasure of communing with the church in Allegheny for many years—and like one who sees the friend of his boyhood only at remote stages in the journey of life, can judge of the changes which have taken place in her prominent features, better than those who see her more frequently.—Nothing struck us with more force than the improvement in the piety of the members. The whole congregation was much larger, and the aspect of the assembly more earnestly devotional, than we ever noticed it before. We love to speak to a congregation whose zeal and love shine forth from the countenance, and reflect back upon our own mind the luster and loveliness of heaven's truth. It is like the mellowed echo of celestial music, the reflected radiance of heavenly light, the focalized warmth of divine love.

This church is indebted for its growth, largely to the effective labors of our very successful and zealous hearted young brother, T. Campbell McKeever, and for its piety, we doubt not, in good measure to her present most earnest and accomplished pastor, Brother Joseph King. We are glad to see that they are both highly and duly appreciated by those whom they have so greatly aided and faithfully served. Bro. McKeever's industry is without bound, and his usefullness in the Kingdom deserving of the largest admiration and gratitude of the brethren. He has great endurance and taxes it to the utmost. We cannot exaggerate his services, as an evangelist, a teacher in the Seminary, and especially as a large part of the life and soul of this missionary movement. Let him learn to "hasten leisurely." All true men, inspired by the sense of a divine mission, must feel with the poet Ulysses,

> "How dull it is to pause, to make an end,
> To rest unburnished, not to shine in use!
> As though to breathe were life."

Yet prudence should ever temper zeal, and with a long journey before us, we should husband our strength for the struggle at the goal, and "run with patience the race that is set before us."

Both these young laborers are of the sons of Bethany College.

Their *alma mater* is proud of them and rejoices in their strength. Bro. King is fulfilling the noble destiny that we predicted for him. Among the first in his student life at College, we knew he would stand also among the first in the ranks of a useful and honorable public life. We are gratified to find him not only married to the church, but also united in worldly bonds to a family long the stay and support of the cause in Pittsburg; "the McGrews" are an "epistle known and read" of all the lovers of the Lord in this mighty west. We made our abode with them in their happy hill-home overlooking the hum of the busy city, and shall carry the memory of the few days spent under their hospitable roof-tree, among the sunniest of our Christian memories. Their all is an offerinng to the Lord and his people. May he ever "lift upon them the light of his countenance and give them peace!"

Not among the least of the hopeful signs in this church is the fact that her business men are thoroughly engaged for her prosperity. This is a source of power too often overlooked in the management of the affairs of the Kingdom. No church can greatly thrive without it. Their practical wisdom and generous co-operation make the right hand of a minister's strength; and this church has more than the usual endowment in this element of success. It is cheering to see how thoroughly it is roused to its work. With harmony and concert, the future must be a crown of success. Manly in her energy, Godward in her aims, and with

> "Sweet lips, whereon perpetually doth reign
> The summer calm of golden charity,"

let this favored church cherish the oracles of God, and labor for the glory of Christ, and her career shall be full of fruit on earth and rich with reward in heaven.

W. K. P.

LETTERS TO LITTLE ONES.

My dear little Friends:—Since writing my last letter to you, I have received a number of very pretty letters from my little nieces and nephews in different parts of the country, which have given me much pleasure, for now I feel sure they are glad to hear from me; and while writing, I can fancy a little group of children in many a happy home, reading or talking about my letters. One of these letters was from little Charity F. V. Teagarden, and a very nice little letter it was—telling of their picnic, singing, &c., and the kind teachers they have. She says,—"We have a good Sunday School of eighty scholars and thirteen teachers." That is good news, my little

friend, and next year try and see if you cannot tell me that you have helped to make it as large again.

Another was from a little boy 12 years old, who lives at Tippecanoe, Pa., signed H. V. P. He says, "There is a small church here, and a Sunday School of about forty scholars. The shcolars commit to memory verses in the Bible. There is a prize given in each class to the one that has the most verses. We have a good Library: it consists of about one hundred and forty volumes. The school is only in its third session." I think there are not many men that could write a better letter than his, and we hope to hear from him next year, that he has helped to make the school much larger by his efforts as a little missionary. This reminds me that I attended the State Missionary meeting at Pittsburg, last week, and while there, I met a brother from Western Pa., who had come to the meeting also.—He left his family all well in the morning, and before night he received a dispatch saying his little boy, his darling, was dead.—How my heart ached for that father and mother on whom the hand of affliction was so suddenly laid;—aud I wondered if he was a good little boy, and if his last words and actions had been such that his parents would love to treasure them up in their hearts. How little we, any of us, know how soon we may also be called hence, and will we not all try to live so that should we at any moment be taken away we may leave only recollectons of gentle, loving words and kind actions; then if our life shall be long, we will not be sorry that we have lived so, when we look back upon a long life so beautiful as ours would be,—for if we lived so each moment, there would be no naughty, unkind words or actions in all our lives. We cannot be so if we only try in our own strength and do not ask God to help us, but if we pray to him whenever we are tempted to do wrong, he will help us—for he has said, "ask and ye shall receive"—for "no good thing will he withhold from them that ask him."

Now I must tell you about the picnic. First, we all went down to the church one very bright and beautiful morning, and heard the reports of the different classes read, telling all about the conduct of each member of each class. Then were read the names of the children who had drawn prizes, and as each one's name was read, she or he would come forward and receive the prize. They were very beautiful little books, selected by the good superintendent, and each child looked very happy. Nearly all the names I mentioned in my first letter, drew prizes; therefore I will now only give the names that I omitted then, as I wish to mention all your names, that you may all know I mean you when I write to my little friends. They are, Agnes, Maggie, Rosa Belle, Selina, Ann, Roberta, Susan, Oberlin, Wickliffe, Otho, Brooke and Clarence.

Then they listened to a beutiful address from Dr. Richardson, which I would like to tell you all about, had I only time. But I will have to reserve it for another letter. Then the children went by twos and twos out into the woods to a beautiful grove, where an elegant entertainment was provided for them,—such as cake, candy, lemonade, &c. After they had eaten and filled their pocket-handkerchiefs or pockets, they ran off to swing or play, and enjoy themselves in any way they thought best until sundown, when they were all tired enough to be glad to return home—I hope, very grateful to God that they had been born in a Christian land, and surrounded by such kind parents and teachers. Your loving uncle, PHILONEUS.

THE PROPHETIC DEW-DROPS.

A delicate child, pale and prematurely wise, was complaining on a hot morning that the pure dew-drops had been too hastily snatched away and not allowed to glitter on the flowers like other happier dew-drops, that live the whole night through, and sparkle in the moonlight and through the morning onwards to noonday: 'The Sun,' said the child, "has chased them away with his heat—or swallowed them up in his wrath." Soon after came rain and a rainbow; whereupon the father pointed upwards. "See" said he, "there stand thy dew-drops gloriously reset—a glittering jewelry—in the heavens; and the clownish foot tramples on them no more. By this, my child, thou art taught that what withers upon earth blooms again in heaven." Thus the father spoke, and knew not that he spoke prefiguring words; for soon after the delicate child, with the morning brightness of his early wisdom, was exhaled, like a dew-drop, into heaven.—RICHTER.

As to know the end distinguishes a man from a beast, so to choose a good end distinguishes him from an evil man. Hezekiah repeated his good deeds upon his sick-bed, and obtained favor of God, but the Pharisee was accounted insolent for doing the same thing; because this man did it to upbraid his brother, the other to obtain a mercy of God. Zacharias questioned with the angel about his message, and was made speechless for his incredulity; but the Virgin Mary questioned too, and was blameless: for she did it to inquire after the manner of the thing, but he did not believe the thing itself; he doubted God's power, or the truth of the messenger; but she only of her own incapacity. This was it which distinguished the mourning of David from the exclamation of Saul; the confession of Pharaoh from that of Manasses; the tears of Peter from the repentance of Judas; "for the praise is not in the deed done, but in the manner of its doing."—JER. TAYLOR.

LONGINGS.

When shall I be at rest? My trembling heart
Grows weary of its burden, sickening still
With hope deferred. Oh, that it were thy will
To loose my bonds, and take me where thou art!

When shall I be at rest? My eyes grow dim
With straining through the gloom; I scarce can see
The way-marks that my Savior left for me:
Would it were morn, and I were safe with him!

When shall I be at rest? Hand over hand
I grasp, and climb an ever steeper hill,
A rougher path. Oh, that it were thy will
My tired feet might tread the Promised Land!

Oh, that I were at rest! A thousand fears
Come thronging o'er me, lest I fail at last.
Would I were safe, all toil and danger past,
And thine own hand might wipe away my tears.

Oh, that I were at rest! like some I love,
Whose last fond looks drew half my life away,
Seeming to plead that either they might stay
With me on earth, or I with them above.

But why these murmurs? Thou didst never shrink
From any toil or weariness for me,
Not even from that last deep agony;
Shall I beneath my little trials sink?

No, Lord, for when I am indeed at rest,
One taste of that deep bliss will quite efface
The sternest memories of my earthly race,
Save but to swell the sense of being blest.

Then lay on me whatever cross I need
To bring me there. I know thou canst not be
Unkind, unfaithful, or untrue to me!
Shall I not toil for Thee, when thou for me didst bleed?

—S. S. QUARTERLY.

GOOD WORDS FROM OUR CORRESPONDENTS.

ASHLAND, O., June 30th, 1864.

DEAR BRO. LOOS:—Having made arrangements with Bro. Roe, of Mich., to labor as missionary for them a short time, I commenced at South Bend, Ind., and gave 4 discourses. They need a working preacher there. Thence I proceeded to Berrien, county seat of Berrien co., Mich. There had never been an effort made by our brethren here, and it was considered a hard place. This was a trial meeting, and it succeeded. We held our meeting in the Union Hall at first, but it proving too small, we went to the Court House. After continuing one week, I sent for Bro. Roe (being 9 miles from his residenc); he came, and spoke four discourses, and returned home. I baptized 5 just as he left—continued over three Lord's days and immersed 9, and gathered 20 together as the beginning of a new congregation, with happy prospects for the good work to continue. Methodists and United Brethren attended well. Bro. Spencer will speak to them every 3d Sunday. Dr. Hall and lady, the only members in the place on my arrival, have my thanks for their hospitality.

On the 2d Lord's day of June, I had a good meeting near Findlay, O, and immersed 2. It was well attended. I also closed a meeting at Beaver Dam, Allen co., O., with 2 reclaimed, and a good hearing for short nights. I have been at home but two nights since April 20th. So the good work continues to go on. Yours in hope, M. RIDBLE.

INDIANA MISSION,

BRO. PENDLETON:—As a summary of my work during July, $1900 of pledges were secured, near $450 in cash were received, 4 persons were added to the church by baptism; and at our district meeting, where Brethren Blackenship, McCollough and J. H. McCullough aided us, there were 8 baptisms. Bro. C. G. Bartholomew reports the labors of himself and Brethren B. C. Sherman and Wm. Brothers, in District No. 9, resulting in 65 additions—49 by baptism From other Districts we hear of great success, but no definite reports. Our State meeting convenes in Indianapolis, October the 11th. We expect many brethren from all parts of the States. R. L. HOWE, Cor. Sec.

OBITUARIES.

GREENCASTLE, KY., July 30th, 1864.

BRO. PENDLETON:—With an aching heart and trembling hand, permit me to record the death and request of my dear and loving wife, who, on the 8th of this month, bid adieu to time and its concerns, leaving me with three little children to mourn her loss. One of these has since gone, thanks be to God where parting is no more.

We rejoice to know that my dear wife died in the full triumphs of faith. In her last and dying hour, she said, "Tell, O tell my dear sister, I am going home to rest; tell them I pray them not to neglect the one thing needful, to read the Bible and learn the way to a home in heaven." Yes, she exhorted all her friends and brethren here below to follow her, and calling her two little

boys, one five years old and the other four, to her bedside, told them where she was going, and exhorted them to be good boys, and love everybody, and learn their books, and read the Bible, and at last come home to heaven; for, said she, "I will be there with your dear little sister that went many days and years before." Then she kissed them, and said, "Farewell, dear children."

She was the daughter of James and Elizabeth Bashaw, and was born in Breckenridge co., Ky., A. D., 1833. She made the good confession and joined the Christian church in the early part of her life, and lived a member of the church at Mt. Pleasant, Warren co., Ky., until her death.

A. J. Wolverton.

Bethany, W. V. Aug. 13th, '64.

Dear Bro. Pendleton:—By a letter received from Bro. John Curd, of Fayette co., Ky,, the painful intelligence of the death of Sister Betsy Curd, which occurred on the 5th inst. is communicated. She was 62 years of age.

It is a pleasure under such afflictive circumstances, to bear testimony to the distinguishing features of this truly estimable Christian woman. Embracing Christ more than 35 years ago, as her Redeemer, Lawgiver and great Exemplar, her whele life has been but a persistent effort at conformity to his will.—Few, if any, have succeeded better. From prayer, and the habitual, daily reading of the Holy Scriptures, she possessed in an eminent degree, not only a knowledge of its grand facts and principles, but deeply imbibed its genius and spirit. A deep humility of heart, and an all-pervading sense of Christian responsibility, was ever observable, on all occasions, in her extreme simplicity of manner and dress. These were her cherished *ornaments* of divine appointment. To her the world and its capricious fashions were wholly ephemeral and vain. From savings of this kind she made glad the heart of the poor and the orphan, and truly realized that it was better "to give than to receive." A strong faith and a joyous hope sustained her in life, and enabled her to "walk through the valley and shadow of death, fearing no evil." May the Lord be gracious to her afflicted companion and only son, and permit them, when life and its conflicts are over, a happy reunion with the beloved Christian wife and mother.

A.

Bro. John Lambert died at the residence of his daughter, in Poughkeepsie, N. Y., on the 12th of June last.

Very few of our brethren were better established and grounded in the faith than he. He was a close student of the Bible, and it was his rule of faith and practice. He was perfectly free from speculative theories, and ready always to give a reason for his hope with meekness and with fear. After an illness of eight months, he died as he had lived, a disciple of the Redeemer.

B. D. Purdy.

Died, near Nashville, Tenn., on the 23d day of May, 1864, Sister Martha, wife of Milton Cockrill, Esq., aged about 47 years. For 32 years this excellent lady has been an exemplary member of the church of Christ; and, with affectionate and earnest admonitions to all her household, and to those around her death-bed, she calmly and sweetly fell asleep in Jesus; assured of a better life at "the manifestation of the children of God."

THE

MILLENNIAL HARBINGER.

FIFTH SERIES.

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ANNUAL ADDRESS.

DELIVERED BY A. E. MYERS, AT THE YEARLY MEETING OF THE DISCIPLES OF THE SOUTH-WESTERN DISTRICT OF OHIO, HELD AT MORRISTOWN, AUGUST 26th, 1864.

"And Jesus came and spake to them, saying, All power is given to me in heaven and upon earth; go ye, therefore, and disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe whatsoever I have commanded you: and lo, I am with you always, even to the end of the world."—MATT. xxviii. 18.

"And Jesus said to them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."—MARK xvi. 15, 16.

BELOVED IN THE LORD!—The Christian religion is a very peculiar system in its conception, origin, development and progress. It was conceived in the mind of the Eternal Elohim. It originated in his pure philanthropy, while we were yet sinners—rebels against his government. It was developed amid humility, degradation, tears, and blood—the most awful agonies the universe ever knew;—and amid a triumphant resurrection, a glorious ascension, and a victorious coronation, with gifts and powers unequaled in any of the preceding or succeeding ages.

And it has ever progressed by the use of *moral* and spiritual means alone. In the first age it met and triumphed over Judaism, in her ancient and renowned capital, so as to cause its enemies to say, "You have filled Jerusalem with your doctrine"; and its triumphs were so signal, that it led them also to use physical force to stay its onward

march. As a little stone cut out of a mountain without hands, it began to move, and has continued to roll on, until it is now quite a mountain, filling much of the earth. And notwithstanding the opposition it met from the Jewish nation and church, in their appeal to the divine origin and protection of their institutions and nation, can never again be equaled in the history of our world, yet there is much, very much, still to be done.

The Jew still clings with great pertinacity to the debris of a once proud and arrogant national church; the Mohammedan, deluded by the false prophet, still makes his pilgrimage to Mecca; the poor purblind Mormon, with his ungodly polygamy, fancies that he is following the instructions of the Paraklete; while a vast, unnumbered multitude in heathen lands are yet in gross darkness, and superstitiously bowing down to idols, the workmanship of their own hands. All these, with the perversions of Christianity and the numerous forms of Infidelity in Christian lands, teach us that there is yet much to be done by the church before we reach that beautiful, golden age of which the prophet speaks, when he says: "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Changes so great as the New Covenant contemplates, require much time, and great labor and sacrifice on the part of its friends and adherents. And although much has been done, there is still very much to be done.

There is, however, another characteristic of Christianity, to which I wish, in connection with the fact that her Founder allowed *only moral means* to be used in her dissemination, to call attention on the present occasion. It is this: As an Institution, *she is ever aggressive.*—Judaism was for the twelve tribes of Israel, their servants, and those strangers that dwelt among them. Mohammedanism was for the immediate followers of the prophet, and those whom they could conquer by the sword. All the other forms of religion have been for communities; tribes or nations. But Christianity being for the whole world, comes not to a community, tribe or nation as such, but to the individual man, because he is a man—one of Adam's race. No difference what his station in life—no difference what the relation—high or low, rich or poor, bond or free, male or female—all are treated alike as sinners before God, and in order to an entrance into this new church or kingdom, must be born again—born of water and of the Holy Spirit.

Preparatory to the work of evangelizing the world, Judaism had been established, full of types and shadows, to remain in force until the Seed should come, which the Apostle Paul has shown us is Jesus

the Christ. Then when that which is perfect is come, that which was in part—in types and figures—was done away. But the unfortunate Jew, with a veil over his face to this day, reads his Law and Prophets without an understanding heart, expecting and looking for a Messiah and Prince, who has already come, and they knew him not, but did to him as they chose. Their blindness is only equaled in the religious word by a man who, to sustain a darling theory of infant church membership, declares most roundly, or argues most stoutly, that the Old and New Covenants are one and the same—are identical. Notwithstanding God emphatically declared by one of his prophets that he would make a *new* covenant with the house of Israel and the house of Judah, *differing* from the one he had made with them when he led them out of Egypt, which covenant they brake, saith the Lord; and notwithstanding our great apostle has shown us that the old has vanished away in its force, and that Christianity now rests upon the new covenant or constitution—notwithstanding all this, I say, and much more that might be said, there are still some professed Christians who persist in saying, with a blindness, it would seem, at least equaling the Jew, that the covenants are identical. Next to these in party zeal and blindness, stands that man who glories in being a descendant of John the Baptist, and in being a member of the church that this Immerser established! All such are blinded with party zeal, and seem not to see or know that John the Baptist, the forerunner of Christ, never established any church—that he never presented any such a claim—or that neither Christ nor any of the inspired men of the New Testament ever gave any suggestion or intimation that this was any part of his mission or work; but on the contrary, the prophets of old, John himself, Christ, and all the inspired apostles and evangelists who have spoken on the subject at all, show his work to have been *preparatory* to the church. It is Jesus, and not John, who says, "On this rock *I will build my church*, and the gates of Hades shall not prevail against it."

When, therefore, this Founder of the Everlasting Age, and his forerunner John, had confirmed the covenant for one week of years, and thus prepared materials for this building of God; when he had suffered upon the tree of the Cross for the iniquities of us all, had been buried, and raised again from the dead to die no more, and had in this way become the first born of many brethren—the first born of the whole creation: and when he had sufficiently instructed his disciples, whom he had chosen to be his prime ministers in his kingdom, giving to them the extended, broad commission which we have just read, to "go and disciple the whole world," he left them and ascended to the heaven of heavens—to the right hand of the Majesty on high, to be

crowned Lord of all, and that the whole universe might be filled with his glory. No bard of either ancient or modern times has adequately touched this key-note of Paradise regained. When this work is completed, anthems from a once rebellious, but then conquered and submissive world, shall fill the universe from center to circumference; and all creatures, whether in the heavens above, on the earth beneath, or under the earth, shall either unite with these redeemed ones in ascriptions of praise, and honor, and glory, and majesty to him that sitteth upon the throne and the Lamb for ever and ever; or, in conscious weakness and degradation and shame, acknowledge the Lordship of the God-man. Then can we truly, with the philosophic Pollok, exclaim:

> "Time gone, the righteous saved, the wicked damned,
> And God's eternal government approved."

But to consummate this glorious work of evangelizing the world, the Great Head of the church requires the hearty co-operation of every member of his body. Hence, when he was about to leave the world and ascend to his Father, he said to his disciples, "Go and preach the gospel to every creature," with this gracious promise, "He that believeth and is baptized shall be saved," and this awful threatening, "but he that believeth not shall be damned."

This great commission of the Redeemer embodies two leading thoughts. The first is, *to disciple the nations.* The second is, *to teach the disciples.* These two divisions are well marked both in the example and writings of the inspired men of the New Economy. As enlisting always precedes drilling, so conversion necessarily precedes that full and complete instruction in the Christian life that is so necessary to the child of God. And that minister or church that would ignore, in either the study or exhibition of the Word of God, these divisions, will not likely acquire very clear ideas himself, nor be able to profit others very materially.

But we cannot on the present occasion dwell upon the whole of this commission. We direct attention, therefore, only to the first part or division: "Go preach the gospel to every creature." And we can only speak of this briefly—chiefly in one point of view—*the best method, as individuals and churches, of spreading this gospel.* Were we to enter into a full exhibition of even this short sentence, we should have to lay before you very fully the authority that says, Go; the *right to command*, and the reciprocal obligation on our part *to obey.* Then, what *we are allowed* to preach, and hence, what *we are not allowed* to preach. And finally, *to whom* this announcement must be made, and *the manner* in which we should proceed in the work. We cannot enter upon these in detail at present, further than to remark,

that the authority is that of the King Eternal, Immortal and Invisible; the right is the highest in the universe—that of a Creator, Preserver, and Redeemer. And hence the obligation on our part *to obey*, is the strongest known to the church. The missionary, too, sent out for this work, is to preach *the gospel*—the good news from the Heavens of a redemption wrought out for us through the blood of the Everlasting Covenant—through the sacrifice of the Lamb of God, that taketh away the sin of the world—through the labors, and sufferings, and triumphs of the Mediator of the New Covenant—not his own whims and caprices about intuition or extuition, subjective divinity or objective divinity, the "sublime hights" of an effete Gnosticism, or the sublime depths of a modern spirit rapper; "human rights or human wrongs"; "the best government the sun ever shone upon," or the "worst despotism of earth." These are not his themes.—These are of the earth, earthy. His theme is the Lord from heaven. His effort and labor is to save a soul from death, and hide a multitude of sins.

His field is the world—the whole race of man. America, Europe, Asia, Africa, Australia, and the Isles of the seas and oceans, present the vast area for his labors. He, in his ministry, must know no castes or colors, no east or west, no north or south. But, his heart filled with piety and humanity, and bearing a heavenly message, he goes out to battle for the Lord of Hosts. He bears the sword of the Spirit, which is the word of God, and having buckled on the whole armor, he fights valiantly as a good soldier of Jesus Christ. What a spectacle to men and angels some of the "clergy" of America have presented for the last twenty or thirty years! Instead of preaching peace and good will to man, they have by their harangues, both in and out of the "sacred desk," and by their resolutions in their conferences, assemblies and councils, assisted to stir up the baser passions of our nature, until brother is seen imbuing his hands in his brother's blood. And what is stranger still, is the fact, that in the midst of the carnage and suffering and death of so many of our fellow-citizens, these "clergymen" repent not of their evil work, but glory in their shame, and call again for more blood, and strife, and wailing in our land. Have we not, beloved, fallen upon perilous times? Have not our friends betrayed us? And is not the chastening hand of the Mighty Lord upon us? O that the Lord would have mercy upon us, and give peace to Zion!

I have said, that the *best method, as churches and individuals, of spreading the gospel*, must have our attention for a few moments. That *we must do this work*, I claim, is settled beyond a peradventure. The

amount of time or means, too, used by each of us to consummate this work, all things considered, becomes a kind of gauge of our loyalty. For *the* church, not *a* church, being the pillar and support of the truth, is required to exert all her strength in upholding, protecting, defending, and extending the power of the truth as it is in Jesus. But for her, in the aggregate, to do what she can, will require not only that every church be engaged in this effort for the conversion of the world, but that each member of every church shall be a living, active, working member. There is still one other thought touching the efficiency of each individual, that I must suggest in this connection; it is this: every one of us must be willing to work earnestly and devotedly wherever we can effect the most general good. Until the church, then, is able to use all her members, with all their talents and means, to the best advantage, she will not be able to bring her full strength to bear upon the adversary. I have said that her effort is an aggressive one. It will not do, therefore, for any church, or even any member of a church, to sit down supinely and think that all is going on very well. To such an one I would say, in the language of our great apostle, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." The best method, therefore, in general terms, of spreading the gospel, is for us, one and all, as churches and individuals, to give liberally of our talents and means to this end.

But to bring these talents and means to bear efficiently, there must be concentration. Concentration implies co-operation. Willing and successful co-operation implies confidence. What could vast armies do as individuals acting separately and independently? Or if concentrated, what could they do without co-operation, or confidence in their leaders or the justness of their cause? But with these, they can march on to victory and triumph. Even so the church, in her effort to convert the world, must concentrate her talent and means, and in a co-operative missionary effort, bring all her force to bear for this noble, Godlike object. Since time began, no object has called forth such concentrated effort on the part of our Heavenly Father as the salvation, and hence the conversion, of a world lying in sin. And shall we, who have tasted of the good word of God, and the powers of the world to come, sit down in sloth and indolence?—Shall we permit this cause which has been committed to us to languish in our hands? Shall we allow the allurements of the world, the flesh or the devil to divert us from our great work of spreading the gospel of God's grace? Shall we, or any of us, cease to be co-operants with God the Father, with the Lord Jesus Christ, and with the good and holy Spirit, in this work of love and good will? May Heaven forbid so sad and melancholy a spectacle as this!

These remarks are still very general, and there is yet one other that I wish to make before I become more specific. It is this: we cannot succeed or even do much in this work without *faith* in God and in our brethren—*strong, abiding, living faith*—faith that will overcome mountains of difficulties. A man with little confidence in God seldom does much for the Lord's cause without he can see an immediate effect—he is afraid to trust the Lord. A want of confidence in God and the people of God is one of the blighting sins of this generation, and unless a change can be effected for good in the land, and especially in the church, we shall yet groan under burthens grievous to be borne, and weep and lament over a land desolated by the scourges of God, and an infidelity awfully blighting in its effects upon the church.

Well may we, beloved brethren, with the early disciples of Jesus in a trying moment, pray, "Lord increase our faith." This may be accomplished in a very high degree, by a larger view of God's dealings with our race, as spread out before us upon the sacred page, and especially by noting the blessings conferred upon the true and good of earth, as they with penitent and devoted hearts waited upon the Lord of Hosts; or by seizing the many sweet and precious promises of God to the faithful and devoted friends of Jesus the Nazarene. But to do this effectually, each one for himself, we must not only place ourselves in the proper position to receive these blessings, but, as the beloved apostle to the Gentiles, keep our own bodies under, lest after we have preached the gospel to others we should be cast away ourselves. In conclusion, therefore, on this part of our subject, we would say, to all who desire the riches of the fullness of Christ, "*Have faith in God.*"—"*Without faith it is impossible to please God.*"

But to return. To evangelize the world is the greatest work ever committed to mortal man. When Jesus therefore says, "Go ye into all the world and preach the gospel to every creature," and again, "the church is the pillar and support of the truth," it is evident that he commits to the church the work of discipling the whole world. It is not the work of a part of the church, but of the whole church. *This her work must be done.* The Great Head of the church demands it. *You* cannot do it, nor can *I*, but each of us can do *our part* of it. If I cannot go to the war, I may stay at home and raise provisions for those who can go and their families, and I can pay taxes to remunerate them for their labor on the battle field. So in the church, we cannot all go out as preachers or missionaries, but those who can go we should send: and let the other members of the church, all of them—evey one of them—labor to support the evangelist or missionary and his family, while he goes out upon this great work for the church.

In this way we should all be preaching the gospel, for what one does by another he does himself. If all the members of the church would work freely and act liberally, there is no telling how much the church could do in a very short time. Her ministry could soon be sent into every nook and corner of our land, and by a united effort of all who profess to love the Savior, the dark and superstitious heathen world could soon be lighted up by the gospel of the Sun of Righteousness, who has arisen with healing in his beams. The Jewish religion required its votaries to give to the Lord the tenth of all their income, besides many sacrifices from their fruits, flocks, and herds. But we Christians, who have greater liberty, often use our liberty for an occasion to the flesh, to fulfill its lusts. We should however not be unmindful of the fact, that the Lord loves a cheerful giver, and that the liberal soul waxes fat; also, that it is more blessed to give than to receive. As the Lord requires that there should be an equality among the disciples, that one should not be burdened and another eased, that all should give as they have been prospered, and that we have nothing that we did not receive of the Lord, I conclude that the Lord will hold us accountable for the use we make of all the means that have been committed to our care.

The first specification, therefore, that I would make, in exhibiting the best method for us as individual Christians to sow the seed of the kingdom, is this: that each disciple of the Savior, male and female, young and old, rich and poor, bond and free, noble and ignoble, should contribute freely of our substance to the Lord for this purpose, without any respect whatever to the minister whom the church may appoint to accomplish this work. That the church will select the best agents she can secure, and endeavor to have the work performed in the best manner practicable, we must believe; this requires, as I said before, not only faith in God, but faith also in God's people.—That the church may occasionally have bad agents or ministers, who work not for her glory and the salvation of souls, but for some sordid purpose, party clique, or fancied human rights or wrongs, we should expect; but these must form exceptions to the general rule in every sincere Christian effort of the real people of God.

No one with large views of Christianity, and his responsibilties to God, would ever falter for a moment on such an account, in his effort to do good. He may cease to operate through a certain channel, but work he will for God and his Christ. The Lord wants, and must and shall have, a working people. We want no idle drones in this great hive. If the interest at stake moved the Father, the Son, and the Holy Spirit, shall it not arouse the stupid, and quicken into life all

the powers of the human soul? Should it not give water to the thirsty, bread to the hungry, and life to the dead?

"Shall we, whose souls are lighted
By wisdom from on high—
Shall we, to men benighted,
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learnt Messiah's name.

Waft—waft, you winds, his story,
And you, you waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

Individual effort when exerted singly and alone, is comparatively inefficient, but when combined, the union gives strength. To give strength therefore to the people of God in all their efforts against sin, and to throw around them a sacred and hallowed influence, the Lord gathered them together in a church capacity, giving to them ordinances of divine service, and placing in the church a treasury, into which he ordered that every one of you, on the first day of the week, lay by something, as the Lord has prospred you, putting it into the treasury. Thus the Savior in the first age of the Christian church concentrated the individual liberality into a common treasury. This bounty of the church was used in apostolic times for at least two purposes beyond the immediate wants of an individual church: 1st, It was sent to other congregations to supply the wants of the poor saints, as into Jerusalem and Judea; 2nd, It was used for evangelic purposes. This is evident from the following facts: 1st, The Apostle Paul, in his Epistles, often speaks of *a church* bringing him on his way, supplying his wants by messengers sent, bearing their liberality to him in his labors and sufferings.* 2nd. He teaches the churches as such to communicate of their carnal things to those who minister to them in spiritual things; for those who are taught in word to communicate to their teachers in all good things; and that he who labors in word and doctrine should be counted worthy of double honor; † hence, he that preaches the gospel shall live of the gospel. Now as there is no intimation that the church at any given place had more than one treasury, and as this work was a work of the church, it is a fair inference that a part of the treasury fund was used for evangelic purposes, so that the gospel was sounded out not only beyond the limits of a congregation, but even into other districts of country.

But the Savior not only taught that individual members should concentrate their power and influence into a church effort, but by many figures and illustrations he has exhibited to us the unity of his body,

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*1 Cor. xvi. 17; 2 Cor. xi. 8; Phil. iv. 10. †1 Cor. ix. 11; Gal. vi. 6.

which he declares is the church. Hence he is represented as the head, and the church as his body, while each disciple is a member of his body. Or, again, he is the vine, the disciplas are the branches. Or again, he is a king, and the disciples are his subjects. Thus as a body is joined together and cemented by joints and bands, so is the whole church united and bound together by one common head.—While, then, in some sense, each member is independent and free to act for himself, yet in another and a very important sense he is not free, but dependent upon the other members of the church, and hence upon the church, and is therefore responsible to it in this world for his behavior. So it is with each church; in one sense the churches are independent, but not by any means absolutely so; being parts of one common whole, they are dependent upon and more or less responsible to each other.

This unity of the body, and this common sympathy which must ever exist between all the members thereof, it would seem, should cause all its parts for the common good to move on harmoniously, and when an assault is to be made upon the strong-hold of the enemy, a concentrated co-operative effort of all its members and powers should be had. The apostles recognize this unity of interest and dependence in various other ways, of which I have not yet spoken; such as, in writing an Epistle to one church, they would order that these instructions should be read to another church, and the instructions to that church to be read to this one. Or, by addressing all the churches in a district of country in one common Epistle, as they would all the members of a single church at another time. Or, by speaking of the messenger of all the churches. Thus the apostles, from one angle of vision, describe the individual member and individual church as being free and independent, but from another angle, as being parts of one common whole, and therefore dependent upon each other. The importance of this unitedly harmonious co-operation among all the disciples of Jesus, led the great apostle to the Gentiles, after his conversion, to the city of Jerusalem, to confer with Peter and James; and after some years' labor in Asia Minor, caused him, Barnabas, and certain others, to go and confer with the apostles, elders, and whole church in Jerusalem. This same feeling of unity caused, too, a co-operative effort among the Gentile churches to feed the poor saints in Jerusalem during a time of distress. And what should I more say upon this subject? Time would fail me to speak in detail of the co operative effort of churches in recommending and appointing Evangelists, in sustaining them, and heeding their warning voice, when left by an apostle to set in order the things that were wanting. But that the people of God should co-operate for every

good and lawful purpose, is now, I presume, a settled question with us as a religious people.

To accomplish any specific work, however, requires *method*. The method of proceeding may be a good one or a bad one, but everything that is done has its method. The gospel must, for instance, be preached, but the method of proceeding in the case being left by the Redeemer to the people of God and circumstances, they must use their judgment; and they should adopt the best method that could be secured or devised to accomplish the work. It is a work that must be done, however, and we are held accountable for our part of it. Like the requirement of the New Economy not to forsake the assembling of ourselves together on the first day of the week for worship—we are required to assemble, but whether it shall be in the city, village, or grove; or whether it shall be in a house or on the street, is left to the judgment of the people of God under the circumstances. *We* have judged that it was better to build houses for this purpose, but the command *to assemble* is still imperative, house or no house. So it is with the commission of the Savior, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." The command "to go" is imperative, but what method we shall use in sending out our agents, is left for us to consider and agree upon. One of two methods has been most generally adopted in the religious world: 1st. Either for each church to act separately and independently in all such efforts; or 2nd, to co-operate as churches and as individuals. The latter is the more common, and has decidedly the preference. Each has probably to some extent been abused. The former being too narrow a view of Christianity, has usually led its advocates to a narrow, contracted view of individual and social responsibility, and hence to a niggardly effort to sound out the love of God's grace. The latter has been abused by bad men having concentrated in their hands too much means or power. But we cannot avoid all evil; while in the world, we have to do with it and its worldly spirit; but the abuse of a thing is no argument against its use. The concentration, therefore, of the talents and means of the whole church in an effort to evangelize the world, has in its favor now the almost united judgment of the church. We call this combined effort by various names in different places and communities; such as simply, co-operation, association, or missionary effort. The last phrase is now the title of a meeting ostensibly for spreading the gospel, or devising means to this end. All missionary effort is co-operative, and the judgment of the religious world, I have said, favors missions. But missions cannot be established and sustained without *method;* hence we return again to the *best method* of

spreading the gospel. As far, therefore, as operating in this work is concerned, beyond the immediate limits of a congregation, with the experience and judgment of almost all religionists in its favor, I must say that my judgment is, to operate through or by Missionary Societies is the best method for us as individuals and churches. I suggest, therefore, to each disciple of Jesus in this district, after you have surveyed the whole premises, and especially your accountability to God for this work, to resolve, first, *to give to the Lord liberally;* and secondly, *to appropriate a certain amount*, to be placed in the treasury of the Lord at stated times for missionary purposes. 2nd. That each church provide first for her own edification and comfort regular, stated preaching and teaching, and as far as practicable, pastoral visiting and labor; and secondly, that efforts at stated times be made for evangelizing, not only in your immediate congregation or town, but in other parts of your district and State, or wherever in the providence of God an opportunity may offer for such a work. For evangelizing in your immediate community, and for regular preaching and teaching, you can confer with some of our ministering brethren and so arrange; for missionary labor in your district and State, you can operate through the District and State Missionary Societies; and for sowing the good seed of the Kingdom broad-cast over all the earth, you can operate through our General Missionary Society. What I say to you I say to all—*work*. Work for God, for Christ, for humanity—work methodically, in your family and in your church, in spreading the glad tidings of great joy to all people.

But there is another point in this subject, of sufficient importance to claim our attention at least briefly on this occasion. It has been said by one wiser than I, that a prudent man foreseeth the evil, and hideth, or prepareth, himself. It is well for us as a people to be awake to the future. Already the demands that are upon us, and especially our ministry, are beyond what we can meet. The Macedonian cry for help comes echoing over the hill-tops and through the valleys with almost every breeze, and especially to those who, in this hour of fearful trial to the church, have adhered to their legitimate work, and, as our apostle says, have not suffered themselves to be entangled with the affairs of this life, is this remark peculiarly appropriate. Now, in view of the constant and increasing demands upon us for evangelic and pastoral labor—in view of the united position of our brotherhood on a Bible basis that has been able to withstand the shock of one of the most fearful civil wars in the history of the world—and in view of the new and inviting fields abandoned to us by the unfaithfulness of a sectarian ministry, should we not rouse onrselves to the mighty work that remains to be done before we arrive at that beautiful period

described by the evangelical Isaiah, when righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins! When "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. When the cow and the bear shall feed together; when their young ones shall lie down together; and the lion shall eat straw as the ox. When the sucking child shall play on the hole of the asp, and when the weaned child shall put his hand on the cockatrice's den. And when the ferocious nations shall not hurt nor destroy in all my holy mountains; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to him shall the gentiles seek; and his rest shall be glorious."

Before we reach this beautiful epoch, when the blood-thirsty and warlike nations, and states, and churches, shall see their errors, repent of their sins, and like the Ninevites humble themselves, and cry mightily to God, we have much, very much to do. The Roman church, and most of the Protestant churches, have lost the Spirit of Christ. To bring them back to a sense of their danger and awful degradation, will necessarily be a work of time. For us, brethren, to do our part of this work effectually, we must prepare for it.

We shall need more preachers of the gospel, and teaches rof Christianity fully prepared for their work. With the increasing demand for this kind of labor, and the prospects of the future before us, we cannot afford, brethren, to leave these great interests to mere chance, hoping that we shall have an ample supply of men qualified for these departments of labor. God has blessed us with many true and noble spirits, who have made great sacrifices among us for the Christian cause, but the time has come when the church should have some one to "walk about Zion, and go round about her; to tell the towers thereof. To mark well her bulwarks, to consider her palaces; *that it may be told the generation following.*" For this is our God forever and ever; he will be our guide even to death." Or in other words, the church must look out from among her young men, those that are deeply pious before God and the people, and who have well-balanced minds, or as we sometimes say, men of common sense, and who are willing to devote themselves to the work of the Lord, and assist them in a course of study fitting them for this kind of labor. Some individuals in this and other states have been for years past acting in this way, and even some of our State meetings in other States have had the subject before them and have gone to work to prepare an army for this field. Some too of the brightest stars now in our galaxy were educated

in this way. But the time has come for the church, the whole church to move in this matter. If the church is the pillar and ground of the truth, and should bear the joyful news out beyond her own bounds, it is right that she should see that she have the proper agents to send. Some of these young men could be placed like Timothy or Titus under the direction of an aged and experienced evangelist, and others could be sent a few years to some good institution of learning, there to be drilled and trained mentally and morally for this godly work. We have a number of good institutions much devoted to the Lord's cause. There is Bethany College, the oldest and by far the most renowned Institution of our brotherhood, which has from her commencement educated *gratis* all who were going to devote themselves to the ministry of the word, without any respect to religious parties, who chose to place themselves within her walls. She still makes this liberal offer to all churches and people.

Her sons, as far as men are concerned, are beginning to wield the destiny of the church in quite a number of the states, and the number of ministers and the amount of influence she has thrown out over this land, will only be fully known in the eternal world. I know that some of you in this district have prejudices against her. A few years ago when I first visited the interior of this district, many heard me with fear and trembling, just because I had been a student in her halls, and resided in the vicinity. Thank God these prejudices with the most of you have all vanished, and you begin to see things as they are. If you only knew the heart yearnings of hundreds, and even thousands, at a distance, to visit this consecrated spot, made doubly dear to pure Christian hearts by the Bible light that has been evolved among the Bethany hills, your thoughts and feelings would rise methinks to the Father of our spirits for the gifted prophet who still lingers upon these hills of Zion. Have your hearts never been touched with a living coal from off this altar? Have not your hearts been made to burn within you while the scriptures have been opened to your understanding? And shall we fail to recognize this as a gift from God? Or shall we give thanks to God for all his gifts and graces to the church in the past; or as one of old said, thank God and take courage.

Beloved of the Lord, permit me in conclusion only to add this word of exhortation: Pray earnestly and constantly for the prosperity and peace of Zion; pray for the whole ministry of the church; pray with and for each other as brethren of one common Father: pray for your enemies. And may the God of all grace, give you much consolation through Jesus Christ our Lord. Amen!

THE CHRISTIAN'S LOT AND CHARACTER IN LIFE.

As Christians, we ought to learn not to go out of our lot and character in life, but to live above it. What and where we are is God's appointment. It is he who makes us to joy or to weep, to have or to lose. We have a work to do for Him, and it is just that work which lies before us in our daily life. It is only the restless impatience of self-will that drives a man to throw himself into new and strange positions, other than God has ordered. There is no state or office (not being in itself sinful) in all the complex bearings of Christian Society, which may not, by the spirit of obedience, be sanctified to God; and every state has a becoming character, which we are bidden to realize in ourselves. But this character must begin and end in God; must take its rise in his will, and terminate in his glory. It is not simply by weeping or rejoicing, buying or selling, abounding or suffering want, that we are what we are; but by doing and suffering all things as He would have us to do and suffer them. To affect contempt for all these natural states and actions of life, with the plea that we live for God, is mere affectation, and contempt of God's own ordinance: to live without habitual thought of God, and of the day of Christ's appearing, with the plea that we are controlled by the outward accidents of life, is mere self-deceit, and abandonment of God himself. And yet to these two extreme faults almost all minds are continually tending: either to what is singular and ostentatious in religion, so ending in excitement, and often in declension, or to what is worldly and sullen, and, from a neglect of religion, ending in slighting and despising it.

To check these two extremes, let us strive to live as we would desire to be found by Christ at his coming.

Who can bear the thought of being taken unawares, in the madness of a sinful life, in secret vice, or in undisguised folly; or with a temper unrestrained, or puffed up with self-esteem, or wavering at every gust of fashion, or fretted by false customs, or over careful about money, or fretful in a low estate, or murmuring in affliction, or dreaming away this short life in the unrealities of empty self-indulgence, or forgetful of God amidst the abundance of his chiefest blessings? Let us strive, then, to put off these things, with a steady boldness, and, if necessary, with a severe self-restraint. The merchant, or the man of letters, or of a learned profession, or of a full and easy habit of life,—each ought to look into his own state.

There is a characteristic temptation which besets every state—so subtle and insensible, that it is like the ill habits of gait and manner, which being formed unconsciously, become hardly distinguishable

from our natural action, and yet produce some ill effects at last. Who is there that would not dread to be found at that day with a buried talent or an untrimmed lamp, with a sleepy conscience, or a shallow repentance, or a half converted heart? Alas for the half penitent, half changed man, almost a Christian, and almost saved! It must not be so with us. At any cost, we must win eternal life. It is by living in our plain path of duty, but with an habitual remembrance of His coming; by using the world as we use our daily food, not so much from choice as necessity, and yet with no unthankful sullenness, but with gladness and singleness of heart; by being ever ready, both for the duties of the day, and for the coming hour of judgment;—by this twofold discipline of self is the Christian man so prepared that the day of Christ can neither come too late nor too soon for him.

C. D. H.

THE HOUR OF HOPE AND DIFFIDENCE.

No position of the human mind is more peculiar than the one it occupies when, at the same moment, the reasons of hope are irrefragable, and the motives for despondency are overwhelming. Religious hopes, more often perhaps than any other kind, have been liable to this sort of conflict, and it has usually happened that the stress of this controversy between hope and fear, has fallen upon the moment which immediately preceded the former. To name at once the most pertinent and complete of all instances, we must fix upon those dim hours of dismay to the scattered followers of Christ, which immediately preceded the bringing in of light and immortality for mankind. The companions of the ministry of Jesus knew far too much of his divine power and majesty, to throw up their profession of his Messiahship, even when it seemed utterly irrational any longer to maintain it; for their master, instead of scattering with a word the mad hostility of his foes, had yielded—had been overcome—had actually expired upon the tree of ignominy. And yet these simple minds—"slow of heart," and unmindful of the plain forewarnings they had received, and fraught with egregious suppositions, knew far too little of the economy of that kingdom of heaven of which they were to be the ministers to put a true interpretation upon the sad events they had witnessed. Hope was overthrown; and yet could not be abandoned. The men of Galilee had "trusted that this Jesus was he who should have redeemed Israel." But how indulge this belief, while he lay a mangled corpse in the sepulchre?—or how resign it, when his mighty miracles and doctrines were fresh in their recollections.—Isaac Taylor.

LUTHER'S SERMON ON BAPTISM.

This sermon of Luther, in which he gives his fullest exposition of baptism, was delivered by him in 1519. It is surprising to see what correct views, in the main, Luther had of this ordinance, even at so early a period in his life as a reformer. A mere cursory, superficial view of Luther in his life and labors, does not suffice to give us a true idea of what he really was and did. He was from his first awakening a very wonderful student of the Word of God. None of his age, we presume, labored so earnestly and incessantly to penetrate into its depths. His labors in this direction were really prodigious. The last and most complete and reliable edition of his works, which, as far as it has proceeded, stands in our library, has already reached to almost a hundred good sized volumes; and a very great part of this immense mass of productions of his pen, is filled with his labors in the Word of God. Add to this that other great work of his life, not comprehended in this series, the translation of the Bible—of which he says that he and Master Philip (Melancthon) often spent days on a single verse—and what a monument of labor and patient endurance in the Divine Word and work this wonderful man presents!

Was Luther right in all his views of the Bible?—is not the question;—that he was so, few men would venture to assert, and none have a right to expect of him under the circumstances which surrounded him. That he penetrated, however, with wonderful success into the great teachings of the Holy Spirit, no one familiar with his works will deny. It is amazing to see what gigantic strides he made in this direction beyond the age that gave him birth. God accomplished a work through him that marks a new era in the world's history, and that the evangelical world will never cease to appreciate, and for which they will bless God till the end of time.

This sermon from which we here give extracts, is not generally known in the English world. Very few, indeed, we presume, outside of the German world, have read it; and not very many, perhaps, there. We thought a service might be rendered to the readers of the *Haringebr* by bringing this discourse to their notice; indeed we have frequently been asked to do this.

"Luther in this sermon," as the editor says, "distinguishes between the *sign* and the *signification* of baptism, and the *faith* in it.—The sign consists in the immersion under the water in the name of God the Father, the Son, and the Holy Spirit. The signification of it is, the death of sin, typically represented in the flood—and the resurrection of the new man in righteousness before God. But baptism

in itself does not make man free from sin, nor just before God, if he does not believe in its effects, and recognize in it a covenant with God that binds him to war all his life against sin," &c.

We add a few more words. The reader of this sermon will observe that, as to the "sign," that is, the outward act, Luther, throughout the whole of it, knows nothing but *immersion*. This he states in the beginning, and upon this he builds the entire discourse—all that he says of the meaning and import of the ordinance. This will be noticed in the extracts we give; and the whole of it is in strict harmony with these. Now is it not noteworthy that Luther, in discussing fully the *meaning*, *use*, and *blessings* of baptism, could find no use for anything but immersion? Aspersion and affusion could offer absolutely not a single suggestion of service here. The reformer was boldly true to the Word of God and to his convictions. Furthermore, note, how powerfully in his bold and simple form of speech, he makes the fact of a burial under the water and a rising out from it, tell in setting before his hearers the real intent of this blessed ordinance.

Again, in the entire discussion of this subject, in setting forth the meaning and divine purpose of baptism, Luther presupposes and uses the conscious, mature act of faith, self-denial, devotion of purpose until death,—the entering into a covenant with God, on the part of the baptized person. He could not thus freely and fully develop this important matter in any other way. Infant baptism could find no place in the progress of this sermon—would have been a stumbling-stone in it, though Luther believed it and practiced it, and simply alludes to it here. These are striking and instructive facts in this remarkable discourse.

Lastly, and above all, we cannot but be struck and edified by the remarkable fullness, clearness, and earnestness with which he develops, in his own simple and forcible style, the meaning and end of the ordinance. It is because men do not understand, do not feel, the great meaning and significance of baptism, that there is this general and guilty, God-dishonoring undervaluing of the ordinance in evangelical Christendom. Did men but appreciate rightly the ordinance itself, did they but see its true *meaning* and *character*, they could more readily be saved from error as to its *subject* and *form*. Error in the first readily allows error in the latter two; a correct understanding of that, can soon and readily lead to a correct understanding of these.—The conflict between the views of baptism set forth in this sermon, and infant baptism, Luther felt, and it was a difficulty in his mind never cleared up, and which seemed to annoy him to the last, as he was both earnest in his views of the meaning and force of baptism, and also in his devotion, inherited, of infant baptism. The history

of this unsettled and shifting conflict in Luther's mind is both interesting and instructive, but belongs not here. We may devote some pages to it hereafter.

The translation we have here given, we have made from the *Erlangen* edition, vol. 21. This edition gives Luther's works, both German and Latin; the German in his own unaltered style, modernizing not a word. Our translation is literal. C. L. L.

"First—Baptism in Greek is *baptismos*, in Latin, *mersio*; that is, an entire dipping of something into the water, that it closes together over it; and, although in many places it is no longer the custom to plunge and dip the children entirely into the baptismal water, but only to take up and pour upon them with the hand, some of the baptismal water, yet it ought to be so done, and would be right, that, according to the meaning of the word baptism, the child, or whosoever is baptized, should be entirely sunk and baptized into the water and drawn out; for, without doubt, in German, the word *tauf* (*baptism*) comes from the word *tief* (*deep*), so that whatever is baptized should be sunk deep into the water. For the signification of baptism also demands this—that the old man and the sinful birth of flesh and blood should be entirely drowned by the grace of God, as we shall hear. Therefore satisfaction should be done to this signification, and a truly perfect sign should be given.

"Secondly—Baptism is an outward sign and symbol, that separates us from the unbaptized man, that we may be known thereby as a people of Christ our Leader, under whose banner, that is, the holy cross, we are constantly to war against sin. Therefore we must regard three things in the holy sacrament, the sign, the signification, the faith.—The sign consists in this, that the man is plunged into the water in the name of the Father, the Son, and the Holy Spirit; but he is not left in it, but again lifted out of it; therefore we say, 'lifted out of baptism.'* Therefore both parts must be in the sign, the baptizing and the lifting out again.

"Thirdly—The signification is a blessed death to sin, and a resurrection in the grace of God, that the old man, that is begotten and born in sin, is here drowned, and comes forth a new man, and arises born by grace. Thus Paul, Titus 3: 5, calls baptism a *bath of the new birth*,†—that in this bath we are new-born and renewed. Christ also

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* *Lifted out of baptism.* This is an expression familiar to all Germans, and to this day universally applied to the act of baptism; though many, since immersion has ceased among them, through ignorance, do not understand the origin and signification of it.—L.

† In Luther's Translation, this passage is rendered, "bath of regeneration" or "a second birth." But here, and elsewhere in his writings, he has it literally as I have rendered it.—L.

says, John 3: 5, "Unless you are born again out of the water and the Spirit (of grace), you cannot enter into the kingdom of heaven; for just as a child is taken and born out of its mother's womb, and by such a birth is a sinful man and a child of wrath, thus also man is lifted and born out of baptism spiritually, and is by such a birth a child of grace and a justified man. Thus sin is drowned in baptism, and righteousness arises instead of sin.

"Fourthly—The signification,—the death and drowning of sin,—occurs not perfectly in this life, until man dies also in body and returns to dust. The sacrament or sign of baptism is quickly done, as we can see with our eyes. But the signification, the spiritual baptism, the drowning of sin, lasts as long as we live, and is only finished in death. Then man will be truly sunk into baptism, and then occurs what baptism signifies. Therefore this life is nothing else than a spiritual baptism unceasingly until death. And whosoever is baptized is condemned to death, as if the priest said, when he baptizes: Behold thou art sinful flesh, therefore I drown thee in the name of God, and condemn thee to death in his name, that all sin may die and perish (lit. *go under*) with thee. Therefore says Saint Paul, Rom. 6, "We are buried with Christ by baptism unto death"; and the sooner man dies after baptism, the sooner his course is finished; for sin does not entirely cease while this body lives that is so completely begotten in sin that is its nature. So the prophet says, "Behold, in sin was I begotten, and in iniquity did my mother bear me;" for whom indeed there is no final relief, unless she die and pass away with her sin. Thus a Christian man's life is nothing else than the beginning of a blessed death at baptism, to continue even to the grave; for God will make him anew at the last day.

"Anciently baptism was prefigured in the flood of Noah, in which the old world was drowned, with the exception of Noah with his three sons, and their wives, eight persons, who were preserved in the ark. That the men of the world were drowned, signifies that in baptism sin is drowned; but that the eight with the animals with them were saved, signifies that by baptism man is saved, as Saint Peter explains, 1 Pet. 3: 20, 21. But baptism is a far greater flood than was the former. For that one drowned only those who at one time lived upon the earth, but baptism drowns all kinds of men through the whole world, from the birth of Christ to the last day. Moreover it is a flood of grace, as that was a flood of wrath, as is declared in the 29th Psalm, v. 10, "God will make a perpetual new flood"; for without doubt more men will be baptized than were drowned in the flood.

"It is therefore a great error on the part of those who think that by baptism they have become quite pure; and in their ignorance they go

on and kill not sin in them, deny that it is sin, continue in it, and thus make their baptism of no effect;—they put their confidence only in certain outward works, in the midst of which pride, hatred and other natural iniquities, which they consider of no moment, only grow stronger and greater. No, it is not so; sin, evil inclination, must be regarded as real sin; but that it does not destroy us, must be attributed to God's grace, that will not impute it; but only so when we war against it with much exercise, labor and suffering, and finally destroy it by death. To those who do not do this, he will not remit it, because they did not follow up, and act in accordance with, their baptism and their obligation, and hinder the begun work of God and of baptism.

"It therefore follows, that baptism makes useful and of efficacy to us all suffering, and especially death; that these are only to assist in the work of baptism, that is, to destroy sin. For it cannot be otherwise, but that whoever would satisfy the purpose and intent of baptism, and get rid of sin, must die. But sin is not willing readily to die, therefore it makes death so bitter and terrible. But so gracious and mighty is God, that sin, that brought death, is destroyed by its own work,—by death.

"But you say, of what advantage to me is baptism if it does not entirely extirpate and put away sin? Here comes the right knowledge and understanding of the sacrament of baptism. This is the profit of this most holy sacrament, that God in it is united with you, and becomes one with you, in one blessed and consoling covenant.

"You yield to the sacrament of baptism and its import; that is, that you desire to die with your sins, and be made new at the last day, according to the signification of this sacrament, as before said. This God accepts of you, and grants you baptism, and begins at once to form you new; pours into you his grace and holy spirit, that begins to kill nature and sin, and to prepare you to die and to rise again at the last day.

"You bind yourself so to continue and ever more and more to destroy sin while you live, until death. God accepts this also from you, and exercises you all your life in good works and many sufferings, that he might accomplish in you what you desired in baptism,—that is, that you might be freed from sin, die and arise from the dead anew at the last day, and thus perfect baptism.

"There are many people, who desire to live that they might become pious, and say, they long to be pious. Now, there is no shorter manner or way, than through baptism and its work,—that is, suffering and death; and since they are not willing to do this, it is a proof that they neither rightly desire, nor know how, to become pious.

Therefore God has ordained many conditions of life in which we are to exercise and teach ourselves to suffer,—such as the state of marriage, the spiritual work of the gospel ministry, the office of civil government;—and in all these he has commanded us to undergo labor and toil that so we might mortify the flesh and accustom ourselves to death. For to all them that have been baptized, baptism has made this life's peace, comfort, and satisfaction, a pure poison, as it is a hinderance of its work, for in these no one learns how to suffer, gladly to die, to get rid of sin, and to follow up the purpose of baptism; but instead thereof there grows a love of this life, aversion to everlasting life, fear of death, and an avoiding of the destruction of sin."

AMERICAN BIBLE UNION.

I have lacked until now, a suitable opportunity to respond to Bro. McGarvey's comments and inquiries touching the A. B. U. I am happy to render such assistance as I can command, to relieve Bro. McG. of his difficulties.

"Let us have, then, if it can be furnished, evidence that will silence all objection, and dissipate all doubt."

Ans.—Our good brother has evidently mistaken the drift of my statement. The Bible Union have never asked me to write a line in their behalf; neither am I sufficiently covetous of the honors of a self-constituted championship, to busy myself in collecting and publishing "evidence that will silence all objection." I was in receipt of numerous letters, asking my opinion of the A. B. U., and its proceedings. I preferred to answer all at once by a public statement of my impressions and convictions, and let it be taken for what it was worth, as the honest judgment of a careful observer, who, it is well known, has not been a blind devotee of the Union.

"This has been the character of Bible Union speeches from the beginning."

Ans.—With a full knowledge of the speeches to which reference is made, let me say that if Bro. McG. had been with me eight or nine years ago, at the meetings of the A. B. U., and had also attended the meeting in Philadelphia, in May last, I am quite sure that he would have fully agreed with me in my statement. But I cannot enter into a full statement of facts here.

"Such sentiments are worth something as indicating that the *advocates* of revision do not desire a mere Baptist version; but they do not guarantee that the *revisers* themselves will rise above sectarian prejudices.

Ans.—If the *advocates* of revision come on to this ground, the *revisers* will be constrained to fulfill their wishes, or give place to oth-

ers that will. But I am happy to inform my brother, that no speaker at the May meeting was more bold or explicit in the avowal of the anti-sectarian sentiment than Dr. Conant himself. It is as clearly the desire of the revisers as of the advoctes of revision, to save their work from the perverting influences of party bias.

"Have all the members of the committee passed judgment on all the chapters and verses of these volumes?"

Ans.—I cannot say, for I do not know, that all the members of the committee have as yet passed judgment on every verse. It is the product of the united labors of all the members of the committee, with the aid of others not on the committee. And after the third part of the New Testament shall have been published, it is intended to concentrate the whole force of the Final Committee, for the correction of the parts already issued. Moreover, I feel fully authorized to say that it is the settled purpose of the Board that *the work of revision shall not be abandoned, while a sentence or a word can be improved.*

"Can Bro. Errett furnish us a good reason to believe that they will alter their decision in the many instances in which it is unsatisfactory?"

Ans.—"Unsatisfactory" to whom? I have no pledges from the revisers touching any word or sentence, that their final rendering will be "satisfactory" to any individual or party in existence. But I have the best of reasons for knowing that the revisers are anxious to receive criticisms and suggestions—are giving heed to them—and are not so wedded to their past performances, as to be unwilling to make changes where sound criticism demands it. It is my *opinion*,—not hastily formed—that much that is complained of as unsatisfactory will be changed. I am so confident of this, that while I cannot ask our brethren to believe without evidence, I feel like asking them to have still more patience, and hold their doubts in abeyance until time makes farther developments.

"Is there really any Final Committee fully at work for the Society other than Dr. Conant?"

Ans.—Dr. C. is *not* the only final reviser. The other members of that committee are *not* mere counsellors. Their time is as fully given to the work as is at present possible for them. If their time is not *entirely* given to it, the result is not to make the work *less thorough*, but only *more slow*. The brethren may rest assured that just as rapidly as possible, and as fully as possible, the labors of the final revisers will be concentrated on this great work.

"If there are any others actually giving their time to the work, and bearing an equal responsibility with Dr. C. for the renderings adopted, who are they?"

Ans.—I do not know that the managers of the Union would have any objection to publishing the names of the final revisers, but as I have no authority to make such a statement I must respectfully decline the responsibility of an unauthorized announcement.

"Is there any well-defined plan adopted by which these publications from the Final Committee shall be finally corrected?"

Ans.—I do not feel at liberty to reply to this, farther than to say, 1st.—That the plans for perfecting the work must be considerably influenced by the means which the Board may have at their disposal; and, secondly, I do not think that there is any such blind devotion to a plan as would forbid the adoption of the lessons of experience, from year to year. I am quite sure that the experience of past years has taught the managers of the Union some valuable lessons.

I would gladly be more explicit in my replies on some points; but as stated before, I have not been authorized, nor even asked to write a line on this subject; and my fear of betraying confidence will not allow me to go as far as perhaps I might safely go, in giving publicity to the facts in my possession. I. E.

Detroit, Sept., 2nd, 1864.

LIGHT FROM SHADOWS.

As stars by darkness are revealed,
And clouds take beauteous forms,
And flowers when crushed more fragrance yield,
And gems in dark caves lie concealed,
And rainbows come of storms:

So by affliction I have learned,
Small blessings how to prize:
The kindly acts and pleasant smiles,
And hopeful words that doubt beguiles,
Like incense round me rise.

By cold distrust my timorous heart,
Shall never more be riven;
Since memory hoards past happiness,
Or such kind friends the present bless,
Or the future hath a heaven.

This thought shall every fear assuage,
That wisdom reigns o'er all;
That He, whose very name "is love,"
Is shedding still his light above,
Where now the shadows fall.

MATERIALISM.—NO. I.

The doctrine of Materialism is not new, but it has undergone many distinct phases, and has been founded upon a different basis by its several advocates. It is purely a philosophical theory, which admits of but little testimony for or against it in the Scriptures of truth. It belongs to a region of thought outside of the Bible, and its chief advocates have been found among those who have either discarded the divine revelation, or have neologized many of its statements away.—So far as the subject has any relation to religion, it bears upon the nature and existence of God, and the constitution and destiny of man.

It cannot be denied that the old Atheistic School of Voltaire, and the Pantheistic school of Hobbes, Martineau and Atkinson, have been founded upon or have grown out of it. And the recent studies known as Physiology, Phrenology, and Mesmerism, have a strong tendency in these directions, though the ablest defenders and teachers of these different systems have denied it. Any undue attachment to physical laws and agencies, is apt to lead the mind in the direction of Materialism, as the writings of Comte, Broussais and others of the French school abundantly prove. The knife of the anatomist touches only with matter, and the Physiologist deals only with solid substances, or matter in its more attenuated forms; and as they do not come in contact with spirit, as it eludes their mechanical tests, they therefore conclude that the entire organism of man is composed of the sensuous, or what may be subjected to the scalpel, or the tests of the laboratory.

Anciently, it resolved nature into matter and spirit, both being uncreated and eternal; and of course, it dispensed altogether with a first cause. It had no place for the Creator and the creature—if indeed for a creation. The whole universe, through all its successive changes, was self-existent and eternal! But atheistic as was this system, it held to a dualism in nature, consisting of matter and spirit. The modern system of Germany, which has its origin in the speculations of Kant, Fichte, Schelling and Hegel, and which has followed in the footsteps of Spinoza, is Pantheistic, and has in it no personal God; no living, self-conscious, intelligent *First-cause*; "no superintending providence; no hearer of prayer; no object of confiding trust; no Redeemer, no sanctifier, no comforter. It leaves us nothing higher than nature as our portion here, and nothing beyond its external vicissitudes as our prospect hereafter." It discards the idea of a Creator, and knows nothing of an hereafter. It has no room for an all-efficient and presiding spirit, above all, and through all, and independent of all; nor for immortality, in any sense of the word, as referring to

man. Nature is their substitute for God. Mind, if it exists at all, is the mere product of the material man, and depends entirely upon the brain. It has no place for the supernatural, believing that there are inherent in the system of nature, forces sufficient to account for all its phenomena. If matter has the power of evolving mind, and all of its thoughts, feelings and emotions, then it has no need of a Creator; for why may not nature, which, according to this system, is a cause, produce spirit, both divine and human? It is based upon the supposition that nothing is found in the universe but matter and its laws, and that these will account for anything which exists throughout the whole domain of nature; and that these are eternal and self-existent.

We do not hold all responsible for these conclusions who have adopted the Materialistic system. Many would, with horror, reject them; but they have not wisely and legitimately considered the tendencies of the system, nor seen the fatal results to which it leads. In almost every instance, among the philosophers of Germany and France who have pushed the argument to its logical conclusion, both reject the existence of a personal and intelligent God from the universe, and the hereafter, which we call immortality, from man. Chemistry and Mechanics, according to this system, will give an easy solution for all the phenomena found in the universe. Materialism runs into Pantheism, and this into Atheism, by a law which is inexorable.

It denies that there is any real or radical difference between matter and mind, and affirms that life and thought are both dependent upon the physical organism. If this be so in regard to man, why may it not be so with regard to that being we call God! The dissolution of the body is the destruction of all conscious existence, according to Materialism; and so the annihilation of the universe would be the blotting out of its creator. Baron D'Holbach says, "Men have evidently abused the distinction which is so often made between *man physical* and *man moral*: man moral is nothing else than that physical being considered in a certain point of view; that is, with reference to some modes of action which belong to his peculiar organization."—"The universe, that vast assemblage of everything that exists, exhibits nowhere anything else than *matter* and *motion*."—"If we are asked, what is man? we reply, that he is a material being, organized or framed so as to feel, to think, and to be affected in certain ways peculiar to himself, according to organization." M. Comte affirms that "all natural phenomena are the necessary result either of the laws of extension or of the laws of motion." M. Crousse is quite clear that "intelligence is a property or effect of matter," and that "body and spirit together constitute matter." Atkinson and Martineau avow the same dogmas—"Instinct, passion, thought, are effects of organized substances."—"Mind is the

consequence or product of the material man; it is not a thing having a seat or home in the brain, but it is the manifestation or expression of the *brain in action*, as heat and light are of fire, and fragrance of the flower."

Such are the opinions of philosophers in regard to the *genus homo*. They are as old, however, as Lucretius, and as patent as the dogmas of the Sadducees. Man, according to their estimate, is but an organized piece of matter; and all that we call mind, will, intelligence, thought, passion, are but manifestations of this material organism.

It is not strange that these gross and mechanical conceptions of our race should be accepted and interwoven with the religious elements, as entertained by certain theorists, professing to be Christian. Just as the Platonic philosophy gained credit with the church in the first centuries, and gave color to all the expositions of Scripture among the Fathers, so this sensuous theory has been incorporated with the system which places such an undue estimate upon the body, in the great work of redemption.

Jacob Blair, Baptist minister of Buffalo, in his tract on "Death not Life," says: "Matter is a *substance*, and what divines call a *soul* must be a created *substance*, or it is nothing—a nonentity." This is precisely what the materialistic philosophers taught. The "soul," by which he means "the spirit," is a "*substance*"—in other words, "*matter*"—and nothing else! There is here, and throughout the whole system, a blending of the false philosophy of the pantheistic school with the Theology and Christology of the Scriptures; and as is common in all such cases, the exaltation of philosophy over the ethical instruction as found in the Bible.

Mr. Hudson, however, says, "The writer, with many others, regards the soul not as a mere result of the physical organism, nor as dying with the body"; and yet he affirms—"It is not settled whether human souls are continually and *directly created for human bodies, or are derived otherwise.*" This leaves the question in his own mind unsettled. If the human soul is not created for the body, then it is a necessary part of the material organism, and must be derived otherwise. That is, the soul must spring forth from the body as the aroma does from the flower. It is the offspring of matter, and not a direct creation. Here is the old system of "development," which has figured so largely in "the Vestiges," and which, in the pantheistic school, has reduced God to an effect, in common with the human soul, or spirit. Both, according to this theory, are creations of the organism—the one from the system of nature, and the other from the human body.

Hudson, in speaking of the death of Adam for the first transgres-

sion ("In the day thou eatest thereof thou shalt surely die," Gen. ii. 17), says, that "Adam was *judicially* and *virtually* dead in the day that he sinned." And yet "the temporal death did not occur on that day, nor within 930 years." Now if the death, to be fulfilled on the day that Adam sinned, did not actually occur until 930 years after, why may not the lost be *judicially* and *virtually* dead in *Gehenna*, as Adam was on the earth? The death of Adam was the death of the body, or its dissolution; and the threatening was not executed for nearly a thousand years. During this time he was alive in one sense, but dead *judicially* and *virtually*. But all this is said in deference to the outer man—the body. Can there be any difficulty, then, in accounting for the death of the soul in Gehenna on the same principle? May not an indefinite period of existence with reference to the lost, be equally as *judicial* and *virtual* in regard to the eternal punishment to which they are subjected? Adam was *judicially* and *virtually* dead, whilst he was living for many centuries. So the soul may be *judicially* and *virtually* dead eternally!

Dr. Priestly held, that "Man does not consist of two principles, so essentially different from each other as matter and spirit, but the whole man is of *one uniform composition*; and that either the material or the immaterial part of the universal system is superfluous." He deems that sensation, perception, and thought—the common properties of mind—are not incompatible with extension, attraction, and repulsion —the only properties of matter, as he conceives. He, however, thinks that these were communicated at first by the divine will, and thus recognizes the doctrine of Creation and Providence. He denies, as might have been supposed, the natural immutability of the soul, and even the possibility of its conscious existence between death and the resurrection of the body. He differs with Voltaire in regard to the non-existence of the Deity, and the future life of man, and also with the pantheistic school on Christian grounds; but the materialistic philosophy which he adopted, leads to the same results.

Davis, the "Poughkeepsie seer," says, that "matter and spirit have heretofore been supposed to constitute two distinct and independent substances, the latter not having any material origin."—"Instead of making material and spiritual existence totally disconnected, the object and intention of the foregoing has been to prove by acknowledged laws and principles of matter, the *production of intelligence*, the perfection of which is spirit."

The legitimate result of this theory is, that as mind is the effect of matter, and its latent fruit, so the Supreme Intelligence is the outgrowth and necessary consequence of the system of nature, by a law of progression which is inherent in it. We do not suppose that all

who adopt this dogma will admit of this conclusion, but we know that in the German and French schools of philosophy, it has been done, by as rigid a course of logic as has ever been pursued: and what has been done outside of the Bible, may, by incorporating the materialistic philosophy with it, produce the same results.

We have known some very pious and excellent Christians, who have been carried away by this philosophical dogma. They have not pushed the argument sufficiently far to see its consequences, and therefore, in despite of the false system, they have lived, and are living, sober, righteous, and godly lives. But in many cases, the philosophy outcrops the affirmative statements of the Bible, and far more interest is felt in the death, destruction and annihilation of the wicked, than in the salvation of the righteous; and no "gospel" has in it any charms for them, which does not dwell on the negations, rather than on the affirmations of the Scriptures. We have too often seen this tendency exhibiting itself among those whom we have esteemed as Christian men and women, and have deplored it.

The Bible does not enter upon the field of metaphysics, but leaves it to the unassisted reason of man, and any attempt to force it into the argument for the settlement of any question concerning the future state, it wholly discards.

Philosophy has pushed its inquiries into regions beyond its boasted powers of discovery; and has sought to bend the rod of the gospel by its unnatural inflexions; and thus has rendered that doubtful which reason and our own consciousness have always approved; and which the intimations of immortality for the race, as developed in the Scriptures, have rendered most certain and sure.

There is a constant tendency in the mind to throw over the pages of Scripture the parti-colored light of a preconceived philosophy.—Through the stained windows of the soul, the lamp of the schoolmen or the taper of the cloister sends its uncertain rays upon the things of the altar, and gives them unnatural and distorted hues; and these are mistaken for the clear revelations of Scripture. But of all the achromatic hues ever thrown upon things sacred and divine, none appear so sallow, dead and cadaverous as the materialism of modern times. Everything it touches, assumes in time a swarthy, inky, livid complexion, as if the coloring matter was distempered, and had been mixed in the sepulcher, or Tartarus, or the underworld. Those who embrace it lose all self-respect, if true to its principles, and estimate the race as they do the higher organisms of the physical creation—only with the bitterness and disgust superadded, which they feel towards those who have abased and degenerated themselves below the plane of their original creation.

Whether it was worth the while to have made such creatures at all, or having sinned, to redeem them, are questions, according to the theory, not yet settled. To annihilate and blot them out of existence, seems the easier, safer, better way; and to the "totally depraved" the most encouraging aspect of human life and its deserts. As a premium offered to vice and corruption, and to all unrighteousness, it is, in the estimation of many, more desirable than destructionism or universalism. For whilst there may be some doubt about the future with reference to these systems, there can be none in regard to that one which teaches the final end of all conscious being at death or the judgment. Non-existence is no more a punishment after death, than it was before life; and the six thousand years or untold ages which preceded our existence, is as great a privation as the same will be after the termination of our brief career on the earth.

James Challen.

MANUFACTURE OF IDOLS IN ENGLAND.

The Word of God has not drawn in too strong colors the influence over human hearts of the god of this world. Every age and every place on earth have given sufficient proof of this. We have here a new and most shameful fact to record of the power of Mammon over the souls of men. It is past history,—and a dark stain will it ever be in the annals of a great Christian nation,—that to minister to the abominable thirst for gain of the British East India Company, the worship of idolatry was long pecuniarily sustained by the British government. The tremendous force of public opinion stopped this monstrous iniquity, though not without a severe struggle. It is fresh in our memories what bitter opposition was manifested, for a long time, by the British government to the establishment of Christian missions in India, and this too for Mammon's sake,—through the influence of men who were making a "mine of gold" out of that country, different from that which the noble Andrew Fuller said was there. But this scandalous, iniquitous opposition was also overcome by the force of a better feeling in the British people. Now it seems, however, that individual mercantile enterprise yet understands how to make a "mine of gold" out of Hindoo idolatry,—enterprise right under the shadow of Christian churches in England. From a reliable European missionary paper we learn, that idols for the East India market are manufactured in Birmingham. A particular firm there is specially engaged in this business, and advertises its idol wares with all the modern skill of an enterprising house. For example, it announces to its Hindoo customers, that it has always on

hand, in bountiful supply, the following: "*Yamen*, the god of death, worked in fine copper, and very tastefully executed. *Nirondi*, the prince of demons,—of this a large selection; the giant on which he rides is after the boldest modelling, and his sword formed after modern style. *Varonnin*, the god of the sun, very vividly represented; his crocodile is of copper, and has a silver tail. *Bouberen*, the god of wealth. This god is of extra fine workmanship; and the manufacturers have used every means to represent him in the best possible manner. Of smaller demigods and other inferior divinities, the largest supply. No credit is given, but a discount for cash."

We recommend that this Birmingham manufacturing house put the god *Bouberen* into its coat of arms, and adopt it as its trade mark. It suffuses a Christian man's face with shame to think of such things; and yet it is but a proof of what the New Testament has everywhere taught of the love of money. We fear much, also, that, should an order reach New York for a pair of new eyes for Juggernaut, and, perhaps, a set of new wheels and new ropes for his chariot, there would be a considerable rivalry for the filling of the order. And, after all, what real difference is there between making these copper idols with silver tails for the Hindoo idolaters, and the exhausting of the inventive and manufacturing arts to supply the objects of devotion for the thousand idolatries of fashion, pleasure, and base lusts all over our Christian lands? C. L. L.

VITALITY OF RELIGION.—The energy of religion resides in spirituality. Here is all its vitality and soul-saving power. Man may garnish it with flowers, and decorate it with the gems of poetry; may throw around it an oriental loveliness—but in the absence of spirituality, all this is like the Jews paying attention to the tombs, and neglecting the words of the living prophet, whose inspiration came from heaven. A man may make religion plausible, attractive—nay, to a certain extent, desirable—as a mere livery to walk abroad in, but he cannot make it *saving* without the power of the Holy Spirit, and that is something he cannot put in his sermons unless it is in himself.

Let but a Christian compare his external losses with his spiritual and eternal gain, and he will find that for every penny that he loses in the service of God, he gains a pound; and for every pound that he loses he gains a hundred; for every hundred lost he gains a thousand. We lose pins in his service, and find pearls; we lose the favor of the creature, and peace with the creature, and gain the favor of God, peace with conscience, and the comfort and content of a better life.

BRO. ANDERSON'S TRANSLATION.

[We return our acknowledgments to Bro. Anderson for the elegant copy of his Translation which he has kindly forwarded to me. Our brethren will desire to have the opinion of our best minds on the merits of this book, and we have, therefore, requested our beloved and accomplished Brother Richardson to lead off in its criticism. His very cordial commendation will be enough with very many of our brethren to satisfy them that the work is worthy. His fine taste and rich command of the resources of our English, render him eminently fit to take the foremost place in heralding the merits of such a production; but as we wish the widest influences to aid so valuable a contribution to our sacred literature, we make this only the beginning of a series of notices, by which we hope to set before our readers, in some adequate measure of fullness, the very high claims which we are warranted in demanding for this translation.—W. K. P.]

The New Testament, translated from the Original Greek, by H. T. Anderson.

Such is the simple title of a new version of the volume which contains the writings of the evangelists and apostles of Jesus the Christ. This work is presented as a *new translation* from the original, and not as a *revision* of any existing English version, the author not being disposed, as he states in the Preface, "to be trammeled by any version," but desiring "to find the truth of God as it is contained in the original." He adds, however, that, in revising his work, "he re-examined the common version, and wherever that version has expressed the sense of the original in good English, he has adopted it. In this way, he has, as he hopes, embodied all the excellencies of that version and avoided its errors."

So many have been the changes in the English language since the commonly received version of the Bible was first published, in 1611, and so great has been the progress in Biblical criticism, that a new version, adapted to the present forms of speech, and corrected according to the most approved standards, has been, especially of late years, urgently demanded by a large portion of the religious public. Individuals have, from time to time, endeavored to supply this demand, and if they have not succeeded in producing a version worthy to replace that of King James's revisers, they have, at least, furnished valuable contributions to Biblical literature, and suggested many desirable corrections of the common version. Of this nature are the works of Drs. Geo. Campbell, Doddridge and McKnight, from which

a new version of the New Testament was compiled and published in 1836, by Bro. A. Campbell. We might here mention also translations and revisions by Wesley, Lowth, Kennicott, Wakefield, Thompson, and others of similar character.

Some 15 years since, when the American Bible Society refused to admit certain proposed emendations of the common version, and decided to incorporate its errors and obscurities in the versions printed in foreign languages, the Baptists seceded, and formed a new organization, under the title of the "American and Foreign Bible Society," based mainly upon the principle that, in the versions in foreign languages, the words *transferred* or *adopted* from the Greek in the common version, should be *translated*. When, however, some short time afterwards, the proposition was made to place the English version upon the same footing, a violent opposition was encountered, and a schism occurred in the new Society, which gave rise, on the 10th of June, 1850, to the organization of the institution known as the "American Bible Union," having for its specific object, "to procure and circulate the most faithful versions of the Scriptures in all languages throughout the world." In this work the Bible Union has sought, and to some extent obtained, the co-operation of scholars and contributors from various religious denominations, and, after having given to the public, for general criticism, various preliminary revisions, has recently published their English version of the four Gospels from the hands of the "Final Committee of Revision." Pending the work of the Bible Union, and the discussion of various grave objections to its late publication of the Gospels, Bro. Anderson has presented us with the translation now before us, which comes to us unheralded by high-wrought expectation, and unsustained by titles and great names, but resting for its authority solely upon the judgment of scholars.

When we consider the high attainments required in a translator of the Scriptures, or even in a reviser of our English version, we will not be surprised at the many abortive attempts which have been made, as by Sawyer and others, to supply a correct version in our vernacular. One who would accomplish this most desirable work, must not only be thoroughly skilled in the original languages, but familiar with all the niceties of the English tongue. He must be an adept in Biblical criticism, and conversant with the important works of the great and learned men who have heretofore toiled in this department. He must be versed in the doctrines and questions of the times in which the Scriptures were written, the manners and customs of the people, the chorography of the countries mentioned in the Bible, and, often, even the topography of their more important localities. Above all, he must be imbued with the sincerest love of truth, and possess a

profound knowledge of the divine mysteries revealed in the Bible, and the utmost freedom from sectarian prejudices.

It is much to be regretted that translators of the Scriptures have often permitted themselves to be biassed by their religious tenets, and have given, in consequence, to portions of Scripture, a turn not warranted by the original. This is evident, even in the common version, which, with all its acknowledged excellencies, is by no means free from this defect. Thus the views of the translators in regard to election and foreordination betray themselves in such renderings as that in Acts ii. 47, "And the Lord added daily to the church such as should be saved"; or, in Acts xiii. 48, "And as many as were ordained to eternal life, believed." It is an alleged manifestation of a similar tendency on the part of the Baptist revisers of the Bible Union, that has recently disaffected some of its former friends.

Equally to be regretted is that absence of an enlarged and correct knowledge of the Christian institution, so often evinced in the false and puerile criticisms and erroneous renderings of certain passages, and which is so necessarily connected with the sectarian bigotry of which we have just spoken. This enlarged and correct knowledge of the Divine institutions of which the Bible treats, must be derived not from formulas and ecclesiastical standards, and the ponderous tomes of speculative divines, but from a faithful and long continued study of the Bible itself, and an unreserved submission to its requirements. Nor can its importance be too highly estimated, since among the difficulties with which a translator has to contend, the most perplexing are often those which rise from the nature of the subject. In a work like the New Testament, which treats of the things of the spiritual system and the sublime mysteries of redemption, such difficulties are, as might be expected, of frequent occurrence, and are not to be resolved by a mere knowledge of words, nor by the usual appeal to authorities, but by a correct and enlarged knowledge of the subject itself. Minds which are moulded by sectarian influences, and narrowed by the dogmas of a miscalled orthodoxy, cannot have that freedom of thought and largeness of view, so essential to the correct comprehension of the great truths revealed in Scripture, and cannot, consequently, express those truths clearly or fully in attempting to translate the words in which they are treasured. How far Bro. Anderson may justly claim the first mentioned qualifications, will no doubt be determined by the scholars who carefully examine his work. We know, at least, that he has studied and taught the original tongues for a third of a century, and that during this entire period his attention has been largely devoted to Biblical subjects and criticism. As to the qualifications last mentioned, we can speak from personal knowledge,

and we cannot but congratulate the lovers of truth to whom this book is dedicated, that one so thoroughly conversant with the great themes of the Bible, and so unfettered by religious favoritism, has been induced to devote himself to a work so important as the faithful translation of the New Testament.

We have not now leisure to enter upon a critical examination of the work before us. Like every human production, we may expect it to contain defects, nor do we suppose that any version can be furnished in the present divided state of Christendom, that will give universal satisfaction. With regard to the style or mode of expression adopted by Bro. Anderson, we are pleased to find that he has very judiciously conformed it to that of the received version, except where some variation of thought or supposed obscurity required a change, or some antiquated form of expression needed to be replaced by one in present use. He acknowledges his indebtedness to the fine discrimination of J. A. Williams, Pres't. of Daughter's College, for valuable aid in the selection of appropriate English words, and we do not think even the ordinary reader can peruse a single page, without being struck with a very great improvement in the version, both as to elegance and clearness. We are especially pleased to see that the simple Anglo-Saxon style, so admirably adapted to common apprehension, has been maintained throughout, and that the Latin derivatives so often preferred by Dr. Geo. Campbell, and the awkward phraseology of McKnight, have been avoided.

It becomes us to say, however, that even from the imperfect examination we have given to the work, there seems to us to be yet room for further improvement. Bro. Anderson's disuse of the pronoun in the second person singular in addresses to individuals, in order to accommodate the style to our present mode of speech, occasions sometimes an ambiguity, which is not removed by the words employed. For instance, in Luke xxii. 31, 32, the use of the pronoun in the second person singular, enabled the translator to give in English an exact counterpart of the Greek, and thus prevent any doubt as to the meaning. It reads in the common version thus: "And the Lord said, Simon, Simon, behold Satan hath desired *to have* you that he may sift you as wheat; but I have prayed for thee, that thy faith fail not," &c. Here the plural form "you," corresponding to the Greek, in the first part of the sentence shows that the reference is to all the disciples. Satan desired to have all the disciples in his power that he might sift them as wheat. The change to the singular number in the second part of the sentence, shows equally in the Greek and the English, that Simon only is referred to—"I have prayed for *thee*," &c. When the plural form *you* is employed in both cases, in

harmony with the present usage, the distinction of number which is clear both in the Greek and in the common version is lost, and the reader will naturally suppose that Simon alone is referred to in the entire passage. To prevent this mistake, under these circumstances, a supplement becomes necessary and Bro. A. has given the passage as follows: "And the Lord said: Simon, Simon, behold Satan has demanded you all for himself, that he may sift you as wheat. But I have prayed for you, Simon," &c. In the collocation of words in which the supplement "*all*" is here placed, it will inevitably be taken for an adverb by most readers, and the phrase "all for himself" will be thought equivalent to *wholly for himself*, so that I fear, very few will be able to get the true meaning of the passage. Had the supplement *disciples* been employed as the exponent of the Greek plural pronoun, the sense would have been clear and unambiguous. The passage would then read, "And the Lord said, Simon, Simon, behold Satan has demanded you *disciples* for himself that he may sift you as wheat. But I have prayed for you, Simon," &c. Our Lord did not, it seems, pray for all the disciples in this case, but specially for Peter, who was allowed to fall away and was then restored, that his example might be a *sufficient* warning to the rest. Hence Christ added, "when thou art converted [or restored] strengthen thy brethren." As to the expression "for himself" in the above version of this passage, though it is doubtless grammatically implied in the middle voice of *exaiteo*, we can scarcely regard it as conveying the exact meaning so happily as the verb "to have," given as a supplement in the common version; for the idea does not seem to be that of absolute and permanent possession, but simply that of entire control—that of having them in his power.

With regard to the subject of supplements, we remark that Bro. Anderson has very rarely marked in italics the words he has added to avoid ambiguity or to complete the sense. King James's translators have no doubt been over particular in this matter, and have indeed often marked as supplements words which are no supplements at all, but really and substantially implied in the Greek words. Of this we have a case in the passage just before us, where *to have* is marked as a supplement, when it, or something equivalent, is actually implied in the form of the Greek verb. We think Bro. Anderson has done well to avoid this over-scrupulosity, and to insert in the text all that is fairly implied in the original. We fear, however, that in carrying out this plan, he has rendered himself liable to the charge of giving too free a rendering of many passages. This, we opine, will be made the chief objection to the version, as one adapted to general use, and reliable as an exact representation of the original. It is true that free

renderings, approaching to paraphrase, have the effect of making the sense more clear to a certain class of minds, but in regard to the translation of the Sacred Oracles, it is not allowable to place in the text a single word that is not strictly deducible from the original, lest we should in any degree change or modify the thought, and, like Beza seem disposed to correct or improve, rather than to translate. In Eph. 1. 4, Bro. A. gives "the cheerful words of a thankful heart" as the sense of *eucharistia*, which is literally expressed in the common version by "giving of thanks." In the last number of the Harbinger Bro. Anderson has given us himself also various instances in which he has amplified the expression for the sake of greater perspicuity, particularly in the case of the genitive of cause and design. Thus in first Thess. 1. 3, as in the common version, "Your work of faith, and labor of love and patience of hope in our Lord Jesus Christ," is rendered by Bro. A., "Your work which is the result of faith, your labor, the cause of which is love, and your patience which springs from your hope in our Lord Jesus Christ." And in Rom. vii. 24, "Who shall deliver me from the body of this death?" is made to read "Who will deliver me from this body that subjects me to death?" We do not, however, conceive that our English prepositional form of expression, answering to the inflected genitive of the Greek and Latin, is at all less suggestive of cause, of design, or whatever other relation may be indicated by the connexion, than is the latter. Besides, we have it in our power by varying the preposition, to render the relation sufficiently explicit, without departing from that conciseness which gives force and beauty to the expression, and which is so charateristic of the New Testament, both in the original and in the common version.

Nevertheless, we heartily approve, as said before, the principle that Bro. A. has adopted of placing in the text all the words requisite in order to present the full sense of the original, and in such cases no part can justly be regarded as supplementary. For though a particular word may not be found in the Greek corresponding to the English word we use, yet the latter may be really involved in the original, or absolutely necessary to the English idiom. Many such cases are given as supplements by the over-scrupulous revisers of King James, which, as formerly remarked, can not justly be so regarded. In addition to the case already adduced we may mention another striking one, occurring in Math. xxiv. 40. 41: "There shall two be in the field; the one shall be taken and the other left. Two *women shall be* grinding at the mill; the one shall be taken and the other left." Here the word women has no corresponding Greek word in the text, and it was hence, in the common version, placed in italics as a supplement.

But it is no supplement, being absoluely required by the gender of the numerals in the latter sentence, which is feminine. On the other hand, in the first sentence the numerals are masculine, and as they are manifestly opposed to those in the second sentence, the word *men* must necessarily be introduced in English, in order to show that opposition, and place the English reader on the same footing as the Greek scholar. The passage then properly translated, will read: "*There shall two men be in the field; one shall be taken and the other left. Two women shall be grinding at the mill: one shall be taken and the other left.*" Thus the whole force and beauty of the passage appear. Both sexes are introduced—the men at their usual field labor—the women in their household work; and it is shown that both are to be equally affected by the coming of the day of the Lord. We regret that Bro. Anderson has not given the word *men* in this passage in the text, as he has the word women. For no reason can be given for the introduction of the one that does not equally apply to that of the other, and the force of the passage cannot be made fully apparent unless we have, in the English, the sexual opposition so evident in the Greek.

In the translation of certain difficult and obscure terms which have often perplexed the critics, we doubt if Bro. A. has been always fortunate. We refer particularly here to the word *aion*, which, I perceive, Bro. A. has usually rendered *age*. That such is its signification in many places we do not doubt, but we think the reader of the new version will be at a loss to know what to make of such passages as these: "By whom he made the ages." Heb. i. 2. "By faith we understand that the ages were set in order by the word of God, so that the things which are seen, have not come into being from things that appear." Heb. xi. 3. The term "worlds" in these passages in the common version, is equally unfortunate, since there is no evidence that the ancients, either Jews or Gentiles, had any idea of a plurality of worlds in the modern sense.

But we find that we have been allured by the interest we feel in the subject, to extend our remarks much further than we designed.—We can only say, in conclusion, that we regard this work of our highly esteemed Brother Anderson as a most valuable contribution to the cause of truth, and as worthy of a place in every household. I sincerely trust that each one of our brethren will secure a copy of it, and diligently compare its renderings with those of the common version. Many of the obscurities that are found in the latter will be removed, and many difficulties and errors obviated, by a simple reference to this new version. In many cases, new light and beauty will be found thrown upon familiar passages, and the Divine word will

shine with new luster upon the mind of the student. Happy and delightful employment, thus to search the Scriptures, and to meditate upon the things that appertain to salvation! In this blessed occupation, faith will ever be confirmed; the thoughts elevated and ennobled; the heart softened and purified.

The dress in which this volume is presented, does great credit to the publishers. The paper and binding are excellent, and the letter is clear and large, being well adapted to those whose eyesight has begun to fail, and for use in the family. It is to be hoped that the demand for the work will justify Bro. Anderson in issuing a pocket edition, with such emendations as maturer consideration may suggest.—We will give in the next number of the Harbinger some specimens of the new version, &c. R. R.

RECONCILIATION.

The chief source of human misery is the alienation of the soul from God. Man can but feel that God is entitled to his affections and to his complete obedience; and while these are withheld even in part, he is doing violence to his own nature, and inflicting misery upon himself. The son who has learned to hate his father and mother, is no more necessarily wretched, than the man whose heart is estranged from God. God is the moral center of the universe, and to move in harmony with his will is the great condition of moral enjoyment in heaven and on earth. The being who departs from this orbit becomes a "wandering star, for whom is reserved the blackness of darkness for ever." Such are all human souls when first arrested by the sound of the gospel; and the end of all religion is to restore them to the lost harmony, to reconcile them to God. When this is done completely, so that the will of God becomes the absolute will of the creature, and the soul seeks happiness in striving to please God, the work of redemption is accomplished so far as it respects the soul.

To *reconcile* is to *conciliate again.* It not only implies that the parties were at enmity, but that they had previously enjoyed friendly relations. It is not to bring together two strangers, and make friends of them; but to conciliate again old friends who had become estranged. Such is its scriptural meaning; for God and man were once at peace in the garden of Eden, and each individual man, when his infant spirit first came from the creating hand of God, was void of enmity towards his Maker. We became "alienated, and enemies in our minds by wicked works," says Paul, and hence the need of reconciliation.

The Protestant sects have greatly mistaken the reconciliation proposed by the gospel, and their whole scheme of conversion is based

upon this mistake. They conceive that God's wrath was to be placated, and a species of opposition to be overcome, before he would be willing to be reconciled to the sinner; that he was made favorable to reconciliation by the death and intercession of Christ; and that he becomes actually reconciled to each individual sinner in answer to prayer. In accordance with this idea, they often represent God as holding the sword of justice suspended over the sinner's head, while Jesus kneels in prayer before him, and pleads that the fatal stroke be stayed a little longer. While this species of intercession is going on in heaven, the saints are pleading on earth. The sinner, desirous of making peace with God, has come forward with streaming eyes, and groans which move the pity of all human hearts, to plead with God for mercy, and to receive the assistance of all the saints in urging the plea. God is reminded that all are ready, and waiting for him to be gracious.— Sometimes the prayers are answered, and there is great rejoicing that *God* has become *reconciled* to another penitent sinner. Sometimes all the prayers and tears and groans prove unavailing; God still hides his face in anger, the saints turn away perplexed, and the sinner begins to doubt the reality of all religion.

The starting point of this grand mistake consists in supposing that reconciliation between God and man is like that between man and man. When earthly parties become estranged, it is seldom that both parties are not guilty of wrong, and both cherish animosity. Hence, in the work of reconciling them, the feelings of each have to be changed toward the other. But in the estrangement between God and man, the entire wrong is on the part of man; he alone has a feeling of enmity; God stands where he ever did, and the whole distance between them has been made by the departure of man. God can come no nearer to him, without leaving himself; without sanctioning some part of the wrong that man has done. The whole distance must be retraced by man. When this is done, so that man cherishes no more enmity, and his will in everything yields to God's will, the reconciliation is complete. For this reason, there is not a syllable in the Scriptures about reconciling God to the world; but much about reconciling the world to God. "God was in Christ," says Paul, "*reconciling* the *world* to *himself*." And in the name of all the apostles, he says, "We *pray* you, in Christ's stead, *be reconciled to God*."

While it is true that God cannot change so as to be any more favorable to the sinner, it is equally true that for the sinner's good, he *need* not. Instead of the death of Christ being designed to overcome an *unwillingness* on God's part to save sinners, it was the *result* of his extreme *desire* to do so. "God so *loved* the world that he *gave* his

* 2 Cor. v. 19, 20.

only begotten son, that whosoever believes in him should not perish, but have everlasting life."* This willingness to bestow such a gift, shows that, instead of needing to be entreated to save us individually through Christ, he is even more willing to bestow other gifts than this first and greatest. "He who spared not his only Son, but delivered him up for us all, how shall he not with him also *freely give us all things*"? † This argument applies especially to things necessary for our salvation. There are some things which we ask of God, which he does not give us, and some which he delays to give. Hence he teaches us in the parable of the unjust judge and importunate widow, that men ought *always* to pray, and not to *faint.*"‡ But remission of sins, by which reconciliation is effected, is not one of these things. God never did, for *one moment*, keep in waiting for reconciliation with him, a sinner who approached in the right manner. So attests every case of conversion recorded in Acts, and so must it be, according to the law of pardon for both saint and sinner.

In order to a full understanding of the subject, it is necessary to note still another fact. While God cannot change, and need not, yet the change necessary to reconciliation is produced by him. Man, if left alone, never would retrace a single step of his departure from God; would never abate in the slightest his opposition to God's will. It speaks the praise of God's unspeakable love, that though he could not come nearer to a sinful man, he left him not to eternal misery, but sent *after* him a force to bring him back to himself. "It pleased the Father that in him should all fulness dwell, and, *having made peace by the blood of his cross*, by him to *reconcile* all things to himself, by him, whether they be things in heaven, or things in earth. And you that were once alienated, and enemeies in your minds by wicked works, yet now hath he *reconciled* in the *body* of his *flesh through death.*" § Thus the work of effecting this reconciliation is declared to be the work of God, and the death of Christ the chief means of effecting it.

The death of Christ!—how it slays the enmity of the human soul! What human heart that has ever heard the story correctly told, any longer retains enmity toward the true God? There may remain in such a heart, through the weaknesses and lusts of the flesh, some reluctance to obeying the divine will, but *enmity* there is none. No human being who has gazed upon the cross, however wayward his life may be, is willing to acknowledge aught but reverence for the name of God,—so wonderfully has the enmity been slain thereby.

But the cross of Christ has no effect on him who hears not of it. To him all is the same as if Christ had never died. How does it

* Jno. iii. 16. † Rom. viii. 32. ‡ Luke xviii. § Col. i. 19, 20.

reach his soul? Is it through the *word of truth*, or is it by some influence *distinct* from and *above* the truth? There stands the cross of Christ, and yonder stands the sinner,—whole nations of sinners. For ages they stand there, far apart, and no communication between the one and the other. The influence distinct from and above the truth is looked for and waited for in vain. But there stands between the two a living preacher of the gospel, who catches the words from the cross, and speaks them to the sinner. Now the work of reconciliation begins, and it is *through* the *word of truth.*

But the word of truth, though its story be that of the cross, could have no such effect, unless it came to the sinner's ears by the authority of the living God. The mere word of man, on such a theme, would sound like an idle tale. But God provides for this. He cannot himself draw nearer to the sinner; but having *sent* his son to die for us, he sends *embassadors*, clothed with the authority of his own throne, to bring us the terms of peace. The apostle tells the whole story in a few words. "All things are from God, who has *reconciled* us to himself by Jesus Christ, and has given to *us* the *ministry* of reconciliation, to wit, that God was *in Christ reconciling* the *world* to *himself*, not imputing their trespasses to them, and has committed to *us* the *word* of reconciliation. Now then, we are *embassadors* for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be reconciled to God."

The word of reconciliation, then, has power, because it is the word of God's embassadors; and embassadors speak by the authority of the throne they represent. Would you reconcile a sinner to God? Begin not to offer prayers which indicate that the change must be wrought in God; but address yourself to the sinner. Repeat to him the words of God's embassadors. Ring them in his ears, till his enmity abates, till he realizes the authority which commands him, the love that entreats him, the hope that beckons him; and till he retraces his departure from God by coming back according to apostolic teaching. He is then reconciled to God; he is a new creature; old things have passed away; behold, all things are new.

J. W. McGarvey.

DONATIONS TO COLLEGES.

Gordon Colby of Boston has given $50,000 to Waterville College (Me.), on condition that $100,000 more shall be raised, and that a majority of the faculty hereafter shall be members of the Baptist church. About $47,000 of the $100,000 have been already secured.

Princeton Seminary has been remembered by its friends with bountiful liberality. Mrs. Brown of Baltimore has given to it $30,000

tor the erection of Brown Hall. The Library has been increased by the gift of the library of the late Dr. J. Addison Alexander, purchased for this purpose by Messrs. R. L. and A. Stuart of New York. This is an addition of more than 3000 volumes. Mr. Agnew of Philadelphia presents the Library with 460 vols. of rare selection. Another noble gift is $250 from Rev. W. Irving, to purchase Tischendorf's report of his famous Sinaitic manuscript.

Bowdoin College has received from Prof. Boordy, of New York, $50,000, on condition, "that the College shall be decidedly orthodox (Congregational) in its management and teaching."

The full amount of $103, 000 has been subscribed and paid in, to establish and endow the *Syrian College*, at Beirut. This was done in a comparatively short time, very quietly, and by the exertion of a few gentlemen. Rev. Daniel Bliss, D. D., President of the College, has already left our shores for Beirut, to get this excellent institution, so long needed there, in operation. C. L. L.

LARD'S QUARTERLY.

We find the sujoined announcement of Bro. Lard's removal to Canada in the number of the Ch. Review, just received. It will be read with regret by many dear and devoted friends. We trust it may prove for his good.

Oshawa, Ontario Co., Canada West, Aug., 29, 1864

Bro. Franklin—: I am now, with my family, in Canada, where I expect to remain until the troubles in the United States end. I therefore wish all my letters and papers sent to me at Oshawa, Ontario Co., Canada West, and hope correspondents will not forget to prepay each letter with a *ten cent* United States postage stamp.

No interruption will occur in the publication of the Quarterly. It will go steadily on as heretofore. Owing, however, to the delay occasioned by moving, I shall not be able to issue the 1st No. of the 2nd Vol. till in October.

As ever yours in the great work of life. Moses E. Lard.

The first volume of the Quarterly has been completed and another is offering itself for the acceptance of the public. To those who have read the first volume, we feel that it is superfluous to add any word of commendation,—but to any of our readers, who may not have enjoyed this privilege, we take this opportunity of saying, that they have neglected a work of rare power and truth. Bro. Lard, we doubt not, has surpassed, in his conduct of the Quarterly, the most sanguine expectations of those, even, who knew him best, and who have a right to expect much. The Quarterly has shown itself to be an engine not only of great power, but precisely suited to a great want among us;

and it will be a disheartening fact to many of us, who earnestly desire to see its usefulness still more widely extended, if Bro. Lard's removal to Canada, should injure its circulation. He can write with the same freshness, point and consecutive logic in Canada, as in Kentucky; have the same able and gifted contributors; and circulate with equal regularity and certainty his issues,—so that there is no valid reason why we should not extend to him all the aid and comfort in his new home, that we would have given him in Kentucky, and which we know he deserves, no matter where he may be plessed or constrained to locate. We have known him long, and ever valued and loved him, as eminently gifted in intellect, and nobly and generously stamped by nature with the strongest attributes of a noble heart. We know not what unhappy necessity has constrained him to leave so many warm hearted friends, as had already gathered around him, but feel assured that he has been governed by high Christian and manly emotions, and that he will carry with him, unabated, the love of the cause and a grateful remembrance of his old co-laborers in its behalf, wherever he may go or abide.

May God bless him and his work, and keep him in the love and admiration of the brethren, for his own and his work's sake!

W. K. P.

ANNIVERSARY OF THE A. C. MISS. SOCIETY.

The 19th Anniversary of the A. C. Missionary Society will be held in this city, in the 2nd Christian Chapel, on 6th St., between Smith and Mound Streets, commencing on Tuesday the 18th Oct., (prox.) at 2 o'clock P. M.

The venerable Alex. Campbell, President of the Society is expected to be present.

The following persons will address the convention. Henry T. Anderson of Ky., Prof. W. K. Pendleton of W. Va., Joseph King of Allegheny City, Pa., H. W. Everest, President of Eureka College, Ill. Many other distinguished ministers and evangelists will be present and participate in the proceedings of the Society. The usual arrangements will be made with the railroads, and be announced in due time.

A cordial invitation is extended by the brethren in Cincinnati to the brotherhood at large. Ample provisions will be made to accommodate all who may attend. R. M. Bishop, Pres't. of the Board.

Read this notice and cordial invitation, brethren, and let us have a great meeting. Let us rise to the height of our calling in Christ Jesus,—and in the spirit of the universal charity of the gospel, come together as citizens of the everlasting Kingdom of our Lord and Savior Jesus Christ—determined to strengthen the stakes and widen the

borders of our Zion. Let not the adversary divide us, in one of our noblest works. There will be some mattters of general and very important interest to the whole brotherhood for us to deliberate upon, and for which we must provide. Let us come up for a work of harmony and union, that we may co-operate for the general intersts of the church.

W. K. P.

BETHANY COLLEGE—24TH SESSION.

The 24th session of Bethany College will commence on the first Monday in October, 1864. We are happy to announce that the prospects of the session are good beyond our expectation. The institution has been fortunate in procuring an able and experienced Professor to fill the chair of Mathematics, in the person of B. W. Johnson, an honorable graduate of Bethany College many years ago, and recently President of Eureka College. With every facility for a thorough scientific, literary and classical education, and situated among the hills of West Va., in a region remarkably healthful, and entirely exempt from the interruptions and perils of the war, Bethany College offers high inducements to young men who are desirous of preparing themselves for a life of usefulness and honor in the future.

FACULTY.

A. CAMPBELL, *President.*

W. K. PENDLETON, *V. P., and Prof. of Natural, Moral, and Political Philosophy.*

C. L. LOOS, *Prof. of Ancient Languages.*

B. W. JOHNSON, *Prof. of Mathematics.*

J. R. DARNALL, *Tutor.*

JABEZ HALL, *Librarian, Custodian of the Museum, and Tutor.*

TERMS.

Matriculation Fee, $10.
Boarding, Room, Lodging and Fuel, $4.00 per week.
Tuition, $50 per session of 9 mos.
Modern Languages, $10 *Extra.*
Lights and washing, *Extra.*

The session is divided into two *terms*, the *first* beginning on the 1st Monday in October, and the 2nd on the 15th of February. The expenses of each term *will be required in advance.*

☞ For further particulars, address Prof. W. K. Pendleton, V. P., or Prof. C. L. Loos, Sec., Bethany, Brooke co., W. Va.

A WORD IN ANTICIPATION.

Two more numbers, and the current vol. of the Millennial Harbinger will be complete. We have labored amid many discouragements, but yet in hope. It has been our honest and earnest desire to make every number useful and acceptable to our readers; and now, when we remember that the present contains the promise and the prophecy of the future, we naturally ask ourselves, What shall be the welcome that our efforts shall receive for another year? If our readers could find but a tithe of the interest in us that we cherish always for them, our outlook into the darkness of the future would be full of cheering expectation and hope. But this we cannot expect;—yet why not? Is it unreasonable to ask favor for favor—service for service—a kind and encouraging thought and word for days and nights of earnest, anxious, and wasting labor of head and heart—spent for the public improvement and pleasure? It would seem not. Yet this is not the common feeling, and we do not calculate on it. Still we cannot but say to ourselves very often—What do the dear friends for whom we have toiled, think of our work? Will they wish us to labor for them another year? Have we touched any chord in their hearts that will bind them to us for the time to come? And now we expose this our private anxiety to the public eye, what will they say? For many, we have written and published now these eight months, and they have given us no sign—green, yellow, or white—in paper, gold, or silver—that they value us even a "green-back."—Will they not think better of us, and give us reason to think better of them? We shall see.

But this is by far the minority of those to whom our confidence is already looking for the future? Who will help us to work? How many will bestir themselves, if it were only a little, to show us that they are stretching out a brother's hand to help us? A modest man needs, sometimes, to hear the welcome of "well done," from those whom he loves—else he will distrust himself, and faint, and grow weary in well doing. And this, we are grateful to acknowledge, we *have* heard from many a far-off voice, coming with sweet inspiration. I wish the Harbinger were worthier;—I wish it could go out, with grateful reception, to the many thousands who once greeted it with gladness; that its pages could glow with the warmth, sparkle with the wit, and shine with the light, that once made them a blessing to thousands, who have refused its visits, and turned away from its counsels. Will they not try the old, familiar friend once more, and give us yet a chance to be heard by the pious hearthstone, to which in former days we were always welcome? We ask it with no selfish craving, but with such desire as the spirit of the gospel should excite in every loving heart, and with the confidence that we shall not ask in vain.

W. K. P.

NOTICE TO OLD SUBSCRIBERS.

Having transferred the Millennial Harbinger to Bro. W. K. Pendleton, I desire all persons indebted to me for subscriptions to the Harbinger, or for books, to settle their accounts at once, and thus save annoyance to all concerned.—Remittances may be made to me at this place. A. CAMPBELL.

BETHANY, W. V., Oct. 1864.

LINES FROM AN ALBUM.

BALTIMORE, Md.

BRO. PENDLETON:—I found this in an album of a dear friend, written by our dear, lamented Sister Williams, late of Jaffa. I presume it was original, as it was not quoted by marks. I thought you would like to have it to fill some vacant space in the Harbinger, if you ever have such a thing.

Yours truly, Mrs. M. G. BURNET.

There's many a brow that wears a smile
Above a breast of care,
And many a laughing eye conceals
The writhings of despair.

We would not that the world should see
The bosom's dark recess;
We would not that the world should know
Its utter wretchedness.

The crowded hall, the joyous scene,
Cannot dispel our grief;
In pleasure's gaudy, glittering train,
In vain we seek relief.

There lurks a sorrow in the heart,
A deep, corroding care;
We turn us from the mirthful throng,
To view its anguish there.

In vain we seek in solitude
The calmness of repose;
The anguished heart turns to its God,
From whence each mercy flows.

INDIANA MISSIONARY SOCIETY.

The Indiana Missionary Society will hold its annual meeting at Indianapolis, commencing on the 12th of October. Many Rail Roads will give half fair favors, and the brethren promise to entertain *all* who may come. Brethren R. Eichbaum, L. H. Jamison, J. C. Miller and O. A. Bartholomew have been chosen to deliver addresses, all of whom will comply save Bro. Eichbaum, who cannot be present. O. A. Burgess will act in his stead. Come along, brethren, and let us have a good time in sweet converse and council together.

R. L. HOWE, Cor. Sec. I. C. M. S.

Those only who live to God in the continual exercise of faith and love, of patience, humility, resignation and obedience, obtain the conquest of the world.

GOOD WORDS FROM OUR CORRESPONDENTS.

Bro. Pendleton:—As a summary of the labors of Brethren E. Adamson, B. Martindale, Seward, J. H. McCollough, M. Smith, J. L. Martin, A. Hubbard, M. Little, and W. S. Patterson, I rejoice to report that 200 have been added to the church of Christ, mostly by confession and baptism. During the past month's labor, I have received $250 in cash, and 7 persons into the church.

R. L. Howe.

Indianapolis, Ind.

Dear Bro. Pendleton:—The co-perative missionary meeting of the south-eastern District of Ohio, now called by action of the Convention, the sixteenth missionary district of Ohio, met at Morristown, Belmont co., Aug. 26, and continued its sessions for three days. The meeting was most harmonious, and full of interest to the brethren of the district. The attendance was the largest that has been secured for years, and argues well for the Christian cause in the future. The minutes of the meeting and the opening discourse were ordered to be printed in pamphlet form for distribution among the churches, and we shall soon be able to scatter over this district five hundred such copies. We met about half a dozen preachers, mostly from the district, and had a happy reunion with them and many of the Elders and leading brethren from various parts of the district. On Lord's day, we occupied in the morning the Baptist church and our own house, and in the afternoon we came together to break bread, at which time we had a word of exhortation from a number of our elderly brethren, and really a most happy meeting for the saints. May the Lord impress the warning words of these venerable men of God upon the hearts of all who heard them, and cause us all to watch as well as pray in these times of fearful trial, is our sincere prayer.

A. E. M.

Bro. Pendleton:—Bro. Walker, of Mansfield, Richland co. O., closed a meeting of days at Mt. Olivet, on the 18th of June last, resulting in 13 confessions that Jesus was the Christ, the Son of the living God, and one restored who had previously made that good confession. Our meeting resulted in the happiest consequences. The church was greatly pressed, though we have been reduced in our membership greatly in the last three years, not by trouble nor disorderly walk of its members, but by emigration to the West. We organized in 1855, with 25 members; we have registered since then 166 members. We have given 104 letters of Christian fellowship to emigrants from our congregation, excluded 12, and recorded 12 deaths, leaving us at this time with 38 members—6 of the number males, 32 females. May God bless the vine that has been so closely pruned at Mt. Olivet with new shoots.

James Russell.

Bro. A. W. Potter, of Gamaliel, Monroe co., Ky., recently closed a meeting of 3 days' continuance, with 21 additions by baptism, one from the Baptists, one from the Methodists, and 4 restored.

A. S.

It is our work to *cast* care—God's work to *take* care. Distrustful care is a canker that doth waste and dispirit. Care adds much to grief, nothing to comfort.

THE

MILLENNIAL HARBINGER

FIFTH SERIES.

VOL. VII.] BETHANY, W. V., *NOVEMBER*, 1864. [No. XI.

From Neander's "Memorials of Christian Life."

THE RELATION OF THE CHRISTIAN CHURCH TO THE HEATHEN WORLD.

A RELIGION destined to satisfy the constant and ever-abiding religious wants of human nature, and hence suited for men under every variety of circumstances, and elevated above all earthly forms of mental culture; the idea of such a religion of humanity was totally unknown to antiquity. And though to every one who knows what religion is, and who is aware that no other power can compensate for its absence, it must be evident that the religious sentiment, in itself, must be the same in the learned and the unlearned, the civilized and the uncivilized; still, since either the essential in religion is confounded with what is only deducible from it, or something quite different is substituted in the place of religion, the error is ever renewed, that religion must be different according to the various stages of mental culture.

Celsus, the opponent of Christianity, says: "He must be void of understanding who can believe that Greeks and barbarians, in Asia, Europe, and Libya, all nations to the ends of the earth, can unite in the reception of one and the same religious doctrine." All the ancient religions were national and state religions, and this was especially the case with the Romans, among whom the political point of view predominated in everything, not excepting religion. The public apostasy of citizens from the state religion, and the introduction of a foreign religion, or a new one not legalized by the state (*religio illicita*), appeared as an act of high treason. In this light was regarded the conversion of Roman citizens or subjects to Christianity. "Your religion is illegal" (*non licet esse vos*), was the reproach commonly cast on

Christians, without referring to the contents of their religion; to this was added the striking difference between Christianity and all that had hitherto been denominated religion. Thus it was said to Christians, "While all other religions are as so many sanctuaries for distinct nations handed down from a venerable antiquity, on the contrary, your religion existed from the first with disturbance; it was a revolt against the religion of the Hebrews, which was venerable for its antiquity, though blameworthy for its intolerance; that was its origin, and now it threatens to overturn everywhere the established sanctuaries, and the order of things confirmed by sacred customs and usages. Only see how your religion is distinguished from everything which has hitherto received the name; no temple, no altar, no image, no sacrifice! How can such a religion, which presents nothing for the senses, suit men living in a world of sense, and though a purely spiritual religion may be adapted for a few philosophers, how can it be so for the rude, unreasoning people?" The positivism which was zealous for what was established, and the prejudice in favor of ancient tradition which condemned everything new from the first as false, were opposed to the power which threatened to unhinge the whole ancient world. Accusations and reasons such as in later times have been urged by the Romish Church against Protestantism, were then brought forward from the stand-point of heathenism against Christianity. The multitude of sects opposed to one another which had arisen from the fermentation caused by Christianity in the human mind was adduced as a proof, that mankind, having once lost their respect for ancient tradition, would become a prey to the caprice of contending opinions. and on this the hope was founded that Christianity would perish in the warfare of opinion, and Christians themselves destroy one another. And yet the multitude of various heresies at this time bears witness to the power with which Christianity, condescending, as it did, to the lowest, and rising to the highest, could attract minds of the most different structure, each in its own way; for it was because men of the most opposite standpoints could not withstand the attractive power of Christianity, and yet were too much entangled in their respective stand-points to surrender themselves without reserve to the Divine, that this multitude of heresies arose. Clement of Alexandria, in order to remove this stigma, appeals to what our Lord himself had prophetically uttered, in his parable of the wheat and the tares, and alleges as the general cause, that everwhere the bad follows the good; according to the significant old German proverb, 'Wherever God has a temple, the devil builds a chapel near it;' or as Agricola expresses it a little differently in his collection of German proverbs, 'Wherever our Lord God builds a

church, the devil sets up an ale-house.' He also quotes the words ascribed to our Lord by an ancient tradition, in which he enjoins his disciples to be skillful money changers, and learn to distinguish between genuine and base coin. "On account of heresies," he says, "men must submit to the labor of investigating, but not altogether reject Christianity; for if natural and ripe fruit and also an imitation of it in wax lie side by side, we must not on account of the resemblance abstain from both kinds of fruit, but must seek to distinguish the real from the apparent by trial. And if there is one high road but many other bye-paths, of which one may lead to a precipice, another to a rapid stream, or to the deep sea, no one on account of this diversity will be afraid to travel, but every one will make use of the safe high-road; so we must not desert the truth, because one says this, and another that, respecting it, but must be so much the more careful in gaining the exact knowledge of it." Thus he requires all to examine the Scriptures for themselves, in order to learn the true doctrine of Christ. The manner also in which Christianity, which, though threatened to be torn in pieces by these manifold contrarieties, was able in the issue to overcome them all, and to make them serve for the glorification of the truth which was developed with greater clearness and fulness than ever, was a proof of the divine power that dwelt in this religion; and the result of this conflict may serve to strengthen faith in reference to the renewal of it in all future ages.

As Christianity brought into consciousness the same image of God in all men, set free the development of humanity from the narrow boundaries of the state, subordinating all to the same level, and desroyed the ancient stand-point of state religion, so also ideas of religious freedom and the rights of conscience, which were unknown to the ancient world, were first diffused abroad by Christianity. The Christian apologists were the first who testified of these new ideas brought to light by Christianity. "It is," says Tertullian to the Roman Proconsul Scapula, "one of the rights of man, and belongs to the natural freedom of every one, to worship according to his convictions, and the religion of one can neither injure nor profit others. But it is not religion to employ force in religion; for religion must be voluntary, and received without compulsion. Sacrifices are desired only from free hearts. If you force us to sacrifice you will give nothing to your gods, for they will not desire any forced sacrifices."

There were magistrates or persons in authority who were themselves free from fanatical hatred of the Christians, and unwillingly put in execution the laws against them. They even told the Christians that they might perform the outward ceremonies of the state religion as the laws required, but assuredly might believe in their hearts

what they liked; that the law only commanded the outward act, which in itself was a matter of indifference. We recognize in such suggestions a characteristic of the stand-point of a state religion degrading to a mere compulsory mechanism the most solemn act, which ought to be only an expression of free individual conviction. This stand-point was completely foreign to Christians. The words of our Savior were deeply impressed on their hearts, which were addressed to them before their baptism, and often quoted by their bishops in their public discourses: "Whoso shall confess me before men, him will I confess before my Father in heaven; but whoso denieth me before men, him will I deny before my Father in heaven," Many Roman magistrates in the provinces, to whom gain was a greater object than the proper discharge of their office, offered for a certain sum of money to grant individual Christians a certificate (*libellum*) that they had performed the heathen religious ceremonies according to the law, and thus to free them from any further molestation; but to accept toleration on these terms was repudiated by the church as a denial of the faith.

But the Roman statesmen desired only a blind obedience; they knew not how to understand the enthusiasm with which the Christians would rather surrender their earthly life than do anything against their consciences; nor could they respect the rights of that which in its nature must be the freest thing in man—the religious convictions of the individual. In this firmness of the Christians they saw nothing but blind fanaticism, criminal disobedience, and self-will. Indeed, in an age enervated by despotism, men who met death and excruciating tortures with composure, rather than utter a few words, or perform some ceremonies, must have appeared very strange and suspicious. "Such hardihood of soul," it might be said, "suited the heroic times of the ancient republic, but not this age of peace and refined sensibility."

In their conduct towards the government and the laws, the Christians distinguished themselves in contrast with the immoral practices which had gained ground in the times of despotism. In a time when the inclination of self-interest to evade the laws in secret was combined with the timorousness of a slavish spirit, the Christians set the example of the conscientious observance of the laws for God's sake, and of unbending mental freedom, which, as it only obeyed the rulers of the world as placed in their office by God, so no power on earth could force to obey when anything was required that contradicted the divine laws. As to the first point, Tertullian could attest that what the State lost by the decrease of idolatry in the revenues of the temples was amply compensated by the conscientious exactness with

which the Christians paid the taxes and customs. As to the second point, since they only obeyed God in obeying men, nothing could induce them to obey men rather than God, which is the true freedom of those who wish to be only the servants of God. Nothing could prevail upon them to pay an honor to the emperors, which the idolatrous flattery of the heathen had invented, to swear by the genius of Cæsar, to sacrifice or scatter incense to their images, or to take a part in the noisy, extravagant, and often unseemly public demonstrations of joy and diversions in honor of the emperors on their birthdays or anniversaries of their accession the the throne. On this account it was complained, without considering the reasons of their conduct, that the Christians violated the reverence due to the emperors, and they were called enemies of the State and of the emperor. "We," says Tetullian, vindicating the Christians from this charge, "we pray for the emperor's welfare to the eternal, true, and living God, whom even the emperors themselves would rather have propitious to them than all the rest. They know who has given them dominion; they know, as men, who has given them life. They feel that he is God alone, in whose power alone they stand, to whom they are second, after whom they are first, before all gods. And why not, since they are above all men? They reflect how far the powers of their empire extend, and thus they understand God; they ackowledge that they prevail through Him, against whom they cannot prevail. To Him we Christians look up with outspread, because innocent, hands; with bare heads, because we are not ashamed; finally without a prompter, because we pray from the heart. We pray always for all emperors that they may have a long life, a secure government, a safe home, valiant armies, a faithful senate, a righteous people, a world at peace, and all that man or emperor can wish for. These things I cannot ask of any other being than of him from whom I know I shall obtain them, since it is He who alone supplies them, and it is I to whom the obtaining of them is due—I, his servant, who reverence him alone, who surrender my life for his law, who offer Him a rich and larger victim which He himself has commanded, the prayer proceeding from a chaste body, an innocent soul, from the Holy Spirit; not a mere grain of incense of the value of an *as*, leaves of an Arabian tree, not two drops of wine, nor the blood of a diseased beast that longs to die, and after all these foul things, an impure conscience; so that I marvel when the victims are examined before you by the most wicked priests why the hearts of of the beasts rather than of the sacrificers themselves are examined." And afterwards he says, "I will call the emperor lord, but only when I am not compelled to call him lord instead of God. Otherwise I am free before him; for I

have only one Lord, the almighty and eternal God—the same who is his Lord also. He who is the father of his country, how can he be its lord?"

But though Christians were agreed in the principle to obey men only for God's sake, and to obey God rather than man, yet varieties of opinion arose in the application of this principle. Here a question of importance relative to Christian morals was raised, which even in later times has been often agitated, and is still. Christianity, since it is designed to be the salt and leaven for all human things, must certainly enter into all human relations, and yet it must oppose everything that is sinful in them, agreeably to our Lord's declaration, "I am not come to send peace, but a sword." But the point to be determined is, where is the line to be drawn between being at "peace with all men as much as lieth in us," and wielding the sword against the world defiled with sin, both which are duties belonging to the Christian calling. There is danger of failure on either hand; either by a false accommodation to the world, or by a false opposition against it. To avoid falling into one or other of these errors must have been extremely difficult in that age. All the civil and domestic relations, and all customs, were penetrated by the ancient popular religion; but this connection had been long forgotten in many forms of life, so that only learned antiquaries were aware of it. And now the question arose, How can what belongs to civil, social and domestic life, in the prevailing institutions and customs, be separated from its reference to the heathenish element? What is there in itself indifferent, with which the Christian ought to comply in discharging his duty as a citizen, or for the preservation of civil order and tranquillity? These questions were answered in different ways by a sterner and a milder party, and on both sides the due mean was sometimes overstepped. As the first glowing zeal of the new converts would readily carry them away into a violent opposition to the world, so a too violent opposition against everything which appeared in any way connected with heathenism, might easily be excited at this time in earnest dispositions. Even in those who fell into this error, we cannot refuse our homage to their noble-minded zeal and deep Christian earnestness; we feel attracted by their elevation of soul, their warmth of heart. Thus Tertullian, a representative of the sterner tendency, said to those who seemed to him to make too lax an application of Christ's words, "Give to Cæsar the things that are Cæsar's, and to God the things that are God's:" "The Lord required that the tribute-money should be shown him, and asked concerning the image whose it was: and when told that it was Cæsar's, he said, 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's;' that is, Render to Cæsar the image

of Cæsar which is on the coin, and to God the image of God which is in man; so that unto Cæsar thou givest money, unto God thou givest thyself; for if all things are Cæsar's, what will be left for God?" Here we may quote the beautiful words of Clement of Alexandria: "The purified, righteous man has become a coin of the Lord, and has the impress of his king stamped upon him." As Tertullian believed that he saw something heathenish in the practice of illuminating the houses on occasion of the feasts in honor of the emperors, he said to those Christians who without scruple fell into the general custom: "Let those, therefore, who have no light, light their lamps daily. Thou art a light of the world, and a tree that ever flourisheth. If thou hast renounced the temples, make not thy own gate a temple."

Under the imperial government, all secret combinations or societies were regarded with suspicion, as it was feared that they had political objects in view. Now the intimate cordial union, the brotherly love and sympathy among Christians in all parts, could not escape observation. But the Roman magistracy and their political agents could form no conception of that bond of invisible communion which held their hearts together. They suspected worldly objects, and causes of combination. "No sooner do Christians meet," it was said, "than they recognize one another by certain signs, as members of a secret confederation for concealed objects, and are united to one another like brethren. At their love-feasts (*agapæ*), they pledge themselves by awful oaths and symbolic rites." Tertullian, in reply to this imputation, says (*Apology*, ch. 38), "We who are indifferent to glory and fame have no need of secret combinations; nothing is more foreign to our tastes than politics; we know only one commonwealth for all mankind, that is, the world."

While some persons imputed secret political designs to the Christians, others on the other hand complained of their retired, joyless, gloomy manner of life, and their apathy about public affairs. They were struck with the conduct of Christians in standing aloof from all public, noisy diversions; it was remarked that they were never to be seen at the theatres and gladiatorial shows; they prayed and fasted, and conversed more about the life to come than the present. Thus they came to be looked upon as useless creatures in social life, men who shunned the broad daylight, dumb when they appeared in public, but loquacious enough when they met one another in private.

Certainly the contrariety of Christianity when it first appeared to the existing world was in many points so absolute, that many persons, as we have already remarked, might be impelled to a rigid withdrawal from those forms of worldly life to which Christianity could well adapt itself. But nothing excepting the genuine Christian stand point

could enable a person to distinguish between the true and the false on this question. From the stand-point of heathen worldliness, Christianity itself must have appeared as an erroneous opposition to the world, as an outrageous, repulsive tendency in assuming the supervision of human life; in short, as a religious extravagance. Christians of the stricter class, when they kept aloof from those diversions which were inconsistent with Christian principles and habits, were told that "such gratifications for the eye and ear could not injure the religion of the heart. God would not be offended by those indulgences which men might enjoy in the right time and place without detriment to religion. They were the gifts of God which furnished mankind with these pleasures." (See Tertullian's treatise *De Spectaculis.*)

But Tertullian says, in vindication of the Christians, in answer to the reproach cast upon them for rendering life useless by their contempt of the world: "We are said to be unprofitable in the common concerns of life. How can this be said of men who live with you, have the same food, dress and furniture, the same wants of daily life? For we are not Brachmans, nor the gymnosophists of India, dwelling in the woods, and exiles from life. We remember our obligations to God, our Lord and Creator; we reject no enjoyment of his works: certainly we refrain from using them immoderately or wrongfully. Wherefore we live with you in this world, not without a forum, not without shambles; not without your baths, taverns, shops, inns, markets, and other places of traffic. We voyage, moreover, with you, serve in your armies, labor in your fields, and trade with you."—*Apol.* ch. 42.

THE LORD'S SUPPER.

What number of Disciples constitutes a quorum for its observance? Does it require a large number for its proper observance, or may it be scripturally observed by as few as two or three Disciples? and is its non-observance justifiable upon the plea of paucity of participants?

As the subject involved in these queries is by no means devoid of practical interest, at the present matured stage of the Reformation—though never heretofore mooted, so far as I am aware of—it may not be inexpedient to offer a few remarks upon it.

That the great congregation composed of its hundreds and thousands of members, and even the smaller gatherings of some few scores, dozens, or septenaries, regularly organized with a plurality of bishops or elders, and deacons, are both privileged and obligated by the Law of the Lord to observe this institution every Lord's day, will be fully ad-

mitted by every one at all acquainted with the Christian Ritual. That its observance is ordinarily obligatory also upon a *congregation*, even should there not be a plurality of church-officers, or indeed any regularly ordained officer at all, will, I think, also be conceded—and certainly such is the general practice amongst those who are engaged in the advocacy and exemplification of the great Reformation of the 19th century. The question is therefore—to what extent is its observance interdicted by limitation of number?—what restriction of number should operate to negative its observance? If it be obligatory upon an assembly of one hundred brethren, either with or without an elder, deacon, evangelist or pastor at their head, to observe this commemorative ordinance, is it not equally the duty of a score, a dozen, a trio or a couple, similarly situated?

The response must assuredly be in the affirmative: for what is the design of the ordinance? Is it not simply and solely to remember the Lord Jesus Christ? Now if any one can do this when surrounded by a hundred, a score, or a half dozen persons, why not when associated with only one or two—and why not indeed when alone with none but the Son of man as a guest at the table?

Cannot the events commemorated by the 4th of July festival be properly celebrated by as few as two or three persons, or even by one alone? Then why not the feast commemorating the death and sufferings of the Son of man! It should by no means be forgotten that the "communion" enjoined is with the Lord rather than with each other: "the cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

If praying, singing, contributing, meditating and reading the Bible can be acceptably performed by one or two, why cannot this duty be just as well performed—just as fully enjoyed?

Are there any promises made to the many that do not equally apply to the few? Are not all the means of grace just as much needed by the individual as by the assembly? and, if needed by the congregated multitude, still more by the isolated few? Surely the worship of the Lord "in spirit and in truth" is no more made dependent upon numbers than upon locality. The hour now is when true worship is restricted neither to Gerizim nor to Jerusalem—neither limited as to place or numbers, but they whom the Father seeketh to worship him, shall worship him in spirit and in truth—keeping the ordinances as they are delivered unto them, in all their simplicity of style and universality of application and observance.

And besides: is it not to be apprehended—indeed is it not to be admitted and lamented as an indisputable fact—that neglect of duty

on the part of a few gradually becomes neglect on the part of many! And if this act of commemoration is not the privilege of two or three, who can prove that it is incumbent upon twice, thrice, or twenty times that number?

Perhaps it may be objected that there is no precedent recorded in the Bible authorizing the observance of the Supper by as small a number as two or three: but neither is there precedent or precept for holding family worship night and morning, printing the Bible, building a meeting house, conducting Sunday Schools, and scores of other matters that we deem not only right and proper, but indisputably important: and surely there is no *prohibition* either expressed or implied; but altogether the reverse. There is neither special precedent nor direct precept in all the Bible making it the duty of female Disciples to partake of the Lord's Supper; yet who would think of excluding them from the table, or for a moment justify their absence—seeing that though there is neither specific precept nor example, there is yet ample warrant for their enjoyment of this privilege.

Others may suppose that a considerable number is implied because we are told that the participants "came *together* to break the bread"; but surely the expression is as applicable to two or three assembling from different residences, as to the assembling of hundreds; and if a certain number of persons residing in different parts of the city or country are entitled to come together and partake of the symbols, assuredly the same number, if residents in one building, are equally privileged and obligated, though it involve no special gathering together. If half a dozen individuals from different residences are authorized to meet together statedly in social worship, is it not equally the privilege of the same number when living together? and should three or four of them die, apostatize, remove, or be otherwise disabled or disqualified, are not the other two or three authorized to continue thus to meet in social worship? And should all the number except one become incapacitated in any way, is there any just reason why the remaining one should not continue the worship *alone*, if unable to unite with others! Who will contend that his fitness to worship the Lord acceptably is made dependent either upon the presence or the qualification of the others? So, in like manner, if a dozen persons can acceptably show forth the death and sufferings of Christ, why not five or six? and if five or six, why not two or three, if thus reduced in number? and why not two or three at all times and under all circumstances, when unable to meet with a larger number, enjoy this sacred privilege? Upon what principle it would be proper for a given number—say one dozen—to observe this institution, and yet not proper for a fourth, a sixth, or even a twelfth part of that number, appears to me quite enigmatical, not to say contradictory.

Others again may imagine that a considerable number is requisite, because the Savior, in instituting this ordinance, told "all" of the disciples there assembled to partake: but most obvious is it that such language can just as well be addressed to two or three individuals, as to the eleven or twelve "ignorant and unlearned men" then addressed, or to as many scores: a far more logical inference would surely be, that inasmuch as "all" are enjoined to participate, none are exempted—not even the little band of two or three—if even *one*, indeed.

Others may possibly contend, that being one of the gospel ordinances, it should therefore only be observed by a considerable number of a regular congregation, and that in the chapel only. But undoubtedly it is no more of a gospel ordinance than baptism; and certainly two persons only are absolutely requisite for the observance of this rite—one to administer and one to receive the ordinance.

And are not prayer, praise, fasting, contribution and exhortation also church ordinances? But who will venture to affirm that these duties and privileges may be slighted, because there is not a considerable number present to attend to them?

By others it may be objected that the practice of observing the ordinance by two or three persons only, would be regarded as rather singular and peculiar! But is not *pecluiarity* a special attribute of Christians?—"Ye are a chosen generation, a royal priesthood, an holy nation, a *peculiar* people, that ye should *show forth* the praise of Him who hath called you out of darkness into his marvelous light." The same Scriptures also inform us that disciples are constituted a "holy priesthood, to offer up spiritual sacrifices, acceptable to God." Now how many priests are necessary to offer up the spiritual sacrifice of the "Lamb slain," by breaking bread and tasting wine? Suppose the Jewish priests to have neglected the table in the temple as long as some of the Christian priesthood now-a-days neglect the table in the Lord's house! would not "loaves of the presence" have become as hard and mouldy as the bread of the Gibeonites! and the "libatory" of wine as sour and unpalatable as crude vinegar!

But admitting all that is intimated by the objector—how large does he think the congregation must be before this ordinance should be regarded as a duty claiming attention? How large was "the church" that was in the house of nymphas—the household of Philemon—or that of Aquila and Priscilla?

Surely the presence of a large number is not at all essential, if indeed it be even favorable to self-examination, which would appear to be the great if not the only qualification and prerequisite on the part of the faithful—"let a man examine himself, and *so* let him eat of that bread and drink of that cup." A disciple therefore being able to ex-

amine himself alone, is it not competent for him to eat the feast alone, should he be reduced to the necessity of eating alone or the alternative of eating not at all?

That partaking of the Lord's Supper is a most prominent duty of the Lord's day, surely none will deny; and because it can be observed only once a week, there is therefore the greater reason why we should not omit its observance, lest we be justly charged with counting the "table of the Lord contemptible." And truly it must be confessed that the willful neglect of the Supper on the part of ever so small a number of disciples, savors too much—though not at all so designed—of contemning the ordinance, and imputing to mere numbers that which should depend alone upon the state of the heart. Which is the more solemn ordinance, the Paschal Supper or the Lord's Supper? Doubtless the latter. Now if excommunication, with all its terrors, was the penalty of willful neglect on the part of any Israelite or proselyte, and even he that was "afar off or unclean," or otherwise prevented from eating the Passover, was compelled to observe it according to all the rites and ceremonies thereof one month thereafter, or else be "cut off" from the congregation of the Lord (be it by death or by exclusion), shall disciples of Christ be justified in neglecting that impressive ceremonial of his death and suffering, his humiliation and his glory too, anticipatively, because there happens not to be present a large number to unite in it observance!

Let it be borne in mind, also, that participation of the paschal supper was thus rigorously enjoined on any individual absent from the regular feast, even though ordinarily a considerable plurality of participants was enjoined around each lamb. Now whatever things were written aforetime were written for our learning—for our admonition, upon whom the ends of the ages are come—that we through patience and comfort of the Scriptures might have hope.

But what possible harm can be apprehended should two or three isolated persons, or even a single disciple alone, when providentially deprived of the social privileges of the kingdom, thus observe the ordinance, more than from the steadfast observance of any other institution of Heaven! Surely *forgetfulness* of the Lord would not be thus promoted; nor could any *undevotional* feeling be thus engendered, for such an act could alone be the offering of enlightened devotion.

I see no more justification in neglecting the weekly observance of the Lord's Supper, than the weekly observance of contribution; and surely the disciple who happens to live beyond the bounds of a regularly organized congregation, is by no means released from the obligation of laying aside by itself every week according as God hath prospered him. And no more can it be doubted that the isolated dis-

ciple will be blessed in the deed, if he thus statedly commemorates the death and resurrection of his Lord, than it can be doubted that he will enjoy the approbation and blessing of the Lord in thus observing the ordinance of contribution, whether the sum thus statedly set aside be distributed by his own hands, or transmitted abroad for suitable application.

To all who entertain any apprehension that Christ can hardly be present where only two or three are assembled (for this after all must be regarded as the main gist of the objection), it should surely suffice to quote the great Emanuel's own specific promise—"Wherever two or three are gathered together in my name, there am I in the midst of you"; for surely if there is ever a time when we may rely most fully on the realization of this precious promise, it is when two or three are thus assembled in the name of the Lord, not only for prayer and praise, doctrine and admonition, but also for "showing forth his death till he comes." Nor does it appear, from the Sacred Record, that he even requires a quorum of two or three to secure his presence on all occasions; but graciously vouchsafes the promise of his presence with even a solitary disciple alone, if "*zealous*"—saying to such a one, under such circumstances, "Behold I stand at the door and knock: if *any* man hear my voice and open the door, I will come in to him and sup with *him*, and *he* with me."

Who then can forbid bread and wine to the two or three isolated disciples of this village or neighborhood, more than to the three and thirty of that?

Paul and Silas prayed and sang praises unto God at midnight as they lay smarting under many stripes, with their feet fast in the stocks of the inner prison at Philippi: can any one think for a moment that they would fail to partake of the symbols of the Lord's body and blood, had the Lord's day found them still imprisoned? Who can imagine that Paul and Luke, Barnabas and Mark, Priscilla and Aquila, or any other two disciples of old, whether journeying by land, voyaging by sea, incarcerated in prison, concealed in a den, or dwelling at home, would fail thus to remember their Redeemer? But on the contrary, are we not constrained by all that we know of the devotional spirit of the primitive saints—who were found "continually in the Temple praising and blessing God" when the Temple was available, and when abroad (unlike some who seem to leave their religion at home), would enjoy preaching till midnight and talking till day-break—to conclude that even when solitary and alone, they would not be unheedful of the voice of Him knocking at the door and seeking an invitation to the Supper?

May it be our happy lot, in sweet consonance with our distinctive

maxim, to walk in all the ordinances and commandments of the Lord blamelessly—keeping the ordinances as they are delivered unto us!

Let it be distinctly understood that the question is *not* whether two or three Christians resident in the bounds of a congregation are ordinarily justified in taking the Supper separately—for that would be schismatic, and of course neither commendable nor allowable—neither is it whether an Evangelist or other Christian, necessitated in the discharge of duty to be occasionally deprived of the privileges of the Lord's table, should therefore be deemed derelict, should he thus fail to partake of the symbols; but, whether a few Christians, say three, two, or even one, separated from the flock, and not expecting to have the opportunity of meeting with a regular congregation for weeks and months, can be justified in neglecting this blessed, soul-strengthing ordinance, in which the Holy Spirit enjoins us to "*continue steadfastly.*"

The Lord direct our hearts into the love of God and the patient waiting for Christ: and now may the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good word and work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

EUANGELISTOS.

SKETCHES FROM A PASTOR'S PORT-FOLIO.—NO. VII.

THE BIBLE CLASS.

Agreeably to promise, I attended the Bible Class. There were about sixty pesons present, ranging in age from sixteen to seventy years; but, unlike the prayer-meeting, a majority of those present were males. All had their Bibles. The maps, hung on the walls, were unrolled. The book-case, filled with valuable works of reference, and choice religious literature, was open. The Librarian was at his post, busily exchanging books for the members of the class. I found that this library was kept, partly for the sake of reference to standard authors, on questions arising in the class; and partly as a circulating library for the members. With entire promptness, when the appointed hour arrived, the members took their seats. After prayer, the roll was called, and excuses were heard and accepted from a few who had not been able to attend the last meeting.—One of the youngest persons present was called out to recite the lesson, which proved to be Luke xxiv. 44–53. I learned, from some remarks made by the President, that this lesson had been under con-

sideration at the last meeting of the class, and on account of questions arising which could not then be disposed of, it had been laid over for further examination.

One question was, whether "the law of Moses, the prophets and the psalms," had not received the endorsement of the Savior as inspired documents; leaving the other books of the Old Testament to be regarded as uninspired.?

A young man, who had been requested to furnish an answer to this query, reported, as the result of his investigations, that according to the division of the Jewish Scriptures which prevailed at the time, there were

I. *The Law*, embracing the first five books of the Old Testament.

II. *The Prophets*, including Joshua, Judges, 1st and 2nd Samuel, and 1st and 2nd Kings, as the *former prophets*; and Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakuk, Zephaniah, Haggai, Zechariah and Malachi, as the *latter prophets.*

III. *The Hagiographa*, or *holy writings*, embracing Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and 1st and 2nd Chronicles.

Here Eusebius called attention to the important consideration, that to settle the question of the divinity of Jesus was to settle everything. "This great central truth once settled," he remarked, "we need go into no labored vindication of the authenticity and inspiration of the books of the Old Testament; since *his* recognition of them is better than all other arguments."

The class was then exercised on the "all things" which were written in the Old Testament concerning the Messiah. This was a very interesting exercise. The younger members were first invited to mention such prophecies as they remembered, pointing to the Christ. Older persons followed with the more recondite prophecies; others, with the *typical persons* of the preceding economies who foreshadowed the promised Savior; and still others with the *typical ordinances* of the patriarchal and Jewish dispensations which were fulfilled in him. It was evident that the Scriptures had been diligently explored for information on this point. On some types and prophecies a difference of opinion prevailed; but after one was heard for, and another against, a particular view, unless it appeared of sufficient importance to demand further investigation, the matter was dropped. I noticed, too, that the members were all schooled to a refined courtesy of speech and manner, in expressing a difference of opinion. There were no rude contradictions—no severe expressions. Their

style was, "What has just been offered is entitled to consideration, but it may still further assist us in our inquiries, if I mention another view of the subject." Or, "May I be allowed sir, to suggest another view of this question?" Or, "With your permission, sir, I desire to ask a question of the last speaker." These graceful civilities added much to the pleasure of the investigations.

The phrase, "*beginning at Jerusalem*," had, at the last meeting, given rise to many inquiries: among the rest, whether the Christian church did not have its beginning at Jerusalem, after the ascension of Christ? And, Whether there was any Baptist church in existence before that time? An elderly gentleman, who had been desired to prepare a reply to these questions, made a speech of fifteen minutes, to prove

I. That John the Baptist gathered out a people for the Lord, and established a church—a Baptist church.

II. That Jesus became a member of this church, and increased in authority as John decreased.

III. That the additions on the day of Pentecost (Acts II.) were made to this church, and did not constitute a new church.

Eusebius, with great delicacy and tact, proceeded to review this speech, showing

I. That John established no separate institution, but merely preached reformation among the Jews: that he was a harbinger—a voice—a morning star—with an important but transient mission.

II. That Jesus and his disciples continued subject to the Jewish institution, and gave in no adhesion to a separate church.*

III. That the proclamation of repentance and remission of sins, to the Jews in the name of Jehovah, on the plea that the kingdom of heaven was at hand, was a very different affair from the proclamation of repentance and remission of sins among all nations, *in the name of Jesus*, on the basis of his death and resurrection.

IV. That repentance and remission of sins, in the name of Jesus, were proclaimed for the first time in the city of Jeruselem, on the Pentecost succeeding the ascension of the Messiah.

V. That Jesus—not John—is Lord and Christ; Head of the church, and King of Zion.

VI. That to assign Jesus a place as member of a church founded by John the Baptist, is to make him John's inferior, and rob him of his kingly and priestly authority.

This was done with great kindness—avoiding the air of controversy—but with much point, clearness, and force. I felt greatly interested to hear these clear and convincing utterances of truth before

* Matt. xxiii. 1-3.

a Baptist class; being more fully aware of their bearings and tendencies, than most of those who listened. Some, however, saw at a glance the logical consequences of such admissions, and interposed objections.

"Give me leave to ask our pastor a question," said the former speaker. "If your reasoning is correct, will it not appear that there is no Baptist church in the scriptures, and that we are wearing an improper name?

Eusebius replied with great blandness: "My dear brother, we are not here as Baptists, to search out arguments for Baptist usages; but as learners at the feet of Jesus, to be instructed in his will. We must never make Christ bow to party. Let party bow to Christ."

"May I be allowed to suggest," said another, "that this seems to give our adversaries an advantage over us? It is well known that the Campbellites occupy, on this question, the very ground assumed by our pastor here to-night."

"I fear, my brethren," replied Eusebius, "that you are in danger of forgetting your true position here, *as pupils in the school of Christ.* It proves nothing to say that *our* usages are thus and so; or that our adversaries say this or that. Let God be true, and every man a liar. Let Baptists be proved in error: that is not wonderful. But let not Christ be involved in any inconsistency; for that is fearful. If in any thing we, as Baptists are wrong, let us not be offended if even those whom we regard as adversaries point it out to us." Then, taking off his spectacles, he remarked, in a familliar way, "I have always admired the sentiment of Coleridge:

> 'Gently I took that which ungently came,
> And without scorn forgave:—Do thou the same.
> * * * If a foe have kenn'd,
> Or worse than foe, an alienated friend,
> A rib of dry rot in thy ship's stout side,
> Think it God's message, and in humble pride,
> With heart of oak replace it; thine the gains—
> Give him the rotten timber for his pains.'"

This adroit management of the question silenced all controversy, and prepared the way for a more thorough examination of the phrase, "beginning at Jerusalem." The results of a free, yet orderly investigation were—

I. That the prophets had marked out Jerusalem as the birth-place of the new institution.*

II. That Jesus was a *prophet* on earth, but neither a king nor a priest.

*Isa. ii. 2–5; Micah iv. 1–5.

III. That the disciples were positively forbidden to proclaim the abrogation of the authority of Moses, or to assert the authority of of Christ, until after his resurrection from the dead.*

IV. That the exercise of kingly or priestly authority, was subsequent to his ascension.†

V. That in the second chapter of Acts, Jesus is revealed as a king and a Savior—laws are issued in his name—repentance and remission of sins are proclaimed on a new basis—a church is built on a new foundation—and its members enjoy a new spiritual guidance, being led by the spirit through "*the apostles' doctrine.*"

VI. That this new order of things was to be made known to "all nations," and to continue to "the end of the world."

A few questions were then asked concerning Bethany and its associations; and some pertinent remarks were offered touching the ascension of our Lord.

Liberty being given for inquiries by any of the class, several questions were propounded on points that had escaped attention—every one feeling free to propose his difficulties, assured that the reply would be kind and considerate.

Eusebius then stated that as they had reached the close of Luke's testimony, he would request Brother ——— to occupy the first fifteen minutes of the next evening in an address on the distinguishing characteristics of the four historical writers of the New Testament. He would himself occupy about the same length of time in an introductory lecture on the Acts. The rest of the evening would be given up to a free conversation on the special design of the four gospels.

Several things connected with the Bible Class, which came under my own observation, others which I learned from my friend, impressed me favorably.

1. The avoidance of any tedious routine. Without degenerating into lawlessness or aimlessness, there was freshness and variety in the exercises from week to week. Sometimes there was close, continuous catechetical instruction. Again, this would be relieved by prepared speeches of five, ten, or fifteen minutes, on special topics; or by discussions, which, however, were liable to be checked any moment by the President. Occasionally there was a review, or an evening of free conversation.

2. Ease and grace in speaking were gradually acquired. Every member having a question to ask or to answer, if it were any thing beyond a mere affirmation or denial, was required to rise in his or her place, and speak standing. If a member was required to prepare a

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*Matt. xvii. 9. † Heb. viii. 4; Phil. ii. 5–11.

speech or writing on a special topic, he was invited forward to the stand to deliver it.

3. Self-confidence in discussion was also gained—a very important attainment. In the frequent conflict of views, they grew accustomed to having their statements called in question; and learned a good degree of courtesy in their treatment of persons of different opinions. Scarcely a word was spoken in my hearing which it was not a pleasure to hear, so far as manner was concerned. The keen foresight of Eusebius always brought the discussion to an end before it had opportunity to degenerate into a fruitless strife of words.

4. The thorough investigation of the Scriptures. There had been evident preparation for the occasion. While Eusebius wisely adapted every question to the capacity of the person addressed, it was gratifying to witness the promptness with which the youngest members of the class responded, and the research shown in their answers. Occasionally, questions proved too hard for them; and then they felt perfectly free to say, "I do not know, sir;" for they knew they would not be chided for an honest confession of ignorance.

5. The choice library was a great benefit to the class. There were several references to authorities during the evening. The facility with which information was communicated on matters of geographical, historical, or biographical interest, evinced that the class had enjoyed free access to the best authorities.

When I next met my friend, he inquired how I was pleased with his Bible class? I was happy to express my admiration of those features which I have just sketched; and especially of the devotion to truth, irrespective of party interests, which marked his course of instruction.

"Now, my friend," he continued, "you see how gifts are developed among us. Would you believe that five young men have gone forth from these meetings to preach the gospel?

"I would not be surprised at such a result," I replied.

"Yes," he added, "five are preaching now. Three of them were well educated, and were recommended by this church to the association, to travel in its bounds with older preachers for a time. Two of them, though well skilled in the Scriptures, had but little knowledge of letters; but partly by their own efforts, and partly by the aid of others, they succeeded in gaining a respectable education. There are two others who will soon be ready."

"Do you give them no other training than that of prayer-meeting and Bible-Class?

"Oh yes: when I find a young man whose course in prayer meeting, Sunday school, and Bible class, develop the right kind of ability and character, I take him with me to my evening appointments; call on

him to pray and exhort; and occasionally make an appointment for him to preach in my presence. If I can get a few of this class together, I direct them in a course of study, meet with them once a week for practice—criticize their performances—instruct in elocution and oratory—and thus lead them along gently and gradually until they grow into usefulness. I confess, however, to several bitter disappointments, in this line: several young men of fine abilities, having been allured, just as they were fitted for usefulness, into more lucrative pursuits. But I believe theis plan of mine is the best for making successful preachers. I do not, however, enslave myself to rule or routine in these matters. God has many ways of training men for usefulness. In your reformatory movement, he has led up many strong and noble men into power, whose native forces and deep devotion have overcome the disadvantages of limited education. Even their eccentricities have given them power of a peculiar kind, as advocates of unpopular theses. But as your enterprise passes from its revolutionary phase, into a more settled and permanent character, you will find this class of men passing away, and will be compelled to rely on other means of supply. I am mistaken if you do not find, in the end, the essential need of pastoral oversight, with a view to unfold and foster the gifts necessary for a proper gospel advocacy."

On my mentioning that I had noticed none present in the class under sixteen years of age, he replied:

"All under that age are in classes in the Sunday School, or in a junior Bible Class which I meet one afternoon of every week. In that class every thing is conducted pretty much as you saw in the senior class, except that recitations take the place of speeches, singing is resorted to in lieu of conversation meetings, and the instruction is necessarily more simple."

Here my venerable friend launched out into a discourse on Sunday Schools, and the religious instruction of children—which I must reserve for another number. I. E.

CRITICAL NOTES ON H. T. ANDERSON'S TRANSLATION.

HARRODSBURG, KY., Sept. 20th, 1864.

DEAR BRO. PENDLETON:—I had intended to present many examples of the use of participles; but a few well chosen will be sufficient. The first I shall notice, is the participle used as a complement of certain verbs. In Acts v. 42, the participles διδασκοντες (*didaskontes*) and ευαγγελιζομενοι (*euangelizomenoi*) are used as complements of the verb επαυοντο (*epauonto*), which verb, with the adverb ουκ, is equal to a verb of continued action. The participle in such a case is translated

as an infinitive: "They ceased not to teach and to preach." So also in Acts xii. 16, the participle κρουων (*krouon*) is translated as an infinitive: "But Peter continued to knock."

In Romans xv. 25, the participle διακονων (*diakonon*) is one of *purpose*: "But now I am going to Jerusalem, to minister to the saints."

In Luke i. 12, ιδων (*idon*) is a participle of cause, and I have translated it by means of a substantive and preposition: "Zachariah was troubled at the sight." See Kuhner.

Participles denoting *a specification of time* are so numerous and common, that it would be needless to cite examples. The Greek writers make use of participles to express a subordinate, while the verb expresses the principal idea in a sentence. These subordinate clauses we introduce by *after*, *when*, *since*, *during*, &c., when time is intended.

As I have some matters of more importance than these, I will make no further remarks on participles.

In Luke xii. 20, we find a form of speech that requires notice: ψυχην σου απαιτουσιν (*psuchen sou apaitousin*). The C. V. well renders—"Thy soul shall be required." In xvi. 4, δεξωνται με (*dexontai me*), and 9, δεξωμται υμας (*dexontai umas*), are forms of the same kind as that in xii. 20, and should be so translated. I have rendered the first—"I may be received"; and the second—"You may be received." So in Mat. i. 23, καλεσουσι το ονομα αυτου (*kalesousi to onoma autou*)—"His name shall be called"; and vii. 16, μητι συλλεγουσιν απο ακανθων σταφυλην (*meti sullegousin apo akanthon staphulen*)—"Are grapes gathered from thorns?"

A similar form is found, Daniel iv. 25, "They shall drive thee from men": and, "They shall wet thee with the dew of heaven." These are equal to our English form—"Thou shalt be driven," and "Thou shalt be made wet."

These Greek forms are easily known. A plural verb is used without a subject, and takes an object after it, or before it, as the case may be. To return to Luke xii. 20. Suppose we translate thus: "They shall require thy soul of thee." What is the meaning of the sentence? To whom does the pronoun *they* refer? In Daniel iv. 25—"They shall wet thee with the dew of heaven"—we ask, who shall wet?—No answer can be given. So in each of the instances cited above. In Luke xvi. 9, the pronoun *they*, in C. V., is referred to friends.—But do our friends receive us into everlasting habitations? No. It is the King, who says, Come, you blessed, &c.

The above cited forms are, by some, called Hebraisms; improperly so, I think. They are not confined to the Hebrew tongue.

In giving the names of the apostles, Matthew distinguishes the two

Simons, by calling the one Peter, the other the Canaanite. The term *Canaanite* is derived from an Aramean word, and signifies a zealot.—Luke calls this second Simon, the zealot. I have given to the word Canaan, as found in C. V., its true orthography—Chanaan. Simon was not the Chanaanite, that is, an inhabitant of Chanaan; but the Canaanite, the Zealot.

The word *miracle* does not occur in my translation, because the words *miracle* and *wonder* have the same meaning. The Greek δυναμις (*dynamis*) is well translated in the C. V. by the words *mighty deeds*. Thus, in several places, I have given to this Greek term a uniform meaning—mighty deed, or mighty works. The term τερας (*teras*) properly signifies a *wonder*. I have translated so throughout. C. V., often in John, translates the word σημειον (*semeion*) by the term *miracle*. I have used the word *sign* always. The term δυναμις does not occur in the Testimony of John; the term τερας only once. Σημειον has a peculiar significance in the Testimony of John. The works of Jesus were *signs* that the Logos, or Word, was present in the flesh.

Παραδιδωμι (*paradidomi*) I have in no place translated by the word *betray*. The C. V. has done injustice to the spirit of the New Testament. Luke is distinguished from the other New Testament writers by applying the term προδοτης—traitor—to Judas Iscariot. Προδιδωμι (*prodidomi*), the secondary meaning of which is *to betray*, occurs but once in the N. T., Rom. xi. 25; but there has its primary meaning—*to give first*.

The term μετανοια (*metanoia*) has been translated by the term Repentance in all instances but one. This occurs Hebrews xii. 17, where I have given to it its primary sense—change of mind. The place and the history of Esau required me so to translate: "For he found no means to change *his father's* mind." It is evident that Esau sought to change his father's mind, not his own. Could I have found some English word to express the sense of μετανοια, I would have used it uniformly. We must interpret the term Repentance as the Greek requires, not as popular usage does.

In Rev. viii. 13, the word *eagle* occurs instead of the word *angel*, as in C. V. The Greek so requires. This is easily accounted for by the fact, that the cherubim are represented as having the face of an eagle. Ezek. i. 10. Also, in Rev. iv. 7, one of the living creatures was like a flying eagle.

In Heb. i. 7, I have translated the word πνευματα, as the context requires, by the word *winds*. In Psalm civ. 3, "Who walks on the wings of the wind," we find the Hebrew term Ruach. In verse 4, the plural Ruchath occurs. This is, in the Septuagint, πνευματα. C. V. has followed the Septuagint, and given us the word *spirits*: "Who

makes his angels spirits." But the connection, and the laws of thought, require the term *winds:* "since (as Carpz. observes) there can be no comparison between an intelligent ens and what is not intelligent." The other member of the parallelism requires the word *winds.* Who makes his angels winds, and his ministers a flame of fire. But this is, as Dr. Cudworth would say, made apodictically evident, by the i. 4 of Ezekiel: "And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire unfolding itself," &c. The reader will examine the whole chapter.

John iii. 8, I have translated thus: "The Spirit breathes where he pleases, and you hear his voice, but you know not whence he comes, and whither he goes; so is every one that is begotten by the Spirit." To translate πνευμα (*pneuma*) by the word *wind* in the beginning of a sentence, and by the word spirit in the end of the same, is, in my judgment, to violate the laws of thought. If πνευμα means *wind* in the beginning of the sentence, it must have the same meaning at the end of it: for πνευμα is the principal word in the whole connection; and the thing begotten by πνευμα is the principal thought. If, then, there was intended a comparison between the operations of πνευμα and the operations of something else, the writer would certainly have used a word for that something else, and not the word πνευμα. As he has used but one word, πνευμα, we cannot suppose that he intended any comparison between πνευμα and something else. I have, therefore, given to πνευμα but one meaning in this connection, as πνευμα cannot be both itself, and something else compared with itself.

But it will be said that there is comparison; for the ουτως (*outos*) makes this manifest. True: but not a comparison of πνευμα with πνευμα, as of wind with spirit; or of the operations of the one with those of the other. The πνευμα is compared with the person begotten by πνευμα. "You know not whence the πνευμα comes, and whither he goes: so is every one that is begotten by the spirit, *unknown.*" This is in accordance with what we read xiv. 17, "The Spirit of the truth, whom the world cannot receive, because it neither sees nor knows him."—Again: John's First Letter, iii. 1, "For this reason, the world knows us not, because it knew him not." As the spirit is unknown, so, those who are begotten by the Spirit are unknown. This is the point of comparison, and not πνευμα with πνευμα. On this subject I will have more to say at some future time.

In John's Testimony, viii. 58, the expression "Before Abraham was, I am," is not good English, nor does it express the real thought of the original, which may, with propriety, be called Hebrew-Greek. I have it thus: "Before Abraham came into being, I was"; ειμι being equal to the Hebrew past tense. These instances I have written, as they rose to memory.

H. T. A.

"YOU CANNOT SERVE GOD AND MAMMON."

Is this really true?—Mammon is a Chaldee or Syriac word signifying wealth or riches. St. Augustine says, "the word mammon in the Punic or Carthagenian tongue signifies gain." In this sense it is evidently used by the Savior in Mat. 6. 24, and in Luke 16, where he contrasts with it "true riches." This signification being clear, from the meaning of the word and from the context, we repeat the question,—is it really, absolutely true, that man "cannot serve God and mammon?" and more terribly direct still, as Christ says, is it true that "it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God"? If we are asked why we propound such a question, that implies whether that be true which Christ has said,—we answer, that although these are positive, most clear, and direct revelations of the Son of God, yet it is very difficult for men, men in the world and of the world, from the heart fully to believe words like these, so searching, so opposed to, and so terribly condemnatory of, the general tendencies of the heart of man. The condemnation is so very wide and fearful, and launched so directly against the great favorite passion of men, a passion-sin that so easily besets them, that they cannot realize the truth of it. There are indeed many words of God that even but few of "the believing" truly believe. There is a general faith in the Bible, that in a broad indefinite way assents to what it teaches, but passes over with a listless, neglectful, unbelieving indifference a great part of the divine word; and there is another faith, that not only accepts the truth of the Bible in a general way, but also lays hold with a full realizing power of conviction, of every word of God, however trying to the sinful inclinations of the carnal heart. It believes these terrible denunciations of sin, in the awful judgments they declare, and trembles at the voice of God, and leads on to repentance and righteousness. The former is a "dead faith," the latter is a "living" one; this leads to life, that to death.

The lust for riches is one that has always exercised a tremendous power over the human soul. Such is the testimony of the faithful historian, the orator and the poet. Its awful power is, indeed, a great world-fact,—wide as the world, and enduring as its history; and it stands prominent in its colossal magnitude. But the most faithful of all portraitures of humanity, the development and expositon of all its inner and outer life and powers, good and evil, by God himself,—the Bible,—on almost every page, reveals this to us also as one of the great ruling master-passions for evil, of the heart of man. It is one of the great characteristic sins, the tap-'root' of many others, recognized

and denounced in the Decalogue; and only the great representative master-sins, that are the productive genera, under which all others as species are ranged, and from which they spring, are there noted and condemned. Why is this so? We may plainly answer, because wealth gratifies many of the strongest passions of the carnal heart,—the lust of power and eminence, pride, pomp, parade, the gratification of appetites,—all these,—to say nothing of that most sordid of all desires, the mere pleasure of possession—are fostered and upheld by riches; and all these, each strong in itself, constitute together a prodigious power, a motive force that easily leads captive human hearts, whether in the mad chase after wealth, or in its actual possession. Now the very truthfulness of what we are saying; the fact that riches do minister to all this, in actual display everywhere before men's eyes; this perpetual, ever-present use or abuse of them, is precisely what goads on men in this wild, ungovernable passion. Man is a very greedy, covetous being; ever unsatisfied, ever hungering and thirsting after more; and as a heathen poet has said, like a fatal, foul dropsy, the glut of riches only makes a man greedy for more, as that disease is said to produce insatiable thirst.

Another fact with reference to this sin, is to be especially noted,—the "deceitfulness" of it. This is a characteristic that God himself has stamped upon it; and it is one that has ever been patent to all the world. We may accept it that there is something peculiar in this deceitfulness,—this cheating, blinding power of riches. The poor drunkard has sober hours when he sees, confesses, and weeps over his own degradation; the debauchee, the gambler, are aware of their vices, and do not seek, with any candor, to defend them. So with many other sins and errors. But the lust of wealth has in it an extraordinary power of self-deception. "The God of this world blinds the eyes" of its victims. The history of the world furnishes, from the past and the present, most remarkable examples of this fact. A most striking instance is given in the gospel history, in the case of the young man who came to Christ to seek the way to eternal life. The character is given with great completeness. There were on the one side of his character very many excellencies. He came to Christ of his own accord to inquire the way to life; this is no common thing; he came with great eagerness,—"running;"—he knelt to Jesus;—he "had kept the commandments," as he believed, "from his youth;" this no doubt, in a certain sense, was true; above all, "when Jesus saw him, he loved him." There must have been something attractive in him, to have produced this, which is here stated as a peculiar fact. Jesus saw and appreciated all that was excellent about this youth, but saw into his heart deeper than the young man did himself. There

is something very suggestive in the question, "what lack I yet?" He reveals, perhaps, here that with all his goodness of character and life, he felt that there was a lack somewhere, but seems quite ignorant as to what it was. Be that as it may, Christ's office it was to open to this youth the deep chambers of his own heart, to which he himself was a stranger. "One thing thou lackest: sell all thou hast, give it to the poor; then come and follow me." The deep secret was revealed; the door that had held concealed the hidden, all-polluting, sin was opened to the light of day. The young man saw it, and was overwhelmed with confusion and sorrow. He found himself powerless before the monster that there lay concealed. "He went away sorrowful, for he had great possessions." He went away from him, to whom a moment before he had kneeled; to whom he had come to seek eternal life! He went away; and why?—because he did not love God?—no; because he did not love virtue; because he did not earnestly desire after eternal life?—no! for none of these reasons. One reason alone is given, "because he had great possessions!"—and this reason overpowerd all others. What a solemn, sad scene!—and so it evidently was to all, if we have seized rightly the spirit of the story. And how solemn the lesson in the words of Jesus, as he looks after the young man as he is going away sorrowful,—"how hardly shall they that have riches, enter into the kingdom of God!"—What a terrible self-deception with this person! Little did he think when he came to Jesus so eagerly, so humbly, with such a blessed question on his lips, so earnest a desire in his heart, that he was under the dominion of a base passion that would make him even then, in a moment, abandon eternal life for it; and he was surprised, sad, and sorrowful when Jesus revealed the truth to him. How deceitful, then, must be this sin even with the good! Finally, what a terrible power in this master-vice, when it could almost without a struggle overwhelm and triumph over, so much good. Truly, as Christ says,—it must be so,—"hardly will they that have riches enter into the kingdom of God."

"The deceitfulness of riches" are words of Christ; and again he tells us that the god of this world blinds the eyes of men. These declarations are as plain and clear, as they are weighty and direct. There they stand on the sacred page in all their solemn significance. No ingenuity of man—no perverse interpretation can lessen the force of the great truth they teach; and the whole Bible on almost every page, and the entire course of human experience, bear witness to this truth. Oh how deceitful is the charm of wealth! And almost unconsciously, and with what resistless power, does this great master-passion of the possession and enjoyment of riches, lead the willing

captive soul of man away from the bright ways of a pure, blessed love of God and man, a love that rejoices in sacrifices, into the cold and cheerless paths of a hard-hearted, all-grasping selfishness! Let no man deceive himself,—these words of Christ are true. How forcibly the gospel declares the deceitfulness of the human heart, and how terribly must this be verified when it is the subject of one of the ruling passions of this world! How often have we seen good men, with noble, magnanimous impulses when poor, their hearts filled with an all abounding love to God and man; ready to spend and be spent; counting nothing their own, but ready to share their all with the needy; ready to contribute their store to the furtherance of every good work, till often not a farthing was left; and all this too with joy, considering themselves abundantly rewarded by the consciousness of good deeds, done in the service of God and man. How these men often felt, and said that, if wealth would be poured into their lap, how they would rejoice to scatter it with a joyful, free hand to bind up the suffering, broken hearts of the sorrowing, and dry the tears of the wretched; how their hearts would revel in "the luxury of doing good;" how as Christians, they would never be weary of giving abundantly to urge on the great work of the gospel. And these were true, generous, earnest purposes and wishes. But when the trial came,—as sometimes it has come;—when the golden tide of earthly fortune poured in upon them, in ever deepening, widening streams;—how gradually these early, pure, so tenderly cherished purposes were forgotten; how the ashes settled more and more on the once bright, celestial, fires of love in the heart!—how narrow and shallow the stream that poured out, while deep and wide the streams that flowed in upon them! —And yet, alas, how little conscious they were, of this wonderful change; how little they were aware of the deceit and treachery with which their souls had been netted and blinded, as the spider throws his net over and blinds his victims;—how little conscious they were of the bright, beautiful, virtues smothered to death in their hearts. Oh, it is a wonderful thing, to see this springtime of the heart, so rich in budding promise of glorious harvests of good, chilled, blighted and blasted, by the cold breath of the deceitful spirit of earthly selfishness! How little we poor mortals know ourselves. When Hazael was told by the prophet Elisha, that the Lord had showed him that he would be king of Assyria, and then persecute the people of Israel, he was amazed and indignant at the prediction; "Shall thy servant, a mere dog, do so great a thing?"—yet when Hazael became king, he was one of the bloodiest scourges of the children of Israel. So little did he know himself.

Could the prosperous, rich man, who is a professed, and desires to

be a real, Christian; who loves Christ, his people and his cause, but be fully aware, and be brought deeply to feel, that the word of God, in the language of Jesus in the case of the young man, and elsewhere, teaches us that there is a real, positive, great danger attending the possession of wealth,—a danger imperilling the soul,—much would be already gained. It would make him circumspect; make him examine himself and fear. It would make him guard himself, "watch and pray" earnestly "lest he fall into temptation;" knowing that though "the spirit be willing, the flesh is very weak." A living consciousness of the perils surrounding him, would be a light and a shield to him, to guide and protect his steps.

When God gives a man rare talents and skill and rich opportunities,—and to Him and not to himself, of course, the Christian man will ascribe all these,—by the industrious, wise, and honest employment and use of which he gathers together large gains,—can it possibly be, that it is the desire and will of God, that these accumulations, the fruit of such talents, skill, and opportunities, shall be *selfishly* hoarded up, and *mainly*, if not altogether, made to minister to his own pleasures, and enjoyments,—to his own purposes and schemes? Who dare with his hand on his heart answer, yes!—and yet, how many dare precisely so to use all these gifts of God! how few do otherwise; how few believe that, as these productive faculties, energies, and opportunities are of God, so their rich results are His; that they *must* be used for him; that He will surely demand them. What else than this does the parable of the talents teach us?—and is the lesson so easily forgotten? Will the Christian man that has been greatly prospered say, "This good fortune is *mine*, and I have made it; and what of it do I owe to the Lord, that I shall give it back to him?" Where in all the broad domains of the word of God, in letter or spirit, would such a speech be justified? Or where, even, is it taught, that where God gives ten thousand he asks back but a hundred?—where he gives much, he asks but little?

The fatal point in the great offense lies just here,—that a man accumulates much, and distributes but little. This constitutes the capital violation of the divine law; here is the danger, the fatal rock where the soul is wrecked; this is the sin that brings down sooner or later, here or yonder, the sure judgment of a just and jealous God. "Be not deceived, God is not mocked, whatever a man sows, that also shall he reap;" and these terrible words refer precisely to the subject before us. Where a man's giving out bears no kind of reasonable proportion to his possessions, or his ever largely increasing accumulations; where his income is many thousands, and his distributions are a few hundreds;—the heart, surcharged by the care and love of

this fearful burden, becomes gradually insensible to the touch of pity, and the call of duty; every generous drop of blood in it stagnates; every pure and lofty impulse and inspiration is stifled; and the struggling, spiritual life, by this rising tide of worldliness, is finally choked to death. And as clear as is the sin, so clear also is the remedy. The words of Christ in his answer to the young man's inquiry, "What lack I yet," are not to be reasoned away and palliated, as is too often done, to render them less offensive to the worldly hearts of men. This youth's riches,—"for he had great possessions,"—were "drowning him in perdition;" the burden on his heart was crushing him to death. Therefore Christ said,—and he meant what he said,—Take *all* this offence away; it is a fatal obstruction. Tear it down and fling it from you. These possessions may also have been wrongfully accumulated, and were a curse to him. Be that as it may,—it matters not,—they were in his way, and only their removal could save him. The clear lesson is, that the rich man, to be able to enter heaven, must deliver over his "possessions" very largely and abundantly, in a measure fully up to his means. And there is no possible doubt, but that there are instances when nothing but the actual taking away of the last farthing alone will save some men. The last vestige of idolatry which leads the soul captive, must be removed to emancipate it. To give a few tens, where thousands are received; to give a few hundreds where many thousands are received, consumed on comforts and pleasures, or stored up, *does not meet the divine demand.* There is no harmonizing it with any divine law on this subject, but it clearly violates them all. What we have said is sustained by them all. Let the law of God be taught freely in this matter. It is needed, it must be done, not only to bring forth the needed means to meet the great wants before us Christians, but also to save them whom it concerns. Let no man fear to declare the whole counsel of God.

Now and then public attention is aroused, and public applause is called forth, by *remarkable* cases of liberality. Now and then a man who has amassed half a million, gives one or two hundred thousand; one who has accumulated a quarter of a million, gives fifty or a hundred thousand, or more, and sometimes almost all. Yet, rejoicing as such examples are, the reflections they awaken are sorrowful. It is sad to see that such cases are so rare, that they fill the world with astonishment. These ought to be the *rule*, and not the *exception.* Why should not the man that has gathered up half a million give several hundred thousands in wise distributions to good and benevolent aims? and so in greater and less proportions? What else,

in the judgment of God, is it for? "To consume it on their own lusts"? What is your answer?

Finally, "with God all things are possible." Blessed assurance! Yes "with God," following the dictates of his blessed spirit; in His own wise, loving, and merciful guiding hand,—the rich man can not only enter into eternal life, but can be a blessed minister in His hands for His own great glory and the good of men. But, it is only so that it can be done; only "with God." By believing, knowing, and declaring that we are not our own,—that we have been bought with a price;" by "bringing every thought into subjection to the obedience of Christ;" by realizing that "it is not we that live, but Christ in us"; and then, by bringing all our life and being freely and joyfully to the service of God, regarding ourselves but as wise stewards in all that we have for Him;—by all this we shall, and by this alone we can, "glorify God in our bodies and spirits which are his." And to Him be glory and honor forever and ever! C. L. L.

INSTRUMENTAL MUSIC IN CHURCHES.

In the earlier years of the present Reformation, there was entire unanimity in the rejection of instrumental music from our public worship. It was declared unscriptural, inharmonious with the Christian-institution, and a source of corruption. In the course of time, individuals here and there called in question the correctness of this decision, and an attempt was occasionally made to introduce instruments in some churches. It was at first a sufficient objection to such attempts, that a large portion of the congregation were offended by them, and that the Scriptures forbid giving offense to the brethren. But more recently, congregations have been found who are almost, if not altogether unanimous in favor of instruments, and upon the principle of church independence, they have assumed the right to make use of them without regard to the wishes of other congregations. If the practice is in itself innocent, then these congregations act upon a correct principle, and others have no right to interfere or complain. Moreover, in that case, the taste and judgment of the majority in every congregation ought to rule, and the minority should cheerfully acquiesce. This state of things changes somewhat the practical character of the issue, and places it before us as an original question. As such, we must discuss it upon its merits; we must call in, for the time, our former decision, renew the original investigation; lay aside all feeling *pro* and *con*, and start anew the inquiry, Ought we to make use of musical instruments in public worship?

By what standard shall we judge of this question? If there is any Scripture authority upon the subject, then of course we must hear that first, if not, then expediency must supply the test. If the Scriptures leave us at liberty, we must decide whether to exercise the liberty of using the instruments or the liberty of disusing them, according as experience and sound judgment may dictate. But if the Scriptures do not leave us at liberty, then we have no right to appeal to expediency, except for the purpose of vindicating the decision of the Scriptures.

If these observations are correct, our first, and it may be, our final appeal is to the word of God. To this we confine the present article.

It is sometimes assumed by the advocates of instrumental music, that the Scriptures do furnish authority in its favor. They find this authority in the fact that instruments were used in the temple worship of the Jews, and that they are also represented as being used by the angels in heaven. In view of these two facts, two questions are propounded: *first*, Can that be wrong in the Christian congregation, which was acceptable to God in the Jewish congregation? I answer, it may be. The offering of victims, the sprinkling of blood, the burning of incense, and the perpetual light of burning lamps were acceptable to God in Jewish worship; but they are not in Christian worship; and so may instrumental music not be. But in veiw of the second fact, it is asked, can that be wrong among saints on earth, which is right among saints and angels in heaven? I answer again, it may be. Angels and saints in glory may be granted privileges which ought not to be granted to men in the flesh; for that may be harmless there which would be dangerous here, as children must be denied privileges which older persons may enjoy with impunity. If, then, the inhabitants of heaven do literally use harps of gold, which may well be doubted, it may still be unsafe and improper that harps or any other musical instruments should be used in Christian congregations.

How, then, are we to decide whether a certain element in Jewish worship, or in the worship of heaven, is acceptable in the Christian church? Undoubtedly we are to decide it by the teaching of the New Testament, which is the only rule of practice for Christians. Whatever is authorized by this teaching is right, and whatever it condemns is wrong in us, whether it belong to the service of the Jews or the service of angels.

But it is argued that the New Testament is silent upon the subject of instrumental music, and we are therefore left to judge of what would be acceptable to God, by what he did accept in Jewish worship. Now it must be admitted that the New Testament is silent upon this sub-

ject, and that this argument is at least plausible. But is it conclusive? Before we affirm that it is, we should first look ahead, and see whether the affirmation will not involve some unwelcome consequences.

There is nothing said in the New Testament about burning incense in connection with Christian worship; it was authorized in Jewish worship, and it is represented in John's vision, as accompanying the worship of the angels. Shall we thence argue, that in the silence of the New Testament, these facts should be taken as an indication of the divine will, and like the Catholics, shall we burn incense in our public worship? Shall we, for the same reason, keep lamps or candles burning in our churches, and array our preachers in gorgeous robes? For all these the argument is valid, if it is valid for instrumental music. If, therefore, we adopt the latter, we dare not pronounce any man or any church unscriptural in practice, that adopts the other three. In whatever light this conclusion might appear to a Catholic or an Episcopalian, it must certainly convince every disciple that the argument from which it springs is unsound. When we come to discover the exact fallacy which it involves, we may get hold of a thread of thought which will completely reverse the conclusion.

This argument is based upon the assumption that whatever was practised in the Jewish worship may be in Christian worship, provided the New Testament does not condemn it. This assumption forms the major premise of the argument, and we see, from the examples just adduced, that it is inadmissible.

The true method of arguing in reference to Jewish acts of worship must place the subject in an entirely different light. We may lay it down as an indisputable proposition; at least, one not to be disputed among us, that we cannot know what acts of worship are acceptable to God, except by express statements of revelation. Furthermore, seeing that in different dispensations there are some differences in the acts of acceptable worship, we cannot know what is acceptable under a particular dispensation, except by express statements of revelation with reference thereto. We cannot, therefore, by any possibility, know that a certain element of worship is acceptable to God in the Christian dispensation, when the Scriptures which speak of that dispensation are silent in reference to it. To introduce any such element is unscriptural and presumptuous. It is will worshp, if any such thing as will worship can exist. On this ground we condemn the burning of incense, the lighting of candles, the wearing of priestly robes, and the reading of printed prayers. On the same ground we condemn instrumental music.

Let it be observed that we here confine ourselves to *acts of worship*. All that has been said by advocates of musical instruments about the silence of the Scriptures in reference to Colleges, Missionary Societies, &c., is wide of the mark. We might be excusable for adopting means not mentioned in the Scriptures, for spreading a knowledge of the gospel, and still inexcusable for introducing in our *worship* of God, an element which he has not authorized.

Some writers, more sharp than logical, have endeavored to reduce this argument to absurdity by insisting that if we must avoid the use of instruments because they are unauthorized, we must also lay aside the note book, the tuning fork, and even the hymn book. But the hymns and spiritual songs authorized by the New Testament, were human compositions; and the right to sing implies the propriety of everything necessary to singing. The notes of the scale, and some standard of sound, being necessary to the art of singing, are therefore innocent and scriptural. But the same cannot be said of an instrument designed to control the singing, and to constitute the chief element in the joyful sound which fills the house of worship. It cannot, therefore, be justified on this ground.

If, now, any man can mention an act or an element of worship known to be acceptable to God, but not authorized by the New Testament, he will prove this argument against instrumental music in the church to be invalid. I know not how it can be done in any other way.

But I have another argument based upon this same silence of the New Testament, to which I invite especial attention. Whether silence in reference to a practice implies approbation or disapprobation, sometimes depends upon the circumstances of the case. In the present case we will see that it implies most emphatic disapprobation.

The Christian worship was instituted by inspired men who had every one been reared under the Jewish economy, and who in more than one instance exhibited a strong disposition to perpetuate its usages in the Christian church. Under the guidance of the Holy Spirit they did perpetuate some of those usages; but discontinued others. Seeing, now, that all the acts of Jewish worship had been appointed by divine authority, the only conceivable reason why any of them were discontinued must have been that they were unsuited to the Christian worship. The very fact, therefore, that any part of the Jewish worship was discontinued by those who organized the Christian church, is a direct condemnation of it by the Spirit of God, as unsuited to the new institution. But the use of instrumental music is an element of Jewish worship which was thus discontinued, and therefore, it is condemned by the infallible authority of the Spirit.

I wish this argument to be examined carefully and candidly. It is briefly stated, but I trust it will be understood. If it is valid, nothing more need be said against instrumental music among lovers of the truth; and certainly nothing more should be said in their favor unless it can be set aside. On it and its predecessor I now rest the case, so far as scripture authority is concerned, and I would be glad to hear from any brother who thinks he can reply successfully to either. The brethren who have adopted or advocated instrumental music in the church, owe it to themselves, to their brethren who differ from them, and to the good name of our common cause, to meet the issue in candid, fraternal discussion. Let us, then, have the question fully discussed and finally settled. J. W. McGarvey.

SPECIMENS OF TRANSLATIONS.

We promised to lay before our readers some specimens of the new translation of Bro. Anderson. Accordingly we give the 5th chapter of Romans, and in parallel column the same chapter from the Revision of the Bible Union. We trust that our readers will not only compare these carefully, but that they will also be induced to view the parallel also with the common version, which we do not give simply because it is presumed to be in every man's hands already. Bro. Anderson's work cannot fail to excite the interest of scholars every where, and we feel confident that it will win the highest praise from all impartial and competent critics. It is a work that ought to be in every household, and besides the excellent edition already published, we hope that we shall soon be favored with one in a cheaper style, that the price may come within the means of all.

In our next No. we shall speak still further in critical review of this valuable work. W. K. P.

ANDERSON'S VERSION.	BIBLE UNION VERSION.
Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have had access, by faith, into this grace in which we stand; and we rejoice in hope of the glory of God.	Being justified therefore by faith, we have peace with God through our Lord Jesus Christ; through whom also we obtained the access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
And not only so, but we rejoice in afflictions also; because we know that affliction produces patience, and patience, an approved character, and an approved character, hope; and this hope disappoints us not; because the love of God is poured abundantly into our hearts through the Holy Spirit that is given to us.	And not only so, but we rejoice in afflictions also; knowing that affliction works patience; and patience approval; and approval hope; and hope makes not ashamed: because the love of God has been poured forth in our hearts, by the Holy Spirit which was given to us.
For when we were yet without strength, at the appointed time, Christ	For when we were yet without strength, in due season Christ died for

died for the ungodly. For hardly, indeed, will one die for a just man; yet, perhaps, for the good man some one would even dare to die. But God makes known his love to us in this, that while we were yet sinners, Christ died for us: much more, then, since we are now justified by his blood, we shall be saved from the wrath through him. For if, while we were enemies, we were reconciled to God by the death of his Son, much more, having been reconciled, shall we be saved by his life.

And not only so, but we rejoice in God through our Lord Jesus Christ, by whom we have now received the reconciliation.

For this reason, as by one man sin entered into the world, and by his sin, death; and so death passed through to all men, because all have sinned; for till the law, sin was in the world; but sin is not charged where there is no law. Yet death reigned from Adam to Moses, even over them that did not sin in the likeness of Adam's transgression, who is the type of him that was to come.—But the favor bestowed is not in all respects, like the offense; for if, by the offense of one, the many have died, much more have the grace of God and the gift which is by the grace of the one man Jesus Christ, been made abundant for the many. And the gift is not like the sentence that came through one who sinned: for the sentence to condemnation was because of one offense; but the favor bestowed in order to justification, is because of many offenses. For if, by one man's offense, death has reigned through that one, much more shall those who receive the abundance of the grace and of the gift of righteousness, reign in life through the one, who is Jesus Christ. Therefore, as, by one offense, sentence came to all men to condemnation, so, also, by one act of righteousness, the gift has come on all men to justification of life. For as by the disobedience of the one man the many have been made sinners, so, also, by the obedience of the one, the many shall be made righteous.

But, besides the first offense, law was introduced, in order that offenses might abound: but where sin abounded, grace did much more abound: that as sin has reigned, ending in death, so might grace reign by justification, ending in life eternal, through Jesus Christ our Lord.

the ungodly. For scarcely for a righteous will one die; though, for the good man, perhaps some one does even dare to die. But God commends his love toward us, in that, while we were yet sinners, Christ died for us. Much more therefore, being now justified by his blood, shall we be saved from the wrath through him. For if, being enemies, we were reconciled to God through the death of his son; much more, being reconciled, shall we be saved by his life; and not only so, but also rejoicing in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all sinned: (for until the law sin was in the world; but sin is not imputed when there is no law. But yet death reigned from Adam to Moses, even over them that sinned not after the likeness of Adam's transgression, who is a type of him that was to come.

But not as the trespass, so also is the free gift; for if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many.

And not as through one that sinned, is the gift; for the judgment came of one unto condemnation, but the free gift came of many trespasses unto justification. For if by the trespass of the one, death reigned through the one; much more they who receive the abundance of the grace, and of the gift of righteousness, shall reign in life through the one, Jesus Christ:)

So then, as through one trespass, judgment came upon all men unto condemnation; so also through one righteous act the free gift came upon all men unto justification of life. For as through the disobedience of the one man the many were constituted sinners, so also through the obedience of the one shall the many be constituted righteous.

Moreover the law came in also, that the trespass might abound. But where sin abounded, grace did much more abound; that as sin reigned in death, so also might grace reign through righteousness unto eternal life, through Jesus Christ our Lord.

FRATERNAL LETTER.—NO. I.

DEAR BRETHREN OF ——— CHURCH:

Enjoying no longer the privilege of meeting with you as in days gone by, and yet feeling, as ever, a deep solicitude in your spiritual welfare, I now avail myself of this, the only mode of communing with you. Though now a member of a different congregation, I know no difference in that love and esteem which I bore you while a member of your body. Wherever scattered on this earth the children of God may be, they are but *one*. And *whatever* may be the differences which exist in natural organization, or arise from education and the peculiar circumstances of life, we are, as *men* and as *Christians*, so linked together by the common wants and necessities of life, as well for *future successes* as *present benefits*, that no one can long preserve an *exclusive* or *independent* state without *great detriment* to his condition of *blessing* and *usefulness*. So *numerous* and *diversified* are the departments of human necessity and want, that *ample* range and opportunity are given *every one*, to exercise the gift or capacity of which he is *individually* possessed, in order to the securement of that strength and vigor *essential* to the well being of the *whole body*, be it social or Christian. One of the more forcible of English writers says, "The peasant must be disposed to labor—the shower must fall, the winds fill the merchant's sail, or numbers must want the usual supply." With an eye to the discovery of relationships as existing in the Christian church, Paul announces that though there are diversities of gifts, they were given to every man for the "*profit of all*," and that such was the unity of design and commununity of interest, no *one* of these could suffer, and *all* not suffer; nor *one* be honored, and the *whole* not rejoice. So fully confirmed are these affirmations by our daily experience, that none can doubt their truth. To *live up*, however, to the *just demands* of this law of Christian organization, is a far more *difficult* task than simply assenting to the *correctness* of the principle. To *delinquency here*, are ascribed deficiency in spirit and strength to inaugurate grander achievements than have heretofore marked the progress of the church, and those humiliating failures to carry to completion such as have been already begun. This defectiveness of life has shorn our congregations of strength, and in many instances exposed their impotency to the jeers and scoffs of their enemies. Though no longer, as before said, a formal member of your body, I greatly desire to press this point on your consideration. In doing so, I am prompted not only by general considerations of love and duty, which embrace all who truly love our Lord Jesus Christ, but also by the most cherished recollections

of personal enjoyment and friendship, enjoyed by me through many past years of peace and happiness in your midst.

To be *useful* and *honored members* of the body of Christ, is, I know, your great desire; while from this controlling desire there have arisen to you as a congregation a consolidated strength and efficiency of which I boast to others. From the dominant influence of these laudable aspirations, whatever of domestic peace and harmony, as a *family of God*, you have enjoyed, whatever of good to the world you have done, and whatever of glory to God you have rendered, *all* has resulted. But to enlarge our capabilities, to multiply our good works, and to glorify God in the highest, should be our constant effort, as it is our highest happiness. We are called, my dear brethren, to the obedience of a *perfect* law, to the example of a *perfect* Savior, to the guidance of a faith *perfected* by works, and to a love, which not only, in its purity, "hopeth all things," and "endureth all things," but which in its objective action is not restricted to self, but reaches *all* to whom it may do good. In a word, we are called to *a perfect holiness of disposition and of life.* To gain this elevated position is in the *power* of every Christian man, mortal though he be. He who planted the desire does not withhold the gratification. Nor would he invite to this lofty height of usefulness and enjoyment, to mock the effort used to gain it. No; He wills it, and will not only strengthen us for the task, but make us to feel that through Him "we can do all things." It is the inspiring testimony of one who had tested His ability and willingness, that "God is able to make all grace abound towards you, that ye, always having all sufficiency in *all* things, may abound in every good work."

But let us not suppose that this sublime position can be gained by a *single* effort. It can only be attained by a succession of efforts, and unremitting toil, in God's appointed way. It is not the man who looketh into the perfect law of liberty, but who "*continueth*" therein, that is *blessed* in his deeds. And "the Husbandman waiteth for the precious fruit of the earth, and hath *patience* for it until he receive the early and latter rain." The Christian soldier must not only *strive*, but is "not crowned except he strive *lawfully*." We must drop our own modes of *thinking* and let our sufficiency be of God. "For His thoughts are not our thoughts, but as the Heaven is higher than the earth, so are His thoughts higher than our thoughts." Instead, therefore, of taking anxious thought wherewith we shall be clothed and fed; whatsoever things are true, whatsoever things are honest and whatsoever things pure, and lovely and of good report, if there be any praise, and if there be any virtue, *think on these things.*

We must cease to be guided by human reason and human wisdom,

but walk rather by faith, and be directed by that wisdom which is from above and is pure, peaceable, gentle, "easy to be entreated, full of mercy and good fruits." We must also learn to speak those "things which will minister grace to the hearers," so that all we say or do may be "in the name of the Lord Jesus, giving thanks to God and the Father by him." These are the divinely appointed rules for the head and heart and tongue of that man who seeks to "walk worthy of the high vocation wherewith he is called." A *perfect compliacne* we may not be able to render, but we must *strive* for its attainment, day by day, and if in any thing we *lack*, let us "ask of God who giveth liberally, and upbraideth not, and it shall be *given* him." What words of consolation and comfort are these! Poor fallen humanity, struggling for its aggrandizement, and when all frail and helpless, is still upheld and sustained by the Divine One, his Srength and his Redeemer! Can we falter or fail with such assistance? We cannot. Let us then renew our courage, and, undaunted by all that may oppose, *fight on*. If we are wounded in this heroic contest,—if pain and suffering be our portion, let that blissful assurance, that *He* who took part of our own nature can be touched with the feeling of our infirmities, assuage every grief. "For in that he himself suffered being tempted, he is able to succor them who are tempted." Let us never hesitate, "to go forth therefore *unto Him*, without the camp, bearing his reproach," who for us "bore the cross, despising the shame." His footsteps are our guide to glory, honor, and eternal life.

But if such self denial and suffering is the road to pre-eminent *usefulness*, it is also the true source of all *enjoyment*. It stifles passion and stimulates reason. It eradicates from the soul every noxious weed, that the plant of Holiness may receive the vitalizing rays of Heaven, and *grow*. It separates the wheat from the chaff and prepares it to be garnered in Heaven. It refines and quickens our sensiblities, elevates our conceptions, and purifies our affections, fitting us for the higher and more ennobling joys of every Chrstian grace and virtue, and the holy delights of a peaceful conscience. Let us then, one and all, the least as well as the greatest, realize that we *can* and *must* do something in this grand, cooperative work of human redemption, and that the more we do and suffer, the more extended will be our usefulness, and the greater our enjoyment. If you cannot do one thing, you may another. If you cannot teach, you can illustrate by a holy life, the great principles of our religion. If you cannot contribute so largely as others to the Lord's cause, this should not prevent you from contributing less. The mite of the poor widow exceeded in value all the gifts of the rich; for she gave *all* she had. Though your labors are hum-

ble and insignificant in the eyes of others, and even of yourselves, you should never forget, that the performance of these are as essential to the well-being and growth of the body, as of those of a nobler appearance, and that He who tempered the body together hath bestowed more abundant honor "on those members which we think to be less honorable." It is a significant fact, the memory of which should ever be present with us, that it was the steward to whom the Lord committed only the *one* talent who proved *delinquent* and from whom even *this* was taken away. As surely as God has *redeemed* us and *preserves* us, so certainly has he a *purpose* to accomplish through or by each one of us. We may for a time be unable to discover that precise purpose, or honestly mistake it, by supposing it to be *definite* and *distinctive*, as relates to our individual ability to *independently* accomplish that which can only be done by associated ability. This is a most fatal mistake to the Christian man, and one, from which, because of personal pride and ambition, we are too slow to recover. Nothing can exceed its irrationality. As well might the hand that *guides* the pen I now hold, *assume* to fill the office of the mind in thinking and willing, or that of the eye which directs its action in giving expression to thought, which it here only assists in recording, as a Christian man to assume, through his own individual ability, to carry to its completion, any work which requires the *combined offices* and *energies* of the *whole body*. And of other works, not requiring this union of office and strength, we now know but little in all the area of scripture teaching. The time was, in the Apostolic age, when distinctive qualifications, independently exercised, reached the accomplishment of a special delegated work, but then only "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; *till* we all come in the *unity* of the faith, and of the knowledge of the Son of God, unto a *perfect* man, unto the measure of the stature of the fullness of Christ." But *now* these distinctive works, under the great Master Workman, Jesus Christ, have been conjoined together in the formation of a body "compacted by that which every joint supplieth, according to the effectual working in the measure of every part" that it may make increase of itself unto *its own* upbuilding, in love. We *must*, therefore, my dear brethrer, seek to find our *place* and *efficiency*, not in an *independent* situation, but as *lively* stones in the great Christian temple. Let me, therefore, exhort you as a congregation, around whom the Master has dug, and has fertilzed, that you labor more and more to bring forth fruit for His use, lest he should discover your barrenness and decide your fitness for destruction under that fire which, though kindled by his own hand, might find in you the dry and lifeless elements best befitting its own

devouring flame. Renew your zeal, and awaken within you more devout aspirations, and battle still on *more mightily* for glory, honor and immortality. The storms of life will soon be over. Its toils, its trials, and its sufferings will be hushed in death, and the faithful soldier will lay aside *forever* the weapons of his warfare, and enter into the "joys of his Lord." Your race will have been run, and glad brethren, redeemed of God, who have gone before you, will welcome you with loud Halleluiahs to those bright plains, where sickness and suffering, pain and parting, are no more.

Your Brother in Christ. A.

THE CHRISTIAN HYMN BOOK.

It is well known that for several years past, there has has been a growing desire among our brethren for a revision and enlargement of our Hymn Book. This desire is now well nigh universal. In view of this, and in order to prepare the way for a book which should be emphatically *the book of the brotherhood*, an informal meeting of brethren from several States was held, in Cincinnati, in October, 1863, at which a Committee was appointed to open a correspondence with Bro. A. Campbell on the subject, and effect, if possible, some arrangement by which the wants and wishes of the churches could be met.

The writer, as Chairman of that Committee, is gratified to state as the result of correspondence and conference on this subject, that Bro. Campbell kindly and benevolently proposes to transfer the cohyright to certain brethren *in trust* for the American Christian Missionary Society; the book to be revised and enlarged by brethren mutually agreed on by the Society and himself; the profits to be sacred to the cause of Missions. It is also proposed, in case another edition of the present book should be needed before the enlarged one can be published, to grant the use of the plates for that purpose.

It will thus be seen that we are in a fair way to realize the generally expressed wish of the brethren. It needs but patience until wise measures can be matured and executed.

This subject will be laid before the A. C. M. S. at its next annual meeting. This furnishes an additional reason for a full reprseentation at that convention. That the wishes of our brotherhood may be fairly met, it is earnestly desired that we have as full an attendance as possible at the October meeting. ISAAC ERRETT.

DETROIT, Sept., 17, 1864.

FROM NOVA SCOTIA.

MILTON, NOVA SCOTIA, Aug., 23rd, 1864.

DEAR BRO. LOOS:—At the request of Brother Minard, to whom you wrote a short time since desiring a notice of the Yearly Meeting of Disciples, and the condition and prospects of the Cause of Christ in this country, I send you these lines.

Our 10th Yearly meeting was held with the Church at Westport, Digby County, beginning on Saturday the 25th of June. The following preachers were present: D. Crawford, of P. E. Island, W. L. Patterson, of St. John, N. B., G. Garraty, of Maine, J. B. Knowles, of Westport, and H. Wallace, of Newport, N. S. There was also in attendance quite a number of delegates and other brethren from the different churches. The unfavorable location of the place, and the inconvenience of traveling, however, prevented many from attending.

The meetings from the first were solemn and deeply interesting, the discourses plain and practical, and the exhortations earnest and impressive. On Monday we met to transact business, and in a Christian spirit to consider what course would be best to pursue, in order to the furtherance of the cause of our blessed Master. Reports from the churches seemed to indicate some success during the past year, union and love among the members, and on the part of many, a most earnest desire to adopt measures that would result in increased labor and success in the future. The deficiency of funds and the scarcity of laborers, however, prevented the immediate instituton of a mission. It was however resolved to recommend to the respective churches, to take up monthly collections and to adopt whatever measures they might think best, in order to raise a fund for mission purposes that would justify the employing of some laborers another year. We are in hopes of seeing formed a cooperation of the churches of N. S., N. B., and P. E. Island, that will result in much good, such as was once in existence, and which was the means of establishing two or three more churches in this country, and strengthening and enlarging those previously in existence.

The cause of Reformation has had its trials and discouragements in Nova Scotia, which it would not be profitable to mention. But I trust those dark days are past, that our horizon is becoming clearer, and that many appearances are favorable. We have some noble brethren—preachers and others, who have stood by the cause through all its trials; men who have proved themselves of sound principle, and sterling worth, and who will be faithful to their trust till the Lord calls them to their reward. We have also some young men in the

fold, whose trust is in God, and the righteousness of their cause; who having counted the cost, will by the grace of God prove true to their great trust till success shall have crowned their efforts. Besides there is means enough in the churches, if sacredly devoted to the Lord, to support those already in the field, and others as soon as they can be raised up. Another encouraging prospect is, there are other young men whose hearts are in the work, and who as soon as they can prepare themselves for it, will devote themslves to the ministry of the word. With these facts before us, have we not reason to thank God and take courage?

Wishing you success in your efforts to do good, and anxiously desiring your interest and prayers on behalf of the prosperity of Zion in this Province, I remain in Christian affection,

Yours truly, H. WALLACE.

THE GREEK ARTICLE, *in relation to the Holy Spirit and his permanent presence in the Christian church.—By Joseph B. Rotherham.*

This is the title of a tract of 56 pages, by Bro. Rotherham, of England. The tract is published in London. It is divided into three chapters: 1st, The Greek Article. In this, Greek and English usages are contrasted;—rules for the insertion and omission of the Article in translation, are given; and, finally, the principle of the article is stated. In this section some excellent rules are given for the general understanding and management of the Greek article, of use both to the scholar and also to him who simply knows enough of Greek to know when the article is used and when it is not. This is a part of the study of the Greek language generally much neglected; yet it is of much importance in the critical examination of the New Testament. Here great errors are constantly committed by the superficial critic, unacquainted with the laws which govern the use of the Greek article.

Chapter 2nd is a tabular classification of the word *pneuma* (spirit). In this, we have put in tabular order all the passages in which this word occurs; 1st, simply *pneuma*; 2nd, *to pneuma*; 3rd, *pneuma hagion*; 4th *to hagion pneuma*; 5th *to pneuma to hagion*; 6th *pneuma* in various combinations; and 7th, "The Spirit of God" and "The Spirit of the Lord" in the Old Testament,—English, Hebrew and Greek; &c.

In the 3rd chapter there is a review of a number of remarkable passages in the New Testament, in which the laws and results of the preceding chapters are applied and illustrated. The tract is written for the mere English scholar, the passages being quoted in the Tables

and elsewhere in English, and Greek words and phrases represented in English letters. It is a very valuable production, containing much that is useful in a very small space, and the discussion throughout being clear, and, we may say, conclusive. Another thing we like about this little work, is, that the author very humbly sets forth its character and claims,—a virtue not any too common. On the whole, we are free to recommend it to the students of the Word of God, especially to those who have access to the New Testament only in the English tongue.

A small number for sale at the Bethany Bookstore. Price, by mail, postpaid, 40 cts. C. L. L.

Munificent Donations.—Hon. Ezra Cornell, of Ithaca, N. Y., is about to offer to his State three hundred acres of valuable land at Ithaca, and $300,000, to be appropriated to an Agricultural College to be located there. Mr. C. gave some time since $50,000 to a public library in Ithaca.

George Sanders, of Cambridge, Mass., has left several important legacies for educational, benevolent, and reformatory purposes.—Among these is a gift of $14,000 to Harvard University.

GIVE WHILE YOU LIVE.

The great Rose bequest case has just been decided in New York. Mr. John Rose, a rich man of that city, bequeathed $300,000 to establish one of the noblest beneficent institutions ever contemplated in our country;—in the words of his will, "to provide and establish two or more farms as receptives for maintaining, educating, and employing or apprenticing out such poor children as may be properly controlled and placed therein; and particularly those youth who may be compelled by cruel or dissolute parents or guardians to pilfer or beg in or about the city; believing that such an association or establishment would be the means of rescuing and saving very many from ruin, from filling prisons and almshouses." Now, this great and benevolent purpose has entirely failed, New York lost a most valuable charity, and the whole country an important monumental example of liberal benevolence, by a defect in the will. Such cases have often occurred. They teach us this lesson, "Life is the time to serve the Lord,"—and to serve the world with good. Give what you have to give, and what you intend to give *while you are living*, disposing of it, and appropriating it yourself to the object you intend. *Give while you live*, we say, as the noble donors to some of our Colleges we record in this and previous numbers of the Harbinger, and then you

will be sure that your gifts will not fail of their end, and will begin to work good at once. Postponement in this is as wrong as in any other good work and duty. C. L. L.

REVISION OF THE CHRISTIAN HYMN BOOK.

Arrangements having been made with Bro. A. Campbell to accept his offer to transfer the copyright of the Christian Hymn Book for the benefit of the Am. Christian Miss. Society, and a committee of revision having been appointed by the Society, to prepare a new edition for publication; it is especially desired that brethren who have been interested in gathering materials that would aid the committee in their work, shall forward any choice hymns or collections of hymns in their possession to the undersigned, at Detroit, Mich., as soon as convenient.

ISAAC ERRETT,
DETROIT, Oct. 24, 1864. Chairman of Committee.

☞ We understand that there is a very general desire to have our Hymn Book revised and enlarged, and it will be gratifying to all such to know that our beloved Father Campbell has placed this important matter in the hands of the Am. Ch. Missionary Society. It is very desirable that we have but one Hymn Book, and we can think of no surer means at present of securing this end than the one which is above announced. So far as profits may accrue, and this will be unavoidable, in any judicious management of the matter, they ought to go to the broadest and most catholic interest amongst us, and all will concede this to be our general missionary work. But we think and trust that the book will be so published as to allow of very small profits, beyond the necessary security of the business of publishing itself. The Hymn Book is for the use of the brotherhood in the spiritual worship of the church, and should not pay a tax to any other interest. All will need this book, and it ought to be put at a price that will lay no burthen on the piety of the poor. I may be able to pay for my enjoyment in the church psalmody, but not to afford a tax upon this privilege for something else, and therefore no such burthen ought to be laid upon me, against my consent, by those to whom we may commit the publication of our Hymn Book.

This we doubt not is the understanding of the Trustees, and we feel assured that the brethren may expect the new edition of the Hymn Book, which may at some future time be published under their management, to be furnished at the very lowest prices for which it can be afforded. This will meet public expectation, and satisfy the public sense of what is just; and under these circumstances, we doubt not all will be satisfied, so far as the *price* of the book may be concerned. The quality of the book will depend upon the committee of revision, and cannot be judged till the work is done. W. K. P.

MILLENNIAL HARBINGER FOR 1865.

We have hesitated long in making up our mind as to the Terms of the Harbinger for 1865. We earnestly hoped to be able to keep it at the old price—but matters of finance are inexorable. We cannot control the price of labor nor of material. It is needless to repeat how these have risen. Everybody knows it, and we must submit to the consequences.

We have great reason to be thankful to a generous brotherhood for their support. We return them our sincerest thanks, and trust that they will feel that they have been in some measure repaid. We earnestly solicit their favors for another year. We hope to make the Harbinger better, as we increase in experience; and feel that nothing but the want of effort on the part of the thousands who wish us well, can cause us to fail in extending very widely its usefulness for the coming year.

We hope our friends will bestir themselves in time, and send us on their names at the earliest possible day. It is important that we should have our list soon, that we may know how many numbers to issue.

The larger portion of our subscribers are *subscribers for life*, and we know that even of the remainder, there are very many who would feel offended, should we discontinue their names, without special notice to do so. Therefore we shall continue to send to all our present subscribers who have not specially directed us to discontinue at the end of the year, unless notified not to do so before the issue of the January number. We earnestly request all subscribers who do not wish to take the Hrabinger for 1865, and to pay for it, to notify us of the fact before the 1st day of January, 1865.

TERMS FOR 1865.

Single copy, in advance,	$2.50.
" after six mos.,	3.00.

Agents who procure clubs ef five subscribers will be allowed to retain *ten* per cent. on the subscription price, and will receive one copy free of charge.

Agents who procure clubs of *Ten* subscribers, will be allowed to retain *fifteen* per cent. upon the subscription price, and will receive one copy free of charge.

Agents who procure clubs of *Twenty* subscribers, will be allowed to retain *twenty* per cent. upon the subscription price, and will receive one copy free of charge.

This is the best we can do. We would gladly reduce rather than advance the price of the Harbinger, but it would be ruinous weakness to adopt a policy that could only result in a suspension of the paper altogether, or in a degradation of its quality below the standard which its patrons desire and demand.—We trust, therefore, that the necessity for the change will be seen and cordially approved by all our generous and enlightened readers. Hold up our hands, brethren, and we will spare no pains to repay you in an acceptable service in the editorial chair of the Harbinger for 1865. Do liberally, and what you do, do promptly; and we shall accept your action with thanks and encouragement for another year.

W. K. P.

Bro. Teagarden reports 3 additions at Philipsburg, Ohio, on the 18th Sept.

OBITUARIES.

Died, on the morning of the 14th October, in the 48th year of her age, Sister Eliza Bryan, wife of Bro. Wm. Bryan, of Fayette co., Ky.

We thus briefly chronicle the death of one of the loveliest and most exemplary of Christian women: one whose life challenges the admiration and imitation of all who love the pure, the good, the gentle.

To do good, or to better in some way the condition of others, was her constant effort. To elevate the lowly, to comfort the distressed, to relieve the suffering, to supply the needy, to inspire with hope the desponding—in a word, to mitigate all evil, and encourage all good, was, by her, esteemed the happiest privilege of life. Her unselfish purpose, in this respect, opened the door of the rich and poor alike, and the glad inmates of each, ever blessed her presence. Though this universal benevolence was the prominent trait of her character, she was by no means deficient in devotion and fidelity to the sacred obligations she owed the church, nor unmindful of her duty as a Christian wife and mother.—For long months she anxiously awaited the summons of her Master, full of joyous expectation and hope, and when the dying hour came, devoted its moments to loving admonitions of duty to husband, children, servants and friends.

Say not, kind reader, that these noble virtues sprung from the early implantations of parental love and care, for orphanage was at too early an age her portion. Nor yet that these were the bright flowers which a sunny summer's life awakened; for affliction's heavy hand rested on her through many years.—They arose from the direct plantings of a Heavenly Parent, and reached their happy fruition through that hand which chastens to bless, and that Spirit whose indwelling in the heart is to help the infirmities of the Christian.—A.

["American Christian Review" please copy.]

At the meeting of preachers of the gospel in Newburgh, Cuyahoga co,, O., Oct. 4, 1864, a committee was appointed to report resolutions expressive of the merited respect we owe to the memory of our dear Bro. Sterling McBride, just this day laid in his grave.

This committe reports as follows:

Whereas, We have learned with painful regret and great sorrow of the unexpected death, only day before yesterday, of our beloved fellow-laborer in the gospel, Bro. Sterling McBride, therefore

Resolved; That we fully appreciate the great loss we have sustained in the sudden demise of that brother, of gentle and amiable spirit, that highly approved and appreciated preacher of the gospel.

Through great assiduity he struggled amid the embarrassments that attend meritorious young men without pecuniary means, till he gained not only a college diploma, but the *reality* of a clear and sound education. Of modest and unobtrusive manners, possessing an earnest and confiding heart; firm and decided in character; he displayed the elements of high and honorable friendship, and a temperate and well-regulated Christian character. As a preacher of the gospel he already controlled a wide influence. We feel that the churches in Ohio have sustained a very great loss in the fading from our sky of a bright star; and *we* in this meeting also, as he was one of the first and most diligent members of this Association.

Resolved; that we have a deep sense of the loss sustained by his afflicted wife and children in the early demise of her devoted husband and their affectionate father.

Resolved; That the Secretary of this Association be instructed to send a copy of this testimonial to Sister McBride, and to the Millennial Harbinger, and American Christian Review, for publication.

A. S. Hayden, E. H. Hawley, L. Cooley, Com.

F. M. Green, Sec.

Died, of congestive fever, near Wiseville, Claiborne Parish, La., August 31st, 1864, Margaret L., daughter of Mary A. and Alex. Campbell, Jr., aged eight years, seven months and eleven days.

It is four years since we looked upon this sweet child, then a dear little prattler that won all hearts by her playful and innocent ways; and now we record her death! The fiery wall of war was raised up between her and many that loved her here at Bethany, and like many another, she will never cross it to a happy reunion here upon earth. But these sweet little innocents call endearingly to us from the skies, and beckon us to a home from which not even the dark valley and shadow of death can debar us. Let this be our consolation. The dark day is the herald of the brighter dawn. We go down willingly ourselves and with our friends to the grave, when we know that it is the only gate to eternal life.

W. K. P.

Died in Clay co., Missouri, on the 1st of July last, Elder Thomas M. Chevis, in the 58th year of his age. He was a native of Virginia, emigrated in early life to Kentucky, and thence removed to the State of his adoption, in 1835.

Elder Chevis was no ordinary man; he possessed all those qualities in a high degree that make a man a blessing to society at large. Though he consented to act as Judge of the county court of Clay, this office was not the measure of his faith; it was in the church of Christ he delighted to labor, and there he did labor during nearly all the days of his life. The cause of the blessed Savior was near and dear to him as life itself. His character as a faithful and efficient Elder in the congregation at Barry, is so well known in Upper Missouri, that it would be useless to publish it for their sakes. This congregation has been watched over, in connection with another good old man who now stands on the banks of Jordan, for more than twenty years; it has stood through all the storms of life, and will come off more than victor.

Bro. Chevis was confined to his room two weeks. When told by his faithful and good physician that he must die, he received the intelligence as you might expect, without a tremor or a fear. "Well," said he, "I am ready and willing." The cold, icy hand of death could make no impression upon him. He had lived too long in the school of Christ—had taught too many of those heavenly lessons from the Book of Life, to be alarmed by such a messenger. Hence he called his dear wife and children to his bedside, and delivered his last paternal lesson and last prayer for them. As a father he was more than kind; as a husband he was more than affectionate. Who shall repay his loss to the congregation, to his dear wife and children? No one on earth. God alone can do this. He sleeps sweetly, and waits patiently for the heavenly garment.

O. C. S.

["Christian Reviser" please copy.]

Our late brother, Elder Thomas Harbourt, who has been removed by death from the church militant—to whom this short memoir is but a just tribute—was for many years an able and eloquent defender of the faith. The life and talents of our beloved brother, with his devotion to the common cause of the blest Redeemer, induces the writer to make this humble tribute to his memory. His well stored mind of learning, and close research in Biblical knowledge, made many seek his instruction with more than ordinary interest. In early life he was a consistent member of the Methodist church. In 1833 he emigrated from Virginia to Ky., and after examining the Scriptures more closely, he embraced the doctrines of the Reformation, was immersed, and became a member of the congregation at Flatrock, and commenced his labor of love and doctrine, in which he spent a long life and nearly all his worldly gain, and gave an example worthy of universal imitation. One of the peculiar traits of our beloved brother's character, was a high sense of justice to all, and deference for others. He was remarkable for forbearance and charity. Wholly unselfish, he constantly spoke and acted in strict reference to the good of others. It is difficult to conceive so long a life so pure and so little corrupted by the world.

This good brother exhibited a patience and endurance in his last affliction every way worthy of his life and character. With a disease slow in its progress, and painful in the extreme, he never murmured or repined, but gave himself up to the king of terrors with the same placid manner in which he had lived. Being asked if death had any terror, he only replied, "The flesh is weak." His mind was clear and intelligent to the last moment, and he reasoned logically upon the icy coldness of his hands; and his gentle spirit bade farewell to earth without a seeming struggle or emotion. May our last moments be like his.

J. S. Willis.

Flatrock, Jefferson co., Ky.

["Gospel Echo" please copy.]

Wooster, O., Sept. 16, 1864.

Bro. Pendleton:—Sister Artemisia Conover, of McGregor, Iowa, daughter of the late Bro. Kimball Porter, died here on Monday morning, the 5th inst., after a short illness, in her thirty-third year. She was born, raised, baptized, and married here; and came back, on a visit, to die among friends and brethren who knew her only to love and respect her; and to be buried in the ground thrice consecrated by the ashes of father, mother, and sister dear. She leaves a christian husband and one child to mourn the loss. A generous friend, a devoted mother, a faithful wife, a pious christian, has gone to reap her reward in another and better world. May kind Heaven comfort those who survive to weep.

R. Moffett.

Died, Aug. 25th, at an Army Hospital in Sandy Hook, Md., from the effects of a wound received the day previous, in the battle of Bunker Hill, Va., Francis S. Maxwell, Co. F., 14th W. V. V. I., in the 24th year of his age. The deceased has been a worthy and exemplary disciple for eight years. He was immersed by Bro. Leonard, of Pa. Our brother has gone to his heavenly home. May grace, mercy and peace attend us, who mourn his loss, to the end of the race. May we live to love our Master's ways, and eternal life be ours at last.

L. B. Maxwell, Co. F., 14th W. V. V.

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THE TREE OF LIFE.

Life and death, it may be truly said, are emphatically Bible themes. As nothing short of Revelation can give us correct and reliable information concerning them, so we do well to take care that our views and beliefs as to them are derived from the Scriptures. Nothing is more important to man than the subject of his origin and destiny. We do not mean to say that nothing actually so much engages his attention, for this, unfortunately, is not so; but that nothing *should* so much interest his mind and heart, must be admitted by every one who reflects. Whence am I? whither do I go, and what shall be my future destiny? Who is not infinitely concerned in these great questions?

Life and death are introduced to us in the opening chapters of human history. In the *first*, we are presented with the origin of life; in the *second*, with the origin of death. God is the author of the one, Satan of the other. Life and all that is from God is good; death and all that is is from the devil is evil. Life is a creation; it is derived; it had a beginning; and hence is not, necessarily and essentially, *eternal*. The Scriptures nowhere assert the *essential* eternity of human life. Even before the fall—in the primeval state of paradisaical purity and innocense—Adam and Eve enjoyed a life that required to be nourished and sustained by influences out of itself,—a life that needed food to make it immortal. Hence among the trees of the Garden, there is one, with virtue above all the rest—"*the tree of life*," a life giving tree.

Whether we regard this tree as literally contributing the *pabulum* of life—the essence and element of immortality, directly, as an *elixir vitae*; or rather as a *sacramental* fruit, in and through which, it pleased

the Creator to confer this power of life by endless divine communication, does not materially affect the question. In the first case, the fruit of the tree must be supposed to draw this power, not from the created sources of its own life, for they could not impart what was not in them, to wit, the power of immortality; but from the original and eternal fountain of life, which is God himself. In the second view, this power flows into man through the eating of this fruit, *sacramentally*, that is through the divine appointment, and not by any process which we can call natural. In either case, therefore, the source of the life is originally in God; but in the latter, there seems to be a harmony with the conception of elementary simplicity in the principle of life, that we do not so readily perceive in the former of these views.

Life is not organization—it is distinct from it. It is rather the cause of organization. The *organization* of each particular life had its beginning in a previous life, but it is sustained and perpetuated by the life that is communicated to it. The organization of Adam was from God, and was first made before the breath of life was breathed into it by the Elohim. After this, the life thus divinely communicated, sustained and perpetuated the organization—the body. But the *life* itself is not necessarily immortal. It needs the sustaining supplies of the eternal fountain, and for this there is provided "The tree of life." The difference between this tree and all the other trees of the Garden of which man was permitted freely to eat, was this; they sustained the organization by the assimilative and organific power of the principle of life, but "*The tree of life*" sustained the principle of life itself. Now we can understand how an *organization* like the body, which is not simple, but composed of many elements, can be formed and sustained out of supplies furnished to the assimilative and organific power of life, in what we call a natural way; but we cannot so understand the support and perpetuation of life itself, which is simple, and not composed. *It* must be given, not as something else, a heterogeneous compound to be digested and wrought up into the product we call life, but as *life itself*—simple and pure, for what is the power that can take of the tree of life and digest life out of it? It is not the power of life, for this would be to make a finite power the origin of itself, which is absurd. It is not the organization, for the organization is itself, the effect of the power of life, and this would be to make an effect the cause of its own cause,—an instance of reasoning in a circle, that the merest tyro in logic cannot fail to perceive. Since, therefore, life must evermore be sustained by direct supplies from the eternal and original fountain in God, we prefer the view, which regards "the tree of life" as a *sacramental medium*, through

the eating of which, just as in the symbols of the Lord's Supper, our first parents were furnished with supplies of life, directly by God, from whom originally we came, and in whom alone, perpetually, we live and move and have our being.

But whether naturally or sacramentally, the tree of life was designed to maintain in man the power of an endless life. It was placed in the midst of Paradise, and the freest access to it, and participation of its life-giving fruit, were granted to the happy occupants of the Garden of delights. There was no interruption of this high privilege so long as they continued to observe the only condition upon which it was suspended. Access to it was life. Separation from it was death. The awful hour of disobedience was the hour of this separation, and so through disobedience death came. The forbidden fruit was plucked; the test of fealty was broken, and practical infidelity becomes the sin for which banishment and death are inflicted upon the first transgressors.

But though man is excluded from the garden, and the tree of life is carefully and powerfully guarded against his approach, by the symbolic cherubim, yet he does not leave his native and happy home without fond remembrances of its immortal fruit, and the divinely implanted hope of an ulimate return to its forfeited blessings. The way is guarded, but the tree still remains. Its fruit is still the sacramental medium of immortal life; and the longing of the soul for its life-giving power is the earnest of its future enjoyment. And so the hope of immortality springs up in the human soul from the inherited memory of the tree of life, which, like a divine intimation, descends to us with the experience of the fall, to soften its hardships, and lift us from the tyranny and hopelessness of despair, up to the anticipation of a blessed return to eternal life.

With the sentence of death resting upon him, and the consciousness of corruption and decay already working in him, and in the absence of a positive promise of a future return to the tree of life, Adam would have despaired. He would have seen in his approaching death the extinguishment, to him, of all being. The *idea* of immortality would indeed have remained, a relic from the wreck of paradise;—but the *hope* of it must rest upon a ground of faith, and this faith upon the foundation of a divine promise. Without such a promise, man might indeed dream over the thought of an immortal, blissful future, and indulge his soul in happy pictures of an imaginary paradise to come, but the sad misgivings of his calmer moments of reason, would dash from his lips the pleasing chalice, and leave him with the consciousness of the stern reality, that he is, apart from the divine promise, "without hope and without God in the world."

The question whether the unaided reason can arrive at, or demonstrate, the idea of immortality, is clearly one for which there is left no necessity in the field of investigation, because it is unquestionably one of tradition. What could be more indelibly impressed upon the mind of Adam, than this great idea. It was this that led him, evermore, to eat of the fruit of the tree of life. It was this that the tree of life symbolized and sacramentally communicated; and it was from this that he was cut off because of transgression, and by his banishment from Eden. And would he not tell of it—talk about it to Seth, and Enos, and Cainan, and Mahalaleel, and Jared, and Enoch, and Methusaleh, with whom he was cotemporary for 243 years? And would not Methusaleh tell it to Noah, with whom he was cotemporary for 600 years? And would not Noah tell it to Shem, and Shem to Abraham, with whom he was cotemporary 150 years? And from Abraham, could it fail to come fresh and unquestioned to Joseph, through Isaac and Jacob, and from Joseph to Amram, and from Amram to Moses—the immortal historian of this divine tradition? It is idle, therefore, to assume that the idea of immortality is to be derived through reasoning, when we have so clear and satisfactory a traditional origin for it, in the direct knowledge of Adam while in the garden of Eden.

The tree of life, therefore, we must regard as the sacramental symbol of immortality, and this "pleasing hope, this fond desire, this longing after immortality," as the original instinct of our first parents, which led them to the tree of life for the replenishment of their wasting power, and which still turns the hearts of all their children with fond anticipation to the time of a blessed restoration to its life-giving fruit.

But, under the sentence of banishment from this medium of life because of sin, upon what ground can man expect to return to its enjoyment, save that of acquittal or pardon? The cherubim guard the way, and though the tree of life is still blooming in the sweet fields of Eden, we cannot of ourselves approach it. Condemned to die through the power of Satan, we can only hope to live again through the bruising of his head. Forbidden to eat because of unrighteousness, we can only return to the privilege through righteousness. It is in the promise of the seed of the woman, then, that this instinctive desire for immortality becomes a well grounded hope, and though death meets us this side of the cherubim-guarded portals and lays us low, yet in the very jaws of the grave the death-Destroyer comes to our aid with the promised deliverance, and carries us over to the sunny banks of the river of the water of life, and to the tree whose fruit is for the healing of the nations.

W. K. P.

CRITICAL NOTES ON H. T. ANDERSON'S TRANSLATION.

I will offer some remarks on tenses, as found in N. T. Greek. The Hebrew language has but two tenses, a Perfect and a Future. I must remark that a present—an actual present—is inconceivable. Let any one make the trial of thinking a present time. Time, more rapid than thought, rushes on, stops not, but hastens into the past. Yet, grammarians speak of a present. True: but what is called present time, is continued time now going on. Time present may be the present hour, the present day, the present year, the present age, &c. But let any one, if he has adoubt, look to his watch; and while he may say, The present hour, can he have a present second? The hand moves continuously, and as there is no cessation, he can find no present.—Now in one hour, which we call the present hour, we have but two parts of time, past and future, as the general divisions of the hour.—We can say, the second hand has moved, or moves: also, the second hand moved, or moves. Here, then, is a Perfect; that is, time past continuing up to the present: also an Aorist, that is, indefinite time, often repeated, equal to a present. But, leaving the watch, let us turn to an example of an Aorist in James's letter, i. 11. I will translate the Aorists as past tenses: "For the sun *rose* with its burning heat, and *withered* the grass, and its flower *fell*, and the beauty of its form *perished*."

The English scholar will cry, No: we must have a present tense; for the apostle speaks of what is common, not of what took place in past time merely. Yet the apostle uses ths Aorist in each instance. The Aorist, then, expresses what is common, and must, in many instances, be translated by our Present; or, it expresses a general truth, and must be translated by our Present.

Let us consider the use of a Present, as in John v. 24: "He that hears my word, and believes on him that sent me, has eternal life, and comes not into condemnation; but has passed from death to life."—It is evident that the verbs *hears*, *believes*, *has*, and *comes*, cannot be limited to what we call the immediate present. The power of these present tenses is great. Let us unfold them. He that continues to hear my word, and continues to believe on him that sent me, both has and continues to have eternal life, and comes not, can not and shall not come, into condemnation; but has already passed from death to life, and remains in this condition. The condition on which the sense of the Perfect, *has passed*, rests, is found in the continued hearing and believing above mentioned.

We find an instance of the same kind in John's Testimony, iii. 36: "He that believes on the Son has eternal life. But he that believes not the Son, shall not see life, but the wrath of God remains on him." How often have we to offer some explanation of such expressions, because of the want of knowledge on the part of readers and hearers. The Present tense, *believes*, expresses the same as the verbs in the sentence above quoted—continued believing. Not only so; but there is comprehended under the one term *believe*, the whole result of such belief—a faithful obedience to God.

I regret to say that I find myself frequently called on to explain what I have said, although I have used the common language of Scripture. Some years since, after having delivered a discourse on faith, hope and love, in which I had shown the power of these three, I was called on by a brother to know whether a man could be a Christian without being immersed. I had said that faith, hope and love, when possessed by any one, made him a Christian. So, John the Immerser: "He that believes on the Son, has eternal life." The Immerser says nothing, in this place, of immersion, of repentance, of good works. He seemed to think that the believer had eternal life. Why so?—Evidently, his language implies continued faith; and faith, as he thought, was some active thing, that would not permit the possessor to be idle. The inspired writers used brief, comprehensive expressions, that were full of meaning; and they were evidently more disposed to express truths, than to follow the exact forms of the language in which they wrote.

The terms *yod* and *point*, Matt. v. 18, require a remark or two.—The former is the name of the smallest letter of the Hebrew alphabet. The *point* is a small horn-like projection, which distinguishes some of the Hebrew letters from others. The following will illustrate the Savior's meaning:

"In Shir Hashirim Rabba are these words: Should all the inhabitants of the earth gather together in order to whiten one feather of a crow, they could not succed; so if all the inhabitants of the earth should unite to abolish one yod, which is the smallest letter in the whole law, they would not be able to effect it. In Vayikra Rabba, 3. 19, it is said: Should any person, in the words of Deut. vi. 4, Hear, O Israel, the Lord our God is (achad) one Lord, change the d (ד) into r (ר) (achar), he would ruin the world; because the word *achar* signifies a false god."

The English scholar can see the force of this, by comparing the Hebrew letters. The letter *Daleth* (ד) is distinguished from *Resh* (ר) by the κερας (*keras*), horn-like projection on the right of the top

stroke. To drop this point would be but a small change, yet the Savior says even this shall not be done. Not the smallest matter in the law should fail. It would be needless for me to say, that the full efficiency of every word requires that it be spelled, pronounced and understood correctly.

In Matt. vii. 13, I have translated του πονηρου, the Evil One; because the Lord does not propose to deliver us from the evils of life. Believers are as much subjected to *evil* in general, as other men; but they are delivered from the Evil One.

In verse 18, the words εντω φανερω are rejected by Scholz, and bracketed by Bloomfield. The word *openly* does not then occur here in my Translation. In Acts ix., a part of the sixth verse is not in my Translation, for a similar reason. Acts viii. 37 is not in my Translation, for the same reason. See Horne on this passage.

The term κατασκηνωσις, viii. 20, has the meaning *haunt* given by Robinson. Green, like a sensible Englishman, gives *roost*. All men know what is meant by a crows' roost: the expression crows' haunt, or crows' lodging, would provoke a smile. The word *nest* is impossible in this place.

The words εις ονομα προφητου, Matt. x. 41, are equal to ως προφητην, and hence, "as a prophet," or "because he is a prophet."

The word *fornication* does not occur in my Translation. I have used the term *lewdness*. This is a general term. *Fornication* is specific, and does not express the meaning of the original.

Blaspheme, and Blasphemy, occur not in my Translation. I have instead, "Impious words," and, "To speak impiously"; these express the meaning of the Greek terms.

In Matt. xiv. 2, the supplement, *of the spiritual world*, is necessary to the sense. The article before δυναμεις forbids the translation as in C. V. The verb ενεργουσιν is active, and not middle, as C. V. makes it. Trollope translates, "The spirits are active within him." Green gives to δυναμεις, here, the meaning, spiritual powers. The meaning seems to me to be obvious from the connection: "This is John the Immerser: he has risen from the dead, and for this reason the powers of the spiritual world are activewithin him."

This is in accordance with the commonly received opinion, that one from the spiritual world should possess extraordinary powers.

In Acts xix. 2, the verb ειμι (*eimi*) has the same meaning as in John vii. 36. Let us compare the two. In John, ουπο γαρ ην πνευμα αγιον.—In Acts, ει πνευμα αγιον εστιν. In the former instance, the king's translators supplied the word *given*. I have given to the verb ειμι the same sense in each instance. In the former, "The Holy Spirit had not yet

been given"; in the latter, "Whether the Holy Spirit is given."—No one can doubt that this is the real sense; for, to say the former, "The Holy Spirit was not yet," and in the latter, "Whether the Holy Spirit is," could not be admitted. The ellipsis at Αλλουδε, I have supplied.

In Hebrews vi. 1, we have an instance of the attributive construction, in the words, τον της αρχης του Χριστου λογον, της αρχης τον Χριστον. The law of such construction is—When a clause begins with the article, and ends with the noun to which the article belongs, the intervening words are of the nature of an attribute, and limit the noun. If we translate literally, the above clause would be—"The account of the beginning of the Christ." In this there would be no definite idea. But the words mean, That which is first taught concerning the Christ. This meaning I have expressed, according to the attributive consrtuction, thus: Omitting *the elementary Christian teaching*, let us go on to the perfection of Christian instruction. That the term τελειοτητα means the perfection of instruction, and not moral perfection, is obvious.

In Rom. v. 20, the verb παρεισερχομαι means, "To go or come in beside or with any thing." The first offense had come; and the law came in, or was introduced, along with, or beside the first offense.—I have, therefore, so translated. As to what some say about the law's entering secretly, it is inadmissible. Such an idea contradicts the fact; for the law was introduced with pomp and splendor.

The word *doctrine* does not occur in my Translation. I have chosen the Saxon word *teaching*.

In Rom. vi. 17, for "form of doctrine," I have, "form of teaching." On this, I will make no remarks here. H. T. A.

RELIGIOUS DUTIES OF CHILDREN.

It is now well understood in the religious world, that before infants arrive at years of moral accountability, their eternal welfare is not endangered. The Savior regarded all such as already accepted by God, and similar in character to those who compose the heavehly kingdom. Even those theologians whose theory of man requires them to regard all infants as totallay depraved, have in late years provided a supplement to the theory, by which those whe die in their infancy are regenerated by the Holy Spirit in the act of dying, and thereby saved. Whatever the theory, then, it is well settled that at this tender age children are safe.

There is another proposition almost as well settled; that at a subsequent period, every child must yield positive obedience to the requirements of the gospel, in order to make its salvation sure. At what

exact age this change is fully consummated, it is somewhat difficult to determine, and the question is often a very perplexing one to conscientious parents. The best way to determine it is by the religious knowledge and moral development of the child, rather than by its number of years. A child who cannot understand the design of immersion and the Lord's Supper; or who cannot appreciate the obligations imposed by them; or who has not yet acquired strength of purpose sufficient to maintain a religious course of conduct with some consistency, is certainly not prepared to become a member of the church. The last of these three conditions, requires more maturity than either of the former.

To accurately define the point of maturity at which a child should be taught to confess the Savior and be immersed, would meet a great want of this generation. The perplexity which parents often feel upon the subject, and the appeal so often made by preachers more zealous than thoughtful, to little children, that they are not too young to die, and, therefore not too young to obey the gospel, sufficiently indicate the extent of this want. But it is not for this purpose particularly that I now write. I desire to fix more especial attention on that period lying between the time of infantile purity, and the time at which it is proper to be immersed for the remission of sins. Within that period, are there any religious duties for them to perform? Or should they lead an entirely irreligious life? These are primary questions. We need not dwell upon them very long; for if any Christian should hesitate to answer the first in the affirmative, he certainly will not heistate to answer the latter in the negative. But if our children, during this period, do not lead entirely irreligious lives, they must perform some religious duties: for they now have some knowledge of right snd wrong as respects the will of God, and when they do wrong they feel guilty. They must either bear that sense of guilt, and feel that for the time there is no relief, while they go on adding to it every day; or there must be some way for them to find comfort. They must either know God and Christ, yet never by word or deed do homage to them, or there must be some way in which they can offer worship. The only escape from this alternative is to assume that they ought to be kept totally ignorant of God, and thus be reared in atheistical darkness,—a conclusion abhorrent to the soul of every Christian.

From these reflections we are prepared for the conclusion that there something that children shoud know and do in the way of religion, before they are old enough to be immersed. This conclusion is sustained by the word of God: for Paul says, "Fathers, do not provoke your children to anger; but bring them up in the instruction and

discipline of the Lord." This is the reading of Eph. 6:4, as rendered correctly by Bro. Anderson. If it required us to bring them up only in the *instruction* of the Lord, the question would arise, why give them a knowledge of the Lord's will except that they may do it. Evidently, that we may do the will of God is the great object for which it is made known to us. But the apostle does not stop here; he adds, that we must bring them up in the *discipline* of the Lord. Discipline has specific referece to the conduct. It forbids some things and enjoins others. The discipline of the Lord requires obedience to his commandments.

Now this apostolic command has no expressed limit; hence we have no right to limit it except by the possibilities of the case. It specifies no particular age at which the instruction shall begin, and by this very omission requires us to begin as early as we can. It specifies no particular portion of the Lord's discipline to which we should subject them, and therefore leaves us to impose all that they can intelligently observe. The capacity of the child to learn and to do, is the only limit to their instruction and discipline.

Is not this, indeed, the universal law of God's government? The parable of the talents, and that of the pounds, show that God holds men accountable according to their capacity; and Paul lays down, upon the subject of giving, the law that "One is accepted according to what he has, not according to what he has not." When a man or a child has done all that he can, there is no principle known to the human mind which can require more; yet, in the service of God neither conscience nor the Bible is satisfied with any less.

With this fixed principle as our guide, we can no have difficulty in determining the religious duties of children. There are three conditions of pardon in the gospel scheme, faith, repentance, and immersion. Of these three, children too young to comply with the last, can comply with the former two. As soon as the little mind can learn the story of the cross, it can, and it does believe it. There is no room for the question whether it ought to believe; for ere you ask the question, it believes already. Again, it no sooner discovers that certain things are sinful in the sight of God, than it finds itself guilty; and in its unimpassioned moments, without waiting to be commanded, it repents. If, then, the child can believe with all its little heart, and repent of all its known sins, who shall say that this is not its duty?

But there are several things necessary to holy living, besides these three. We must, in addition to the observance of ordinances, love God; thank him for his goodness; supplicate his mercy; pray for what we need; and minister to the wants of the poor. Can the little children of whom we speak do these things? They certainly

can love God and the Savior, and every well instructed child does love them. If poorly instructed, it may simply fear God, and tremble at his name; but if informed of his real character, the little heart responds with affection as instinctive as that for its own father, or some indulgent relative. Moreover, to learn that he is the giver of all good is to thank him at once for all his kindness, and to ask him for protection in the future. The child, conscious of sin, and sorrowing over it, can pray for mercy, and for all needed good: and if it can do so, honestly and intelligently, who will say that it ought not? Who, rather, will not insist that it shall? The child can also be benevolent; and every one to whom it is even suggested, will be ready, with a little tear of symbathy in its eye, to part with some of its own good things for the benefit of the suffering.

To sum up the result of these reflections, I conclude with all confidence, that the child who is yet too young to be immersed, should believe in and love the Lord; should repent of all its known transgressions; should render thanksgiving, supplication, and prayer to God; and should practice benevolence as a religious duty. If these are all it can yet do, the Lord requires of it no more. If it fails to do these, then either the child or the parent is at fault, and it is almost certain not to be the child. Christian parents, think of this. Ponder solemnly the duty you owe that little child whom God has committed to your care. It has a God to glorify; but it cannot glorify him or know him without your aid. It may be snatched from your embrace by the icy hand of death, and O how bitter will be your thoughts, if you send it into the presence of a God it has not learned to love, defiled with little sins of which it has not repented. We are sending many of the little lambs into the presence of the great Shepherd; let us be able to say, of them all, Lord, they know what they were able to learn, they have done all that they were able to do. It has been my lot to have one such little one torn from the very centre of my heart, and borne to the silent land; but her dying lips bore witness that she loved the Savior; and for years before, her nightly prayers and the tear of penitence which sometimes glistened in her eye, bore witness that she was being brought up in the instruction and discipline of the Lord. I have had no higher honor, though I have had no deeper sorrow, such is the weakness of my soul, than to commit such a child to the keeping of him whom she knew and loved so well.

J. W. McGarvey.

Who is wise? he that is teachable. Who is mighty? he that conquers himself. Who is rich? he that is contented. Who is honored? he that honoreth others.

PREACH THE WORD.

The passage we give below on *Essay Preaching*, by Dr. James Dixon, is worthy of the earnest attention of both preachers and hearers in the church. The readers of the *Harbinger* will, of course, be able to make allowance for what is said of "faith alone," an expression that, we presume, will misguide none who have been trained in the language and teachings of Primitive Christianity. But, with reference to the main topic of this quotation, we believe that it is a matter of most vital consequence, on which the salvation of the cause of Christ in the churches and in the world largely depends, and which the Harbinger has been striving, and will continue to strive, to advocate and impress upon all those whom it may reach. A mighty, ceaseless voice must go forth denouncing this debasement and perversion of the pulpit to unevangelical uses,—to the displays of *human* learning and ingenuity; to the gratification of a passion for an attenuating *philosophizing* of religious truth, a spinning it out into gossamer threads, and weaving it up into the spider webs of an idle, self-complacent, unhallowed, unsanctified speculation. This voice coming up from the earnest hearts of all that truly love the God, the Savior, the cross, and the saving truths of the Bible, must demand and command that men shall "preach the Word," in its living, real, concrete form, as the God-given bread of life, that all may eat, and the water of life, that all may drink to salvation; and not in the gaseous forms of a subtle, speculative, theological chemistry. We need no gasometers, gas-bags, and gas-pipes in the church, no alembics or spirit-lamps;—what we want is what the teachings of Christ and the Apostles afford,—substantial, real bread and water, of which if a man eat and drink, he shall truly be fed and nourished. "Preach the Word," is the solemn charge of Paul to Timothy, sustained by the most awful and solemn appeals and sanctions. Shall we not fear to violate this solemn charge? Shall we be of the "faithful men" to whom this mighty trust is committed, this trust so nobly cherished, so inviolably kept by the apostles and evangelists? Or shall we prove false to this trust, and sin against God, our own consciences, the church and the world, by substituting the earthly for the heavenly, the human for the divine? Oh, for an increase of the number of "faithful men" who care more for the honor of God, his Word, and the salvation of men, than for the idle, vain applause of an unsanctified world!—who would rather teach a saving truth, than "make a good impression" for themselves; that would rather awaken careless souls to a sense of their lost condition, and inspire a desire of salvation, than make an "eloquent

sermon"; that would rather lead souls to Christ, than draw admiring audiences! C. L. L.

"The *Essay system* of preaching can hardly be considered preaching the word of God. A theme, a topic ramified to the form and dimensions of a dissertation, though the subject may be theological, is not, strictly speaking, the Divine Word. The ornate, eloquent, metaphysical, or philosophical productions of our pulpit orators may be, and often are, very beautiful productions of genius; but the efforts and productions of human genius seem at once, and of necessity, to set aside the sacred oracles and to substitute the elaborations of the mind. We are speaking here of the ordinary ministry. There are occasions when it may be suitable and proper to elaborate a theme, to argue a point logically, to set it forth in a somewhat scientific style, to defend it at every point, but the people must, in ordinary, be fed with the pure word of the Gospel; and the sparkling or highly-wrought efforts of genius, though pleasant to a few, would soon leave the sheep of Christ in a meagre state of soul, or drive them to other pastures.

"A negative orthodoxy is not the word of God. In reading the pulpit productions of a great number of divines we are not startled by any glaring contradictions of Holy Scripture; the fault is not positive, but negative; we have nothing palpably offensive, but *Christ is not there!* Salvation is not exhibited, the vital blessings of experimental religion are not found, the way to the cross and to heaven is not laid down, no food for the regenerate soul is furnished. The principle of exhaustion has been at work, a vacuum has been sought and produced, and nothing remains but an empty void. These preachers are the soft and syren songsters of the people, who lull the world to sleep, in their sins and pleasures.

"To preach the Word of God is to take the doctrines of the Gospel as the matter and substance of preaching, and that as much as possible in the *words*, and always in the *sense*, of Scripture. It cannot be difficult for a person fitted for this office to discover these dictrines. There is no difficulty of finding Jesus Christ in his Godhead, his sacrifice and righteousness, his grace and salvation, his intercession at the right hand of God, his kingly office; and there is as little possibility of losing sight of the doctrine of salvation by faith alone, of the nature of justification and its true fruits, of the manner and evidences of the new birth, of the Christian duties, and especially that of love, of holiness, its nature and means. These are clearly the doctrines of the word of God, and when the Bible alone is relied on as the standard, they never are, in fact, denied or neutralized either

by minister or people. The necessity of keeping them prominently before the minds of men must be obvious. The notion that the world is so progressing in intelligence and civilization as not to make these truths necessary, and that it is proper for preachers to adapt themselves to the spirit of the age, is a pure delusion. Human nature is exactly the same, and as long as the disease remains the remedy is needed. The truth of the matter is, that the Gospel is the only instrument of the salvation of mankind, and it is a cruel mockery of God and man for professed preachers of this Gospel to substitute any thing else in its place. All men know this. Counterfeit ministers delude nobody but themselves. While sincere, earnest, plain-spoken men are followed and appreciated even by the world, those who simulate, adulterate, and lower the blessed Gospel, are always both neglected and despised."

SKETCHES FROM A PASTOR'S PORT-FOLIO.—NO. VIII.

THE SUNDAY SCHOOL.

"One of the most important and effective instrumentalities for the promotion of spiritual interests," said Eusebius, as he continued the conversation, "is, *the religious education of children*: first, because from the constitution of human nature, early impressions and convictions are abiding and almost unalterable; and secondly, because it opens a field of activity in which, at little cost, and with moderate ability, the members of the church may be employed with profit to others and to themselves. I am astonished that so little attention is given to it. For two thousand years, family religion was the divinely authorized religion. The father of the family was prophet, priest and king. The sacrifice acceptable to God ascended from the family altar. Angel-visits and heavenly benedictions were the heritage of the family, when parents 'commanded their children and household to keep the way of the Lord, to do justice and judgment.'* When the national religion of the Jews succeeded, it did not ignore family instruction, but strictly enjoined that the laws of God should be taught diligently to their children, that they should talk of it sitting in the house, walking by the way, sitting down, and rising up.† And now, when the æcumenical dispensation succeeds—the world-embracing Gospel—the church still recognizes the family, sanctifies domestic relations, and enjoins family instruction. 'Parents bring up your children in the nurture and admonition of the Lord.'‡ It is among the beautiful things of the Savior's mission, that he took

* Gen. xviii 19. † Deut. vi. 7. ‡ Eph. vi. 4.

little children in his arms and blessed them—refused to check their songs—and found in a child the truest type of a genuine disciple. Now, as we must all return to the simplicity and trust of childhood, before we can be Christians, how much better to begin with childhood, before it is warped and spoiled, and train it up to the perfection of Christian manhood and womanhood. The church is far astray on this subject. We glory over the conversion of a strong-minded, enlightened, influential person, while we almost contemn the offering of a child's heart to God: forgetting that these mature persons have to come back to the child's starting point in spiritual things; and that, had they begun in early life they would have been by this time of vastly greater worth to the church than they can be now. Then how few of these in mature years are ever reached! We spend enough means in converting one in a hundred of ripened sinners, to bring a hundred children into the church. See that gnarled and ungainly old oak. You cannot straighten it now. When it was a sapling a pressure between the thumb and finger would have relieved deformities which are now incurable. We must pay attention to the children. We must give human nature a fair start in the heavenly race. I am a Baptist—am religiously opposed to infant membership in the church—but I sometimes fear that even here we have swept into an extreme, and argued ourselves out of a just appreciation of the importance of early religious instruction."

I inquired if he did not think this neglect sprang from the accepted theory of human nature as totally depraved, and the theory of regeneration which this necessarily involved, as a miracle of creative power, thus ignoring human instrumentality?"

"I do not care what theory of human nature or of regeneration you adopt," he replied. "Let human nature be ever so depraved, if it can be saved at all, it can be saved more readily before that depravity has been fed and pampered, than afterwards. If regeneration is a miracle of creative power, why should we think God more willing to work miracles on old men than on children? Now about miracles, I have noticed two facts in the Scriptures: 1. The rigid economy which obtains in the divine government, does not allow of any useless outlay of power. The manna ceased, when bread could be had through ordinary means. 2nd. Even miraculous blessings came most freely to such as were disposed to help themselves. It was in the effort to rise that the palsied man was cured.* It was in the attempt to stretch forth the withered hand that it was restored.† The diseased woman was not healed, until she had forced her timid and faltering steps through the crowd, and touched the hem of the

* Matt. ix. 6, 7. † Matt. xii. 13.

garment of Jesus.* The miracle of the loves was the increase of of the loaves on hand, and not the creation of new ones.† So that even allowing conversion to be a miracle, you see it does not forbid, but encourages, all possible effort on our own part!"

To this I replied; "I think you have *sailed around* the difficulties of total depravity and miraculous conversion, as skillfully as any theological navigator I have ever watched on these dangerous seas. But you will pardon me for saying that it is sailing round rather than meeting the theological difficulties of your system. Your illustrations are not fairly chosen. The palsied man had a *will* to which Christ successfully appealed. The woman was diseased, but not dead. There was an actual capital of bread to begin on. But your system denies this in the sinner's case; makes him spiritually dead in a most absolute sense; and affirms that the power which raised Christ from the dead is requisite to call the sinner from his death in sin. Can a dead man stretch forth his hand? Did Lazarus co-operate with Jesus in his resurrection? Is there any beginning-place—any leverage in a nature totally depraved? Agree with me, that if it is important to educate children, there must be something in human nature, however depraved, to which truth and goodness can appeal. Also, that if spiritual life is to be developed by culture, *then heavenly influences flow in on the soul through human agency, and not by miracle.*"

"I am no theorist," said the old gentleman. "I puzzled my brain over these subtle questions long ago, until my head was sick, and my heart was faint, and I was well nigh given to despair. I no more understand God's ways of working in grace than in nature. In both I have found that there is a work for man to do; and that if man adheres to the expressed law of God, and does his own part faithfully, *God's part is sure to be done.* Also, that if man fails to do his part, God's part remains undone. The exceptions to this, in nature, in drouths, tempests, earthquakes, &c., where man's work fails, are the exceptions, not the rule; so much so, that after these are past, we go to work again as if nothing had happened, confident that obedience to the laws of nature will bring a legitimate result. So, in the spiritual kingdom, the cases where human effort and instrumentality seem to fail, are the exceptions, and are to be referred to the inscrutable counsels of Jehovah, in working out his deep-laid and far-reaching purposes; but should never be allowed to interfere with the performance of the work which is assigned to us. But," said the good man, with a pleasant smile, "you must not seek to entangle me in theolo-

* Matt. ix. 20. † Ib. xiv. 13–20.

gical inconsistencies. On the practical phases of this question I trust we are agreed."

"I do not know," I said, rather provokingly; "I thought you were going to argue for Sunday Schools; and I do not know that we have any such institutions in the Bible. It seems to me that the best way to gain the desired end is to return to the scriptural plan of family instruction."

"And, pray, what is the scriptural *plan* of family instruction?" inquired Eusebius. The Scriptures enjoin family instruction; but they give no *plan*. Have you not learned that the gospel is a dispensation *in the Spirit*, and not in the letter? a religion far more of *principles* than of *statutes?* 'The perfect law of liberty' is a safe law, because given to those who are born of the Spirit and ruled by love. But it is a 'law of *liberty!*'—having few positive precepts; and leaving much, in the obedience to these, to be regulated by the wisdom which God gives to them that ask him. We may not act in violation of the letter or spirit of any precept or principle; but within the broad range of these precepts and principles, we may and must do many things according to our best judgment of what is judicious and expedient. The details of family worship must be thus regulated. And in seeking to 'do good to all men, especially to those who are of the household of faith,' we may,—not by any positive law, yet in harmony with every law, and as the fruit of large experience, come to accept Sunday Schools, as well as Bible classes, as a most desirable instrumentality.

"Now family instruction does not meet the demands in the case. For

1st. Family culture itself is sadly neglected—multitudes of children in professed Christian families, are growing up without religious care.

2. Even where this culture is had, it does not fully meet the wants of children. They can often derive new interest, in stepping out of the monotony of home instruction, and drinking into the freshness, novelty, and inspiration which belong to a larger circle of associations and influences. Hence, the children best trained at home, are the most interested pupils in Sunday Schools.

3. Look at the masses of children who are without religious care, and say what shall be done with them? They are capable of being reached—they are imitative beings. Do you remember, in the period of the crusades, that the children inaugurated a crusade, of gigantic proportions? They are capable of drinking into the prevailing spirit of the times. Shall they be abandoned to know only evil—to copy only folly and sin—to grow up into corruption and recklessness; or

shall we surround them with good examples, fill them with heavenly inspirations, and sanctify their young affections with all that is hallowing and ennobling in the cross and the crown?"

"I did not mean to provoke controversy," I remarked; but to call you out in a fuller statement of your views and reasonings. I am much indebted to you for so satisfactory a view of the law of liberty. I think we shall agree in this. I do not at all doubt the propriety and utility of Sunday Schools. May I ask you to state fully what your observation and experience suggest as to the best means of promoting their interests?"

"Most cheerfully. That point I hoped to have reached sooner; but you blocked up my way with some unwelcome theological difficulties, and made so bold an assault, in your chivalrous zeal, on an old man's theology, as well nigh placed me *hors du combat*. But now for the practical part of our subject. I trust to your good sense not to deem an old man egotistical, because he speaks, in such a case as this, of his own experience. I am, as you know, a dear lover of children. I feel that I come very near the heart of my Redeemer, when I come into sympathy with the little ones. For none of his gifts have I been more thankful than for the children he has given me to call my own. They have been the light of my eyes, the joy of my home, and largely the inspiration of my life. I feel that my nature could never have been half educated without them. Next to this, I thank him for the sympathy I feel with childhood wherever I meet it. Had he denied me offspring, I would have filled my house with orphans, even if I had had but a crust to break with them—not less for my own sake than for theirs. Ah! the merry, bright-eyed, rosy-cheeked, rolicsome innocents—God bless them! So frank, so free and honest in their impulses, and even in their excesses; so joyously responsive to every sunbeam of love that falls on their path; so quick to divine the good and generous heart; and so merrily dancing, shouting, sparkling, exulting in the boundless freedom of a nature not yet schooled to deceit, nor cramped by the conventionalities of life!—Then what beautiful trust! what holy love! what delightful sympathy and devotion! Alas! how many of these bright and gay immortals are neglected; and pine in want—spiritual want; want of sympathy, of counsel; and dark passions rise and reign, because no gentle sunshine greets their spirits! And what a holy task to train the conscience—to foster the buddings and blossomings of the soul—to prune the excesses of too luxuriant natures—repress the exuberance of passion—develop feeble powers—and furnish supports to the forth-putting tendrils of the heart! I have therefore always devoted myself much to children, and labored much in Sunday Schools. I will give you now an idea of my plan of conducting such a school.

"I have just one aim—*to bring all hearts to Christ.* In this country of free schools, the S. School is not needed to teach children to read. It should have entirely a spiritual aim; and all who enter into its labors should be inspired by this. Children unable to read, I put into an infant class, to receive oral instruction, sing infant hymns, and repeat brief passages of Scripture. It is best to have a room specially devoted to the infant class, with competent instructors and singers, who shall interest them with Bible narratives, beautiful hymns, and counsels adapted to their age.

"The Bible class also should have a separate room, and be under separate control—as the range of its examinations and discussions must necessarily be much wider than that of the younger classes. My special object in the Bible class is to educate persons for Teachers.—The class is made up of persons over 18 years of age—and takes in the following range of subjects:

1. *Archæological*—or Biblical antiquities.

2.—*Dispensational*—or the successive dispensations of the one religion of the Bible.

3.—*Christological*—or the nature, character and efforts of the Christ.

4.—*Biographical*—or the study of the eminent characters of the Bible.

5.—*Evangelical*—or the original preaching of the Gospel and its results.

6.—*Educational*—or the best methods of communicating instruction to the young.

"This class I keep under my own charge,—going through a course of instruction on these subjects every two years; and at the end of every year graduating about one-half the class as Teachers, and receiving for pupils as many more.

"The other classes have all one lesson—which the teachers under the guidance of the Superintendent examine previously—conferring freely as to the best methods of communicating knowledge to their classes. In the S. School, the worship is brief—a song of two or three verses, and a prayer of five minutes length; though I confess I have difficulty on these points. Some of the brethren have no more sense than to pray for fifteen or twenty minutes—forgetting that they are but a mouth-piece for the children. As to the singing, there is not enough of juvenility in either hymn or music. If I were a poet, I would try to write *children's* songs, such as I think they would love to sing, and have them set to tunes that would glow and sparkle with the life and gayety of childhood. It is awful to set children to singing Old Hundred, Dundee, and Coleshill. [Were Eusebius now living, how it would delight him to hear the glad and

stirring melodies and songs, to which the hosts of the S. School army take up their march!] Three quarters of an hour are then given for recitations, and for the study of the lesson; after which the lesson is reviewed by the Superintendent before the whole school. We throw some variety into these regular exercises, 1st, By encouraging the classes, in regular order, to propose a Bible question, to be answered the next week. 2nd, By occasional public recitations and declamations, by the scholars. 3rd. By addresses to the children by visitors. Then, once in two months, I deliver a sermon to the children. Thus you see that a very considerable share of attention is given to the children; and let me say that no labor bestowed is so abundant in its rewards. At least two-thirds of all who come under our care, become Christians.

"Our classes are graded: so that from the infant class to the Bible Class, a scholar may ascend by regular steps, as he advances in years and knowledge. In this difficult task of grading classes and teachers, the officers of the church assist the Superintendent."

"Is your S. School an independent affair," I asked; "or is it kept under the control of the church?"

"It is simply one of the agencies by which the church performs her mission; and is kept therefore under the wing of the church. The officers of the church nominate the Superintendent—always being careful to have the approval of the school; and they act in concert with the Superintendent and teachers in promoting all the interests of the school."

"Do you have trouble in keeping up a regular attendance?"

"Not more so than in the church. Every teacher is required, in case of two weeks' absence of a pupil, to visit the absentee, and learn the reason. After four weeks' absence, a reason is required to be publicly given for it. An absence of eight weeks, without good reason, is considered sufficient cause to strike a name from the roll. No teacher is allowed to be absent without providing a substitute."

"Do you distribute prizes?"

"We find it difficult to settle on any rule that shall encourage and reward merit, without feeling too strongly a class of inferior motives. Our principal method of rewarding, is, *advancement to a higher class*. And the occasion of promotion of a scholar is signalized by a public statement of the name, behavior, and the qualities in which the scholar has excelled; and the presentation of an engraved certificate.—Once a year there is a presentation of books,—

1.—To the scholars who have not failed in attendance.

2.—To those who have not failed in good behavior.

3.—To those who have made greatest proficiency in recitations, and in knowledge of the lessons.

4. To those who have brought in the largest number of new scholars.

Sometimes the scholars seize these occasions to present testimonials of affection to their teachers.

Besides these, we have a summer picnic and a Christmas festival for the whole school.

Then there is a sewing-circle, under the direction of our deaconesses, meeting weekly to make up garments for destitute children; and committees appointed every month, to visit the whole neighborhood, report cases of destitution and encourage children to attend the school.

"Our S. School thus keeps in active employment, in its various departments, about eighty of our members, who would otherwise be idle. Here they find pleasant activity—a grand school for patience and self-denial—free play for all their kindly sympathies,—confidence in their own powers—and often the sweet reward of toil in the affection of the children, and in the blissful consciousness of leading them to Christ. Here, too, they deepen their own knowledge of the Bible—become scholars to definite aims of study and labor—and kindle in their own souls ambitions to be useful which afterwards impel them to seek in larger fields the development of their powers.

"But do not forget that this is especially a field for pastoral work. The pastor should be the soul of the movement. He may not appear in it—it is wise in him not even to seem to appear in it. But in keeping up the courage of all who work in it—infusing life into every undertaking—exercising judgment in the distribution of labor according to capacity—and shedding a cheerful influence over the whole school by his presence, counsels, and words of encouragement—as well as by creating and fostering in the commnity a sentiment favorable to the enterprise; he has a work to do which none can do so well, and which, if he neglects, will largely remain undone.

"Gold would not purchase for me," said Eusebius, "the peace and satisfaction of soul I enjoy in the conscious possession of the love of many hundreds of children. Nor could gold tempt me to part with the blessed visions of the past, where I recognize the forms, and voices, and glad faces of happy throngs of children, growing up amid song, and prayer, and counsel, into noble and glorious manhood and womanhood."

We shall return to the Diary in our next. I. E.

Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.—Eccl.

THE WANT OF PREACHERS.

In very many places, in the regions of our own wide land, in the British Provinces near us, and in Great Britain and Australia, over which our brethren are scattered, there exists a great want of preachers of the gospel—a very great want of *effective* preachers. In some places this want is deeply felt and loudly expressed. From these the Macedonian cry goes perpetually forth, and the earnest prayer, too, which Christ taught his disciples to pray, Luke 10: 2, ascends to heaven, and we trust and beleive not ineffectually. We refer to the call for preachers to go abroad through the land to proclaim the Word, and also to preach to established congregations and to the people immediately around them. In other quarters, where this scarcity of the Lord's laborers is perhaps greater, it is evidently less felt, and the call for 'help' is less frequent and earnest. This results not seldom from false teaching, and false views as to the true, necessary work of the ministry, as a perpetual want of the church,—a power essential to its life, growth, and prosperity; but oftener, no doubt, it is the effect of a carnality, a worldly-mindedness, that has deadened the conscience and the spiritual sensibilities of Christian men, as to their own enjoyments, and their duties to themselves, their own, and the wide world around them. This class of professors, as we have often observed with sorrow, are satisfied, indeed prefer, to live with little or no public preaching and teaching of the Word of Life, such as alone is worthy of the name; and often live in this way so long, that they have ceased to know and enjoy the blessedness of hearing the Word of Life opened to them, and the deep-felt rapture of seeing men turn to God by the power of the Cross. In such places the active missionary is wanted, for the salvation both of the church and the world. Thither he must go as the prophets and apostles went, as from God and his church, whether sent for or not. This is a missionary work of the first consequence. Then, if these Christians, in the abandonment of their duties, in the abandonment of the cause of God in their midst, for themselves and others, refuse to hear and repent, and 'do their first work,'—the church has done its duty; God and his people are justified in abandoning *them*. But all such places want, in the strongest sense of *need*, the true preacher of the Cross.

Again, how wide, how open and inviting, is the great harvest field everywhere in this our own land, and in the neighboring provinces of the British Empire! Where our churches are already located, old or new, there are great fields for labor, in city and in country. Then again, there are the extensive regions, teeming with human beings,

where we have made but little, or oftener, no effort to preach the primitive gospel. It is needless for us to stop to name these parts of our land; it is known to every intelligent man among us, that there are in some instances entire States, in the oldest and most enlightened sections of the United States, where no such efforts have been made; other States, old and new,—the former among the most populous in the Union, where but little has been done. Add to this list the neighboring provinces of the British crown, and we have an immense field for gospel labor, most inviting,—really a home mission field,—where so very much surely could be done, and so little, comparatively, has been done. These all call to us loudly for laborers to sow and to reap. And what of the wide, wide world beyond our immediate borders, the continents and islands afar off? Shall we ignore these? Do *we* not hear a voice come to us from these other lands, calling on us 'to deliver them from error's chain'? If not—in spite of all pretensions, the spirit of the Cross, the apostles, the evangelists of old, of the glorious missionaries, is not in us. Let there be no mistake on this point. The people that hear not these voices of woe and sorrow, these cries of wailing of a sin-burdened world, hear not what Christ heard and felt, and what every true evangelical spirit has ever heard and felt. We will never know and feel the wants of the world, and labor to supply them, till Christ is formed in us, till the gospel is in us as a great living power to realize, to will, and to do.

Moreover, however mighty this great idol of modern days, the press, is,—and it is a great power; however indispensable, needful and efficient is the work of Bible distribution; however effectual the work of the church in all other respects,—and this can hardly be overestimated;—yet all these together can never do away with the necessity for the living preacher of the gospel, in the work of God. The preacher is a divine institution, fixed and established by the will of God, and in the necessities of the evangelical work among men.—Every effort to ignore this truth, and to do away with this divine institution, is followed, as a necessary consequence, by fatal effects on the cause of Christ, whether to the church or to the world. We trust it needs no long, elaborate reasoning to convince Christian men of the truth of this. It is only the spirtually idle, the spiritually dead and dying Christians, the carnal or fearfully perverted in doctrine, that are not alive to this truth.

And when we speak of preachers, we desire to speak of men who are devoted to their work; with whom the ministry of the Word is not a sinecure, a very subordinate matter and business, to come in when temporal affairs are all attended to; but the faithful men of whom Paul speaks to Timothy, who feel that a great, precious charge

is committed to their hands, for which they will have to give an account to God in the great day—2 Tim. 4: 1, 2. We rejoice that there are noble, godly men, who, though humbly following their daily secular avocations, earnestly labor by every means in their power, and on every occasion afforded them, to make known to saint and sinner the way of life. We thank God for all true men of this class; and they have an ever-present, wide field for usefulness, and in their work may gain to themselves a noble renown. But the class of which we especially speak, are those who make the gospel work the one controlling business and care of life; who, as far as possible, give themselves wholly to it; and even when they labor otherwise for their daily bread, do so still, only to enable them, as did Paul, 'so to preach the gospel.' For such cases, as the latter, may often arise, because of the poverty, in some regions, of the people of God, or more often, because of the worldly-minded selfishness of Christians, that leads them to withhold the temporal support from those who minister to them and to others the spiritual things.

Thus far we have spoken of the actual want of preachers. We now proceed to consider how this want is to be supplied.

Men will not be called to this work, as were called the ancient prophets, and the apostles. We look not for any such special act of God. And yet, God only called such men then as were suited, in his judgment, for his purpose; and both in the Old Testament and in the New, they were by the divine hand further qualified for his work. The Lord 'chose' men, by his standard and law of fitness.—He did not indiscriminately take men, and by his own sovereign act of power, such as he employs in material creations, *make* them his qualified ministers. By this we would by no means say, that whatever a man is that is good and excellent, is not by the grace of God. We have no reason to believe that the number of men at any time suited to the Lord's work, was large; we have many reasons to come to an opposite conclusion. God called Moses because he had been prepared by nature and experience,—both God's work,—for the great charge; and where he lacked, Aaron was given to him as a help. And God would and could do no more for us now. It would not be in harmony with his ways to take men spiritually and morally unqualified, and make them by miracle worthy ministers of the gospel. The grace of God, in the divine method of his grace, must do this.

Again, men are not to be qualified for this as for the secular callings of men,—as the 'professions.' These are abundantly supplied, not only because of the motives held out, but greatly also because of the easier means of preparing men for them. With certain common qualifications, we *take* men, and *make* them, by certain processes, ready

for their calling. With some selection the father devotes one of his sons to husbandry, another to a trade, another to a learned profession; their callings are settled, and they are subjected to a system of preparation. Preachers of the gospel are not made in this same easy, off-hand way. We say preachers of the gospel; we know very well that, especially in the old ecclesiastical establishments, where grace is a mere scholastic term, and piety a formalism, these having no real, living significance, *clergymen* are still manufactured, as they have been for centuries past, in this convenient way. But there is a breadth of difference, wide as the distance that separates heaven and earth, between the true 'man of God' and these professional ecclesiastics.—There is no such artificial way of making preachers. Horace says, 'the poet is born, not made'; and so we say of the preacher; only we refer to a higher birth, a heavenly. If we could supply the ministry of the gospel, as we supply the trades and professions, or as the clergy of the Catholic and Protestant church-and-state establishments are supplied, our task would be easy, even with no better motives for a temporal support as an inducement. With such a class of artificial, unsanctified, mere professional preachers, we have nothing to do; they come not within the limits of our inquiry. It is after "men of God" we are seeking, not those professionally so called, but those who are such in deed and in truth.—And this being the class of men the work calls for, we can easily see where the real difficulty lies, and how they are to be called forth.

We regret to see that this question of the supply of the ministry is made sometimes chiefly a material question, a question of temporal support. This thing we would not have ignored. But the question is a much higher one. The true man of God feels and rejoices that he does not hold his mission at so slight and unstable a tenure, as a temporal support. It has with him a higher origin and motive, and holds him by far more enduring obligations. Let the lives of God's great men in this work, in the past and in the present, witness! And we appeal in all confidence to every preacher, who is honestly and truly conscious of being moved and sustained in his life only by true motives, by such motives as he would be willing to submit to the scrutiny of God, and upon which he is willing to be judged in the great day,—whether with him the work of the gospel rests upon any such temporal support; whether he would feel himself absolved by the neglect of his brethren from preaching the gospel,—we mean not to any special church, but in the world anywhere, by the roadside, under the green trees, wherever God would give him opportunity. We ask these men whether they depend upon their natural and acquired intellectual endowments for their source of strength and power. We

would ask them to tell us, whence was nourished the flame of thei devotion and courage and perseverance, and whence their reward, i the many dark hours of human neglect and abandonment throug which they all have passed; when, amid all the human discouragment they resolved not then, and never on earth, to abandon the preachin of the gospel of life to men! Would not their united testimony wit ness, that the question of the ministry and its supply, is a higher or than that of any artificial or natural qualifications, and of tempora support. Yet these matters just mentioned are not to be overlooked They *have* their place and importance. Our aim in all we have sai in this connection, is to reach the true point of beginning in solvin the question we have under examination.

But enough has been said for the present. The conclusion w leave for the next number. C. L. L.

PROTESTANTISM IN PARIS.

The Paris correspondent of the *Star* says: Protestantism is ma king rapid progress in Paris. Almost every sect of our faith is now represented in this capital. The French Reformed Church possesses ten places of worship, and the Lutheran eleven. These two sects are recognized by the Government and their *pasteurs* liberally paid by the State, the amount of their annual stipends being double and often treble what is paid to the Roman Catholic priests of the same rank in the Church. The Wesleyan Methodists have three churches; Baptists, one; Darbyites, one; Church of England, three; Scotch Presbyterians, one; American Episcopalians, two. Total, thirty-nine places of Protestant worship within the barriers. In 1843 there was but one Sunday School. In 1863 the number amounted to thirty-three (4000 of the children meet annually at the Cirque Napoleon, the only place large enough to hold so great a number). The Bible Society, founded by the Marquis de Jancourt in 1818, and now under the direction of Louis Philippe's last minister, M. Guizot, possesses a celebrated library, to which the Emperor of Russia last year contributed a *fac simile* of the magnificent manuscript copy of the Scriptures, discovered four years ago by Tischendorf, in the convent of Mount Sinai, and proved to be the most ancient in existence, as it was undoubtedly written in the early part of the fourth century. The Paris Tract Society distributes thirty millions of tracts annually. It is a curious fact that most of these publications are translations from the English. Although there are many religious authors of high standing in France, none write for the class for whom tracts are intended. I may mention that the Protestants of Paris can boast of

many far more clever and talented preachers than are to be met with among the Roman Catholics. Athanase Coquerel, for instance, is a wonderful orator, and gifted with a most powerful and thrilling voice. Whenever he has a marked sham to expose, or hollow mockery to unveil, his chest heaves, his eyes flash with indignation, and he pours forth a torrent of burning sarcasm and the bitterest invective. His oratory then rises to the sublime, and produces the greatest enthusiasm, in proof of which I may mention the following incident. Preaching on a Sunday at the Oratorie, and having chosen for his text one which in some degree involved political discussion, he was suddenly cheered by a crowd of students from the Quartier Latin, who had accidentally entered the church. Athanase Coquerel paused till this startling demonstration had subsided, then, in his characteristic manner, replied, "It does happen now and then in a church situated as this is, in the centre of a great metropolis, that mere curiosity attracts people unaccustomed to the rigid simplicity of our worship. To such as these, who have so strangely forgotten the place they are in, I merely say, 'The Word of God needs no applause.' They have desecrated this sanctuary, but I earnestly pray their cheers may be those of converted sinners." The effect was of course irresistible. The son of Athanase Coquerel, who, as you know, has been suspended from preaching in Paris, owing to his being suspected of sharing Renan's ideas as to the divinity of the Savior, is also a remarkable orator, gifted with a voice of silvery sweetness and yet of great compass.

THE PARABLE OF THE TEN VIRGINS.

Bro. Pendleton:—Allow me to ask a few questions on the Parable of the Ten Virgins. Was it designed to portray the coming of the Lord, or not? What are we to understand by the foolish virgins having no oil? and what by the wise? A. Rice.

Reply.—There can be no doubt, we think, that these parables relate to manifestations that shall take place at the coming of the Lord, but their design is not so much to portray this event, as to enforce the duty and importance of vigilance in preparing and being ready for it. Yet there are subordinate features of resemblance between the details of the parable and the scenes of the second coming, which are full of interest and instruction. In the parable of "The Ten Virgins," we have the coming of our Savior set forth under the likeness of a marriage; but a marriage, such as belonged to the fashion of the day in which Matthew wrote. The custom then was for the bridegroom, accompanied by his friends, to go for the bride and bring her from the

house of her parents to his own, and there to celebrate the nuptials. It was the custom, too, then as now, for the bride to be waited upon by her bride's maids; and these convened at her house, and there waited to go out with her to receive and welcome the bridegroom when he should arrive. This ceremony always took place at night, and hence the necessity for lamps. With these features of an oriental wedding before us, we shall see a beauty in this parable and its many points of resemblance to the kingdom and coming of Christ, which would otherwise escape us.

The subject illustrated by this parable, is stated generally to be "the kingdom of heaven"; but then, evidently, mainly in one special respect. "The kingdom of heaven" is indeed the subject of all the Savior's parables, but each has a point of resemblance peculiar to it, and no one can be regarded as embracing all that is taught concerning this kingdom. The peculiar point to be enforced by this parable is, we think, the duty of continued and unwearied *diligence*, and the danger and fearful consequences of neglecting to *watch*. But the parallel between the wedding and the sublime occasion when this great lesson shall be practically illustrated in the fortunes of professing Christians, is so beautifully maintained in even the subordinate details of the imagery, that we should not pass over them without noticing their resemblance.

The bride is ideally the church; the bridegroom is Christ. This is literally affirmed by John (iii. 28, 29): "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom"; and again in Rev. (xix. 7, 8): "Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her it was granted that she should be arrayed in fine linen clean and bright; for the fine linen is the righteousness of saints." Paul elaborates this idea profoundly in the 11th chap. of 2 Cor., where he says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ"; and again, in Ephesians (v. 25,) where he says, "Husbands, love your wives, even as Christ also loved the church and gave himself for it; that he might present it to himself (in marriage) a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Under this image, too, Solomon, in his wondrous song, celebrates his "beloved."

The "ten virgins," or bride's maids, are members of the church, a part of the whole, considered representatively, for the purpose of illustrating the conduct and fortunes of the two elements of which it shall be visibly composed. "The church," as a whole, must be con-

sidered as distinguished from the professing members. The church, as a bride, cannot fail to be ready for and to meet the bridegroom at his coming; whilst all who stand forth here in its earthly organization, as its members and representatives, may not be so prepared. On this account, in the parable, the church and its visible members are considered at the same time as distinguished, and yet one; just as in law we distinguish in one sense between an agent and his principal, and in another sense, treat them as one.

The number "ten" is named for the reason, perhaps, that this was the ordinary number of bride's maids, which the fashion of the times required for the ceremony. It was, besides, a rule with the Jews that "ten" persons were requisite for a deliberative or representative organization. A synagogue could not be established and organized with any number less than "ten"; and so it became a sort of representative number among the Jews. The division of these "ten virgins" into "five wise" and "five foolish," we must regard as expressive of indefiniteness as to the final proportion between the saved and the lost. The division is equivalent to a separation into two parts simply. It would have been out of harmony with the indefiniteness that is allowed to hang over all prophetic delineations, to have stated the exact numerical proportion that shall finally exist between these two classes.

The "taking of their lamps and going forth to meet the bride," represents the commencement of the Christian profession. The joining of the bride at her house is uniting with the church. The "lamps" are the outward and visible symbols of this relation, whilst the "oil" is the sustaining power of light in the heart by which the lamp is to be kept burning and bright till the final coming of the bridegroom.—The Romanists and the Reformers differ in their interpretation of the "oil." "The latter assert that what these virgins lacked was the living principal of faith; what they had were the outer deeds of Christianity;—these were their lamps shining before men:—what they wanted was the inner spirit of life, the living faith; this was the oil which they should have had, if their lamps were to burn bright before Christ in the day of his appearing. The Romanist reverses the whole, and affirms that what they had was faith, but then it was a faith which, not having works, was dead, being alone" (James ii. 17). They were not careful to maintain good works, to nourish the lamp of faith, which they bore in sight of men, with deeds of light done for and in the sight of God; they did not by well-doing stir up the grace of God that was in them, and so through this sluggishness and sloth, the grace which they did not use was taken from them; their lamps burned

dim, and at last were wholly extinguished, and they had not wherewith to revive them."*

As is common with these old controversies, the parties difier more in the different sense in which they use certain words, than in the *essence* of their meaning. The Romanist uses the word faith in one sense, the Reformer in another. The former makes it to mean the outward profession of Christianity merely: the Reformers mean by it, the substance and active principle in the heart of the Christian life. When, therefore, the Romanist says they had faith, he means what the Reformers do, when they say they had the outer deeds of Christianity: and when the Reformers say they wanted the inner spirit of life, they mean what the Romanists do, when they say, their faith was a faith which, not having works, was "dead, being alone."

Leaving these subtle controversies to the dead days that gave them birth, we conclude that the "oil," in the parable, is that which sustains the light of a true Christian life, without which it cannot shine before men, or shed lustre upon the darkness that is around us in the world. But what is it that has this wondrous power? Is it faith simply? Did not these "foolish virgins" believe that the bridegroom would come? Surely yes. They held it, as a mental conviction, as undoubtingly perhaps as did the wise virgins. But they did not nourish it and keep it active and strong, as a controlling and regulating power of their life-deeds, as did the wise virgins. They had faith, but a faith without deeds—a powerless faith; and here we discover the profoundest feature of this parable—that in which it is revealed that there is a something in the Christian experience that energizes faith, and makes it vigilant and provident of the future wants of the soul, so that we cannot slumber or sleep till we have first prepared for the hour of waking. And what is this but the Holy Spirit which is given to us? But the measure in which each one possesses this Spirit is that of his own hearty, free, and habitual concurrence with the mind of the Spirit in all things, wherein it hath been revealed. This revelation is all in the word of God; and to walk by the Spirit is to conform our life habitually, watchfully and lovingly to the precepts and examples of this blessed Book. On the other hand, the Spirit within us is "quenched" by a life of negligence and disobedience. We "grieve the Holy Spirit of God, whereby we are sealed unto the day of redemption," when we forget his teachings, neglect his admonitions, turn away from his consolations, and despise his advocacy, and this is to have no "oil" for our lamps. On our part, we have to supply the condition of the soul which makes it a fit dwelling place,—a consecrated temple for the indwelling of

* Trench on Par. p. 205.

the Holy Spirit. On the part of God,—abundant measures of his Spirit are then poured into us, so that "we, through the Spirit which we obtain by faith, wait for the hope of righteousness,"* that is the hope of eternal happiness, which is promised to the righteous.

We notice that these virgins are distinguished into the *two* classes of *wise* and *foolish*; not *good* and *bad*. And this teaches the important lesson, that not only for sins of commission, but also of omission, shall we be judged. It is an awful warning against that kind of lazy nominalism which characterizes the professions of so many members of the church. These rejected ones were not *bad*,—they were simply *foolish*; they did not violate duty by actual transgression of law, so much as neglect it, by careless indolence and indifference.

While the bridegroom delayed, "they all slumbered and slept." The wise and the foolish were alike in this, and we cannot regard this feature in their conduct, therefore, as the special subject of reprehension. Some interpret it to mean the sleep of death;—others think it represents a general lethargy which shall come over the whole church, because of the delay of the Lord's coming; a cooling down of the ardor of anticipation by frequent disappointment, and "hope deferred;" while others think that it is a mere statement of the fact, that each class having made such preparation as they deemed necessary, calmly lay down to wait until the bridegroom should arrive. But may not this delicate stroke in the picture point to the natural weakness of the flesh, and its utter inablity, even in the wisest, to maintain a perpetual and unbroken watchfulness. It reminds us of the scene in Gethsemane, when the Savior was passing through that baptism of agony which well nigh shook the invincible power of his love, and he cried for deliverance. Those whom he had taken with him, the chosen ones of the twelve, to whom he looked for sympathy and strength, fell asleep. He came to them, in the intervals of his struggle, and found them sleeping. They could not keep awake.—The trial was too great for the flesh, and revealed its weakness.—They could not help him. It was beyond their strength. And how tenderly the Savior explains and apparently apologizes for their weakness. "Was it so, Peter, that you had not strength to watch with me one hour? Watch and pray, lest you enter into temptation. The spirit is willing, but the flesh is weak." So, too, in the long delay of the bridegroom;—through weakness of the flesh, the eyes of all shall grow heavy, and there will be slumbering and sleeping; yet the voice at midnight shall be sufficient to awake us to duty, and the question will be, not who is asleep, but who, when summoned from sleep, is prepared to meet the bridegroom. This weakness of the flesh shall

* Gal. v. 5.

be overcome by the startling midnight cry; but what shall supply the weakness of the spirit, should that, in this trying hour, be found wanting! Alas! should this call to come forth find us without oil for our lamps, how shall we then procure it!

The foolish virgins begged it of the wise; but they could not supply them. They had none to spare. No preparation of our friends can avail us anything in this hour. Every one must depend upon his own resources. He can neither beg nor borrow, for no one has any supplies to give or lend. There is but one source from which it can be derived. We must go to those who sell, and buy for ourselves.—There shall be no new method or means of getting oil provided for this emergency. There is but one who can supply us with gold, with raiment, and with eye-salve, and these he will bestow only in and through his appointed channels. As the Jews had Moses and the prophets, so these had also the apostles, the Scriptures, the influence and fellowship of the saints, and the Holy Spirit. From these "oil" must be extracted, as it were, in the crucible of a watchful heart; but for this there is now, alas! no time. In their agony and suddenly awakened consciousness of emptiness, they fly to the sources, the only sources furnished them for supply; but while they are gone, the glorious procession sweeps by—passes into the bridal chamber—the doors are closed, and they are excluded! They come back, it is true, and cry, "Lord! Lord! open unto us;" but it is too late. He will not acknowledge them now, and their negligence in their hour of merciful visitation, has proved their ruin. Let us remember their fate and watch, for we know not at what hour our Lord shall come.

W. K. P.

P. S. Bro. Rice sends us, also, an interesting query on the parable of the Talents, to which we shall respond in our next number.

MUNIFICENT DONATIONS TO COLLEGES.

As our readers are aware, we have been, for several months, recording in the *Harbinger*, donations to colleges in the United States. We cannot but call the attention of the reader to the fact, that, in spite of war and all its concomitant griefs and calamities, financial and otherwise, these days are peculiarly distinguished by these noble munificences on so grand a scale, of which we record new examples below.—There is something very consoling and encouraging in all this, especially when united with the other displays of a wide-spread Christian benevolence in our land. It is most cheering, surely, to see that in this terrible trial of the human heart, this tremendous development of feeling and passion in a great political question, such as does not

often visit a nation, the concerns of the literary and scientific institutions of our land should be so generously remembered. Let us lose neither faith in God nor in humanity. But,—and we would not close without urging this,—let *these* examples already recorded, and yet multiplying on us, not fail to meet worthy imitators among the friends of Bethany College and its sister institutions among us! Let those whom God has himself *endowed* with abundant means, not forget also to *endow* these noble homes of pure learning, the fountains, so largely, of the moral, spiritual, and intellectual prosperity of a nation and of the world. Remember, ye men of generous and magnanimous hearts, that these institutions are based, in all the purposes and aims of their establishment, on the most unselfish benevolence to humanity. They are not like other corporations of men, often, for purposes of the accumulation of wealth,—purely selfish schemes.—They are not designed with sordid aims, to aggrandize with pecuniary gains any man or men; but to scatter with free hand the blessings of light and knowledge, human and divine, all over the land. Besides, let it be remembered, that the toilers in these institutions almost invariably receive a pecuniary reward for their labors, far below what their equals in talents and ability can secure in the lucrative professions of society. It is so now, and always was so, though many seem not to know this certain fact. The professor's life is, pecuniarily, generally a life of self-denial; his reward is elsewhere,—in the enjoyment that the pursuit of such a life itself affords him, and in the consciousness, fed by daily multiplying proofs to him, of being engaged in one of the greatest and best works among men. Bethany College has already been the recipient of noble acts of liberality from its friends; and it is a high gratification to us, and doubtless also to them, to be able to say, that this liberality in the past has enabled it to rule the storm in these tempestuous times. But these friends must not forget it now and in the future, if they desire that it shall stand up, together with its splendid building, *endowed* also with broad and full powers, and with all the means necessary to enable it, on the largest scale, to do a great and good work for the world, more enduring than the stones hewn from the rock-ribbed earth, that constitute its foundations, and crown its splendid walls and lofty towers! C. L. L.

"The Lutheran Observer gives the following account of a meeting of gentlemen of the Lutheran Church interested in Pennsylvania College, at Gettysburg, recently held at Harrisburg, Pa., to devise the ways and means for the endowment of the College:

'A resolution was offered to raise $100,000 for the complete endowment of Pennsylvania College, and no sooner was it passed than the effort was commenced to carry it into practical effect. The Rev. J.

E. Græff, of Philadelphia, rose and said, 'I give $20,000 to endow the Professorship of the English Language and Literature, reserving the right of nominating its incumbent.' He then added, addressing himself especially to Mr. A. F. Ockerhausen, of New York, in the chair, 'That is what Philadelphia does, what will New York do?'—The President rose, and after referring to his personal relations, and those of New York to the institution, said: 'New York responds to Philadelphia, and gives $20,000 for the endowment of another professorship.' The Rev. V. L. Conrad, of New York, then offered $10,000 towards the endowment of a third professorship. The Rev. F. Benedict, of Bedford, pledged $5,000 more, after which Charles A. Morris, Esq., of York, Pa., completed the work by contributing the remaining $5,000 required. The representatives of Gettysburg, after some consultation, pledged $5,000 more, to which $5,000 were afterwards added in smaller sums, making the aggregrte of the donations $70,000. The scene in the church during the offering of these rich gifts cannot be described. From the moment the first $20,000 were subscribed till $65,000 had been secured, the audience underwent a series of electric shocks of astonishment and delight.'"

Dartmouth College.—In addition to other gifts to this Institution, the present year, a legacy of $10,000 has just been left it, in the will of Hon. John D. Willard, late of Troy, N. Y. He was a graduate of the College, of the class of 1819. Another of the alumni, residing in Western New York, has recently given $1,000 to found a scholarship.

BROTHER IGNATIUS, OR A NEW FORM OF FANATICISM.

The calamity of the age seems to be the ignorance of the public mind in the things of the Bible. Empty of true knowledge, the people are readily led off by every strange device of the devil, that comes with the charm of novelty and under the cloak of mystery. The English public are considerably exercised just now by the ravings of one "Brother Ignatius," who professes to be a Catholic, but who seems rather bent on establishing a "new order," of which he shall be head. He attracted, at Manchester, crowded audiences, and amidst alternations of hisses and cheers, regaled them with almost blasphemous revilings of the many sects of Protestantism.

"He declared that the worse kind of Protestants—those of the Church of England—did not believe in the Holy Scriptures; witness Bishop Colenso. After a vived and humorous description of the disturbances at Newcastle which has recently 'gone the rounds' of the newspapers, the eloquent father proceeded to describe the way in which the various Protestant sects dealt with the Bible. There was—he shouted—the Swedenborgian hash; there was the Unitarian stew; there was the ranter's—what should he call it now—ah! ranter's mince-meat! The audience laughed and applauded vigorously.

After a scathing criticism on the conduct of "the Manchester Protestants' on the previous evening, for hissing the cross and the name of Mary, the Roman Catholic's worship of the Virgin was (amidst ringing cheers) defended, as being not the kind of worship that was given to the Almighty. Then followed ten minutes of comic description, which produced peals of laughter. The occasion was an enumeration of the various Protestant sects, some of which were apparently new to the audience. There was a sect who believed in a heaven where the first thing done was to get married—'nice-looking young men with black hair and dark eyes, wtih very fair young ladies with blue eyes.' Another sect, in the seeking for innocent life, formed a community among themselves where 'you might see an old woman, with a short frock and frilled drawers, playing with a skipping rope and hoop; and an old man, with short trowsers and tight jacket—very tight no doubt after dinner—playing marbles or peg-top.' This facetious representation of course produced roars of laughter, and there seemed to be a desire to bring about an *encore*. But at the back there was a hiss, and Father Ignatius said this remarkable sect existed in America, and were called Little Children Baptists. Another choice picture waa of a sect termed 'Glory Alleluia Baptists.' These the lecturer described as a class of Protestants who 'spoke in psalms and hymns and spiritual songs.' For instance:—A party came in hungry, and asked for food thus:

Go, Mary, bring us in some meat,
And let us soon have food to eat.

'These sects, almost numberless,' said Father Ignatius, 'fight like a parcel of cats as to what a passage in the Bible meane;' and the remark, judging from the cheers which broke forth, gave peculiar satisfaction. Mingled, however, with the cheers, it is but fair to say, were one or two hisses, when a little further on, the lecturer shook his fist at the audience and said, 'Protestantism has done more to bring ridicule upon the Word of God than any other invention of Satan.' Another division of his subject was calculated to leave the hearer in doubt as to whether he was advocating Roman Catholicism or not, but he afterwards explained that he was 'a-catholic;' a member of the Church of England, certainly, because he was born there; but everything he believed as a member of the Church of England every Roman Catholic believed; but he did not believe everything Roman Catholics did. He eulogized the Greek Church, where he said he worshipped last Sunday morning; his chief praise being that she was a purely Catholic Church, although entitled as much as any other to the name of Protestant; and that her object was single eyed, as proved by the fact that she did not bring bishops over here to set

themselves up against the English bishops. These remarks were well received, but there was a sudden revulsion of expression when the lecturer said, 'Now, then, I come to the last point—the Protestants of the Church of England. I can excuse all Protestants, but Protestants of the Church of England are the most loathsome of all. (A general undercurrent of hisses followed.) 'Ah, yes,' rejoined the lecturer, 'that's it; hiss away; hiss away until you're tired. It's only your ignorance—it's your ignorance, and it's your own consciences pricking you and making you hiss,' whereupon the former sounds were repeated with variations. The lecturer next attacked the Church of England clergy in a very pointed manner, accusing them of dishonesty, calling them traitors, and challenging them, unless they carried out its formulas, to come out of a Church which had enjoyed at the hour of death a popish superstition and an unevangelical tie.

"The mention of the 'real presence' afforded the Rev. Mr. Whittaker, of Manchester, an opportunity of asking the lecturer what he meant by the expression, and the reply was, 'The sacrament (bread and wine) is verily and indeed, without mitigation, or compromise, or question, in any manner, the body and blood of Christ.'

"A discussion followed with Mr. Whittaker, abrubptly closed by the lecturer's kneeling down to conclude, as he had began, with prayer."

The effect of such ravings, contrary to all reasonable anticipations, have been to attract no small number of men and women to seek private interviews with this fanatic, and to induce not a few to unite themseves to his "order." By such beginnings does the wildest fanaticism establish itself and organize its votaries for deception and mischief, and with the present state of wide-spread popular ignorance of the true knowledge of God, and his holy will, as revealed in the Gospel, we shall not be surprised if this daring innovater shall succeed in gathering around him a party of deluded followers under the title of "brotherhoods" and "sisterhoods" who, mistaking the cunning devices of Satan for the simple doctrine of the Cross, will lend their members to sin as instruments of unrighteousness, and thus bring new reproach upon the Gospel of Christ. Let Sectarianism consider this dreadful use that is made of the divisions in Protestantism, and ask herself, prayerfully, how far she is to blame for the consequences. The truth, we know, can be and has often been reviled by the malignancy of her enemies, but alas! when the conduct of her friends gives just occasion for reproach, and the arrows which pierce her deepest, are furnished from those who serve about her own altars! Would that we could cease to give this grievous occasion to the adversary!

W. K. P.

BIBLE UNION ANNIVERSARY.

The Fifteenth Anniversary of the American Bible Union was held in the First Baptist church, New York, on Wednesday and Thursday, October 26th and 27th. The Treasurer's report showed a total of receipts amounting to $20,187, and of expenses amounting to $21,348, shewing a deficit of $1,160, including a deficit last year of $159. The following is an abstract of the Annual Report:

"The Board congratulates the Union on the completion of the revised New Testament. Years of toil and anxiety have been consumed upon the work. Good men who began the enterprise have gone to their rest. The names of the founders and distinguished contributors, officers and managers, who have been associated in the work are recalled; such as Cone, Colgate, Hillman, Maclay, Kelly, Edmunds, Maxson, Waller, Shannon, Scott, Dagg, and Johnson, Smith, Swaim Farquaharson, and Pier, Ballard, Burden and Gayle. These all died in faith, believing that God would bestow on his people His own Word faithfully translated. To the living the completion of the New Testament is an occasion of heartfelt satisfaction. Many have prophesied that we would never live to see this day. Many tremulous friends and prayerful supporters feared lest they might pass away before the results which to-day we contemplate with emotions of gratitude and praise to the God of the Bible would be secured.

During the year much interest has been excited in the study of the Scriptures by the circulation of the revision among the soldiers. More than 60,000 copies of the soldier's edition have been issued, and widely distributed. They have been sought for with avidity, and read with eagerness and delight. Prejudices have melted away.—Men whose education has given them a decided preference in favor of some denomination, and others with no preference, have gathered in groups to listen, while one of their comrades would read from the revision, and another with the common version, note the changes and improvements. In the tent, and in the hospital, these little volumes have been blessed to the hopeful conversion of very many. The Board urge increased attention to this work. None deserve our sympathies and our efforts to benefit them, more than the soldiers who fight the battles of our country. The Board suggest the importance of issuing portions of the revision in a form similar to that of the soldier's edition, for circulation among the emigrants who are coming by thousands to our country, from the old world, and would recommend that editions with the revision in English, German, and French, for this purpose be printnd on collateral pages. The work of

distribution has been steadily prosecuted. Already 68,000,000 of pages of the sacred Scriptures, in various languages have been circulated. The Union has now completed and published new and greatly improved versions of the New Testament, in the Spanish, Italian, and English languages. In the Old Testament, it is making good progress, as well as in the French and German. The Board sees much to encourage in the future, as the merits of its work come into the possession of the millions who are sought to be benefited.

It is distinctly stated that the work must go on; that no errors will be allowed in the versions it adopts; that measures will be adopted to collect and weigh all valuable criticisms, both with regard to the purity of the original text, and the fidelity of the translation, so that the version shall in the end stand forth to the world as a monument of faithfulness, accuracy, clearness and elegance, unsurpassed and unequalled. The receipts are several thousand dollars in advance of last year, and show a steady increase from year to year, giving the hope that the Bible Union will go on from strength to strength, while it trusts in the Lord, and faithfully performs its great and noble work.

Liberal contributions were made to send this version to the soldiers, especially the freedmen, and enough was contributed to pay for 14,000 copies.

OUR SUFFERING BRETHREN.

Last Sabbath morning, says the N. Y. Observer, we heard a sermon by the Rev. C. A. Stoddard, of this city, on the duty of giving: from the words, "Honor the Lord with thy substance." One of his closing appeals was so pertinent to the present time that we repeat it here:

"The relief of the manifold forms of suffering caused by the present war involves no question of politics or party. The great fact that multitudes of our fellow conntrymen are suffering from wounds, from disease, from cruel imprisonment, from the death of fathers and brothers, from the desolation of their homes, from the occupation of their property, from the manifold evils which a state of war produces, is before you in its vastness and horror.

"It matters not what may be your sentiments respecting the object of the war, its authors, or its justice; this is not the place or the time for the discussion of these themes. I appeal to you upon the ground of humanity, of duty, of religion, not to stint your charities in behalf of your suffering, sick, and destitute brethren. I invoke you, in the name of a merciful Father, to remember your duty to those who are equally his children and your brethren. I pray you as

believers in the benevolent Savior, to obey his golden rule and imitate his sacred example.

"The exercise of such a duty is limited by no geographical lines. Narrow is the heart, and dry the soul, that would ask of the wounded or perishing, whether he were enemy or friend, master or slave, from the North or from the South. The evident fact of suffering, of destitution, makes the victim your brother, and imposes upon you the duty of relieving his distress. Those voluntary commissions that have done this work so well, on the field, and in the camp and hospital, work always in this spirit, and furnish material and spiritual aid alike to all. Give then, of your abundance; give somewhat of your scanty income; nay, give if it costs you self-denial and hardship, for the relief of those who are the greatest sufferers by our common calamities.

"FROM GREENLAND'S ICY MOUNTAINS."

The late Dr. Raffles, in a letter to Dr. Lowell Mason, gives the following interesting account of the origin of the missionary hymn of Bishop Heber ("From Greenland's Icy Mountains.") which is now sung the wide world over:

"Heber, then rector of Hodnet, married the daughter of Dean Shipley, rector or vicar of Wrexham, in North Wales. On a certain Saturday, he came to the house of his father in law, who resided at the rectory or vicarage, to remain over Sunday, and preach in the morning the first sermon ever preached in that church, for the Church Missionary Society. As they sat conversing after dinner in the evening, the Dean said to Heber: 'Now as you are a poet, suppose you write a hymn for the service to morrow morning.' Immediately he took pen, ink, and paper, and wrote that hymn which, had he written nothing else, would have immortalized him. He read it to the Dean, and said: 'Will that do?' 'Ay,' he replied; 'and we will have it printed and distributed in the pews, that the people may sing it after the sermon.' 'But,' said Heber, 'to what tune will it go?' 'Oh,' he added, 'it will go to "'Twas when the seas were roaring." And so he wrote in the corner at the top of the page, ''Twas when the seas were rearing.' The hymn was printed accordingly."

He that is slow to wrath *is* of great understanding: but he that is hasty of spirit, exalteth folly.

The way of the wicked *is* an abomination unto the Lord: but he loveth him that followeth after righteousness.—PROV.

MILLENNIAL HARBINGER FOR 1865.

This number closes our volume for 1864, and the occasion admonishes us to say a word to our readers, as to the future. The past must speak for itself. Perhaps there will be found but few severer critics upon it than ourselves. We are sensible of many imperfections in our work, nor do we expect ever to match in every perfection our own ideal of what the Harbinger should be. Still we have many reasons to feel contented, and principally this:—that so many of the most judicious of our readers have welcomed and are still welcoming us with their encouraging "Well done." But few who have not been in the place of an editor—really anxious to do good—can realize how it lightens and cheers his labors to know that his work is not in vain, but that it brings gladness and strength to many hearts who read his pages in the solitary places of the earth, and lift up their voices in intercession for his preservation and success. For all this, and much more, we thank God and our friends, and take courage.

The experience and reflection of one year's conduct of the Harbinger have greatly enlarged our conception of our field of labor, and we see before us for the coming year, wide and varied subjects of practical importance and public interest. Some of these will demand especial attention in our volume for 1865.

1. *Elements of Christianity.* The rapid increase of our numbers, and the large proportion of youthful converts introduced into the churches, render it of the first importance that the great and cardinal features of primitive Christianity should be kept constantly before our readers. Purity in faith and doctrine requires a pure speech; and amid the jargons of the schools and the artificial distinctions of a metaphysical theology, nothing can preserve this but a constant recurrence to the divine standard furnished us alone in the divine Word. This it shall be a steady aim of the Harbinger to do.

2. *Church organization and discipline.* This we find to be a very general and crying want with our people. Congregations are multiplying rapidly all over this and other lands, and the insufficient supply of Evangelists and the almost unavoidable necessity of organizing congregations without sufficiently experenced elderships, are conditions which call imperiously for the treatment of these subjects in the Harbinger. We intend, therefore, to give especial attention to them, and hope to render important and adequate aid to all who are inquiring for light and guidance in these responsible relations.

3. *Expositions of Scriptures, embracing answers to queries, &c.* The study and correct understanding of the Scriptures are the first condi-

tions of a true Christian life. We all have the Scriptures, but it is not every one that has the leisure or the means necessary to a full comprehension of many things of great interest which occur in our study of them. There are many things in the Bible confessedly difficult to understand; and the mind, anxiously sounding for even the deep things of the Word, naturally calls for help. This, so far as we can, it will be our pleasure and constant labor to supply. We invite inquiry, and shall spare no pains to make our answers to queries thorough and complete.

4. *Christian Antiquities*,—especially as they relate to ordinances and customs of the Christian church. This is a field of investigation hitherto but little cultivated among us. It is both curious and instructive, and from it we hope to bring forth things, new and old, that will enlarge our views of the history and fortunes of Christianity, and confirm our faith in the power and permanence of the essentials for which we contend in the church. What is divine and how it has struggled and triumphed; what is human, and how it has been assailed and overthrown;—these are elements of wisdom that it is good for us to grasp and comprehend, if we would be strong in our faith and pure in our practice. We shall not neglect them.

5. *The Natural History of the Bible.* The book of *words* is beautifully illustrated by the book of *things*. God is the author of both.—The beantiful imagery of the Bible is borrowed from nature, and to appreciate the one, we must be acquainted with the other. Much attention has been given, in these latter years, to this subject, and it were well if the light that has been shed upon it by the few, should be spread abroad for the illumination of the many. New interest and freshness may thus be imparted to the study of the Book of books; and whatever effects this, must prove a solid service to the church.—With such elucidations, therefore, it shall be our pleasure to embellish our pages, and refresh our readers.

6. *Notices of Translations.* The age seems prolific of Translations. This is a good sign. It shows that the people are anxious to have the Word of God in its simplicity and purity. The merits, relative and absolute, of such of these as seem worthy of notice, shall be duly and candidly discussed, in the light, not of a partisan, but of true and enlarged scholarship; that our readers may be safely guided to a wise choice in the exercise of their preference. This is a work peculiarly belonging to scholars, snd to such we shall commit it.

7. *Notes and Criticisms on current Religious Literature.* The public press is teeming with productions of this nature. Much of it is of most insidious and dangerous tendency. There never was a time, perhaps, when it was more important to beware of false prophets,

coming to us, indeed, in sheep's clothing, but inwardly raging with the appetite of ravening wolves. To distinguish the good from the bad; to point out and commend the one, and expose and condemn the other, is a work of high value to the church and to the world. May He who commands us to "*beware*," help us also to *discern*, that we may gather *grapes*, and not *thorns*, and, purging out the old leaven of malice and wickedness, keep the doctrine and ordinances of the church with the unleavened bread of sincerity and truth.

8. *The present phases of Infidelity.* The open and undisguised attack of infidelity upon the citadel of our faith, is a movement which is assuming alarming proportions. The advocates of the gospel are justly concerned about it, and it becomes all true men to buckle on their armor for the conflict. But we have no misgivings. It is the same old enemy, with a new system of strategy. His power is no greater now, than on the thousand other fields upon which the hosts of the Most High have met him and put him to flight. But let us remember that "though we walk in the flesh, we do not war according to the flesh, (for the weapons of our warfare are not carnal, but mighty, through God, for the overthrowing of strongholds,) overthrowing reasonings, and every high thing that exalts itself against the knowledge of God, and leading captive every thought to the obedience of the Christ."* Strong are the foundations upon which we stand; only let us be ourselves vigilant and firm, and these waves, hhave beat in restless but vain tumult against the church for so many ages that are past, shall also be thrown back at her feet, and consume only themselves in their raging but impotent fury.

8. *Biographical Sketches.* The power of the Christian life is only known through the walk and conversation of the Lord's people. Eminent services and devoted piety in the mighty men of the Lord, always plead, with peculiar eloquence, for our imitation. How many a weary and almost fainting heart has been refreshed and made strong by the contemplation of that glorious galaxy of illustrious martyrs which has been set before us in the Epistle to the Hebrews! Men "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned aside the armies of the aliens." We thank God, such men have been! May they be again! Doubtless we shall find much in the lives of heroic men in these latter times to encourage us, and that ought to be remembered by us, who eat the fruit of their labors. We have in our mind some who ought to

*2 Cor. x. 3–5.

be so held up for emulation, and we trust to be able to render unto them the honor that is their due.

10. *Christian Benevolence.* The Christian church, in many sections, seems unusually awake to this high duty. We shall delight to chronicle her liberality, and to encourage her to still larger measures of this most practical and convincing exhibition of our sincerity in our most holy profession. The church cannot prosper without a liberal use of her means. We need efficient Evangelists, or missionaries, at home and abroad—Elders, not only to rule, but to labor in word and doctrine—comfortable houses of worship—colleges for the education of our preachers—general provisions for the spread of the gospel—libraries for our Sunday Schools—charitable establishments for the unfortunate and the poor—a treasury for the needy among the saints—and organizations for the distribution and circulation of the Bible;—and all these benevolent enterprises of Christian duty cry aloud for Christian liberality.

11. *Monthly Summary of Religious Intelligence, home and foreign.* Every intelligent soldier of the Cross feels a desire to know the general spirit and movement of the age, with reference to the great interests of the church. This cannot be derived from a simple reveiw of what is going on among ourselves. We must look, in this respect, upon the wider operations of other organizations. We shall command the amplest means for collecting material for this knowledge, and make it a special object to give, in as condensed a form as practicable, whatever may transpire, of general and permanent bearing upon the subject. It will be our aim to put it in the power of the readers of the Harbinger to become well-informed Christians—to understand the spirit and tendency of the age, and to be familiar with the living movements and issues of the day.

12. *The state of affairs among our brotherhood.* This is a point of especial interest, and that it may be properly and profitably treated, we very urgently invite the aid of our Evangelists and other brethren, in sending us "good words" for our readers, in reports of their labors, and general summaries of the state of affairs in the bounds of their knowledge. We shall seek to make our pages the medium of glad returns from the preaching of the "Glad Tidings," not only in the States, but in Canada, Great Britain, and the distant fields of Australia.

13. *Words to Little Ones.* We are gratified to know that our efforts to interest our children readers have not been in vain. We feel encouraged to cultivate our addresses to them, and assure them in advance that we have many things in store for their future entertainment and instruction. We hope some of them will help us to circulate the

Harbinger, and thus begin to do good, by laboring to put into the hands of others the means of Christian edification and growth.

Thus, dear reader, you discover, we are preparing to furnish you with a rich and varied feast of richest food for your religious life, and confidently expect that you will help us to spread it far and wide among the people. It is in vain we labor to produce a first class monthly, if you do not aid us to circulate it. We have many promises of a zealous effort in this good work, and we do not expect that they will disappoint us. Our field is a large one, but we shall see to it that it is supplied with sufficient and accomplished workers, who will bring forth from every department of it, rich fruit for the reward of our patrons. Only let our many friends, who have encouraged us by word to "go on," bestir themselves to get us subscribers, and all will be well. It shall be *ours* to make the Harbinger *worthy*;—may it be *yours*, dear friends, to see that it is *circulated!*

W. K. Pendleton.

THE LITTLE SOWER.

The undersigned proposes publishing in the City of Indianapolis, Ind., under the above title, a Juvenile Monthly, of eight wide, double-column pages, to be devoted to the interests of the Sunday Schools and Families of the Christian church. Its mission will be to sow the "good seed of the kingdom" in the hearts of the children, and to gather sheaves for the "Lord of the Harvest."

It will be printed on fine white paper, in the best style of the art, and sent by mail or express on the following

Terms.—One copy, one year, fifty cts; 5 copies, $2.00; 10 copies, $3.50; 20 copies, $6 00; 50 copies, $12.50; 75 copies, $15.00; 100 copies, $18.00.

We ask all favorable to the enterprise who may read this circular, to act as agents in collecting names and forwarding orders, and thus assist us in getting The Sower immediately into the field. Address

Wm. W. Dowling, Indianapolis, Ind.

GOOD WORDS FROM OUR CORRESPONDENTS.

Bellair, O., Oct. 27, 1864.

Dear Bro. Pendleton:—I have been holding a meeting at Clarington, Monroe co. the old home of Bro. Albert Ewing. I send you a brief report.

Under the labor of Bro. Ewing, this had been quite a flourishing church, but upon his removal, having no longer pastoral care, many went astray; others grew cold, and interest in the cause gradually declined until about two years since, when they entirely ceased meeting to break bread.

Our meeting began on the 14th inst. When we had spoken some five discourses, we asked all those formerly members of the christian church in this

place who still desired to be known as such, to come forward and repledge themselves to Christ. At this call eighteen persons presented themselves.—From this time the same invitation was given after each discourse, and having labored eleven days, including two Lord's days, we left the dear brethren fully organized, with two deacons, two Elders, and fifty souls in the church. Forty-three of these had formerly been members, and seven were added by immersion. The brethren are pledged to support preaching one fourth of the time. Where can they get the preacher! I went to this place under direction of the O. C. Missionary Board, but did no labor for the Society in the way of soliciting funds. The brethren paid promptly and generously for their meeting, and having raised a club of nine for the Harbinger, we left them in much love, commended to God, and the word of his grace. May the Lord aid their efforts to get a preacher who will preach the word, being instant in season and out of season. Affectionately your Bro., H. S. Glasier.

Carrollton, Carroll co. Miss., May 24th, 1864.

Bros. A. Campbell and W. K. Pendleton:—Brother Exom, of Ky., being in our vicinity at present, and intending soon to return, I send you a few lines by him. He will mail this, at some point from which I hope it will reach you. I write to request you to lay by for me all the numbers of the Harbinger from June, 1861, till the close of the war. The last number that I received, was the number for May, 1861. Our churches are languishing under the baneful effect of the war. Cut off from all our periodicals, schools, &c., we have suffered more than any other religious body in the South. I am teaching school, and preaching for the only two congregations we have in this county.

In the last three years, I have baptized some thirty persons, a few of whom were servants. Our brethren much regret that they are cut off from communication with Bethany. We pray that the days may not be far distant when, in peace and quiet, we may again receive the visits of the Harbinger, and enjoy the instruction of you both.

May Heaven's choicest blessings be yours through life and in death.

B. F. Manire.

Greencastle, Warren co., Ky., September, 1864.

Bro. Pendleton:—We have been visited by the blessings of the Lord recently, in old Warren and Butler cos. At Mt. Pleasant church, Warren county, Elders Mavity and Morgan commenced a meeting August 19th, with the understanding that we all would labor and pray earnestly for a revival of primitive Christianity; and truly did we realize a time of refreshing from the presence of the Lord. There were 23 additions by immersion, and 7 reclaimed, making 30 additions in all, in four days' labor. Besides, there were several additions to the same congregation during the summer and fall.

From Mt. Pleasant, these and other brethren went to Greencastle, and commenced a meeting which was continued about 10 days (with some 2 days' intermission), and resulted in, I think, about 30 additions, mostly by confession and immersion, with a few reclaimed, and some from the Methodists and Baptists.

At Elbethel, Butler co., there have been, through the labors of Bro. Morgan and the writer, 8 or 10 additions since the 1st of August. To God, through Christ, be praises now and forever. Amen. S. W. Basham.

Bro. M. Riddle, of Ashland, O., under date of Nov. 18th, writes: As district evangelist, and missionary for Guernsey, Belmont and Monroe counties, I desire to report my first month's labor. I spent the month of October in Belmont—Captina, Beallsville and Dove churches; I spoke every night—in all, 47 discourses. These churches are not in a very good condition at present.—At Beallsville there had been but 2 baptisms for 5 years previous: at our meeting 6 were immersed, and 4 united. At Captina 3 were immersed. I raised in contributions for the district, in donations, payments by old life members, and in new pledges, $111.00.

Bro. Pendleton:—I hear that Bro. Lard is just through with a protracted meeting at Bowmansville, with about 50 additions. J. Black.

Toronto, C. W., Nov. 18th, 1864.

We have 12 additions reported at a recent meeting near Nashville, Ill.

OBITUARIES.

Died, on the 19th of March, at the residence of her husband, Dr. Jos. W. Pendleton, in the county of Louisa, Va., Mrs. Elizabeth H. Pendleton, having just completed her 64th year.

The unobtrusive virtues of this excellent woman find their just delineation in the words of Scripture—

> She opened her mouth with wisdom,
> And in her tongue was the law of kindness;
> She looked well into the ways of her household,
> And ate not the bread of idleness.
> Her children rise up and call her blessed,
> Her husband also, and he praiseth her.

Highly intelligent and cultivated, she made her home the center of an ever-widening circle of friends, who enjoyed there a hospitality as cordial and refined, as it was unostentatious. She performed her duties as wife, mother, mistress, friend and neighbor, with a quiet efficiency, which, while seeming to do little, accomplished all.

She had long been a professed disciple of Christ, and adorned the doctrine she professed, by patient suffering, as well as active well-doing, so that when the final summons came, (and it came not without numerous premonitions,) it found her not only willing, but glad, to depart and be with Christ. "She sleeps in Jesus." And with those precious words, let those who survive to mourn her loss, comfort one another. J. R. M.

Died, Feb. 20th, 1863, of Diphtheria, Sister Martha Davenport, aged 64 yrs. She confessed her Savior early in life, and became identified with the Baptist church, in Jessamine co., Ky., and lived in fellowship with the Baptists until some 10 or 12 years previous to her demise, when, hearing the gospel proclaimed in its simplicity, she boldly took her stand for reformation, and lived consistently with her profession to the end of her days. She was ever ready to welcome the ministers of the gospel to her bountiful and free hospitalities.

Greencastle, Warren co., Ky., June, 1864. S. W. B.

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